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CHAPTER 01
Important Events of Indian History

1. Which of the following literary sources provides the most comprehensive and reliable historical account of the early dynasties of Kashmir?
(A) Mudrarakshasa
(B) Rajatarangini
(C) Harshacharita
(D) Malavikagnimitram

2. The archaeological site of Kalibangan, a major provincial capital of the Indus Valley Civilization located in present-day Rajasthan, is best known for which of the following discoveries?
(A) A massive dockyard for overseas trade
(B) The Great Bath used for ritual bathing
(C) An advanced underground drainage system made exclusively of wood
(D) Evidence of a ploughed field and fire altars

3. Consider the town planning of the Indus Valley Civilization. Which statement is fundamentally incorrect?
(A) Large monumental stone temples were centrally located in every major city.
(B) Most major cities were divided into a raised citadel and a lower town.
(C) Houses were generally built of standardized baked bricks.
(D) The main streets typically intersected at right angles in a grid pattern.

4. During the Early Vedic period, the fundamental unit of political organization was the 'Kula' (family). What was the highest political unit during this era?
(A) Grama
(B) Vis
(C) Jana
(D) Rashtra

5. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Later Vedic period witnessed a significant shift from a predominantly pastoral economy to a settled agricultural economy.
Reason (R): The discovery and widespread use of iron technology enabled the clearing of dense forests in the Gangetic plains for cultivation.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

6. During the era of the Mahajanapadas, the Matsya Mahajanapada covered parts of modern-day Rajasthan. What was its capital?
(A) Mathura
(B) Indraprastha
(C) Ahichhatra
(D) Viratanagara

7. Who among the following rulers of the Magadha Empire is credited with establishing the city of Pataliputra by building a fort at the confluence of the Ganga and Son rivers?
(A) Bimbisara
(B) Udayin
(C) Ajatashatru
(D) Shishunaga

8. In Jainism, the concept of 'Syadvada' is most closely associated with which of the following philosophical doctrines?
(A) The theory of universal non-violence and sacredness of life
(B) The complete renunciation of all physical worldly possessions
(C) The theory of conditioned predication and relative truth
(D) The foundational belief in a single supreme creator deity

9. The Fourth Buddhist Council, which resulted in the formal division of Buddhism into Mahayana and Hinayana sects, was patronized by which ruler?
(A) Ashoka
(B) Kalashoka
(C) Ajatashatru
(D) Kanishka

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10. Consider the following statements regarding the spread and teachings of Buddhism:
I. Buddha rejected the authority of the Vedas and the practice of Vedic rituals.
II. Buddhism adopted Pali as the medium of preaching to reach the common masses.
III. The concept of Bodhisattva is central to the Hinayana sect of Buddhism.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

11. Which Ashokan rock edict, found in Rajasthan, explicitly confirms Ashoka's deep faith in the Buddhist Trinity (Buddha, Dhamma, and Sangha)?
(A) Maski Minor Rock Edict
(B) Bhabru-Bairat Edict
(C) Girnar Rock Edict
(D) Rummindei Pillar Edict

12. According to Megasthenes' account in 'Indica', the municipal administration of the Mauryan capital Pataliputra was managed by a city council divided into how many committees?
(A) 4 committees of 5 members each
(B) 5 committees of 6 members each
(C) 6 committees of 5 members each
(D) 8 committees of 4 members each

13. Which of the following departments was supervised by the 'Sita-adhyaksha' in the Mauryan administrative system?
(A) Crown land agriculture
(B) Trade, commerce, and market exchange
(C) Metallurgical works and state mines
(D) Imperial revenue and state treasury

14. Which Post-Mauryan dynasty is generally credited by historians as being the first to issue gold coins on a large scale in India?
(A) Shungas
(B) Satavahanas
(C) Kushanas
(D) Indo-Greeks

15. Match List I with List II:
List I: Post-Mauryan Dynasties
P. Shunga Dynasty
Q. Kanva Dynasty
R. Satavahana Dynasty
S. Kushana Dynasty (in India)
List II: Their Founders
1. Vasudeva
2. Simuka
3. Pushyamitra
4. Kujula Kadphises
(A) P-3, Q-1, R-2, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-1, Q-3, R-4, S-2
(D) P-2, Q-4, R-3, S-1

16. The Gupta period is often referred to as the 'Golden Age' of ancient India. Which of the following statements about the Gupta administration is strictly accurate?
(A) It was a rigidly centralized administration that entirely eliminated local provincial autonomy throughout the empire.
(B) The imperial state strictly prohibited and dissolved all autonomous functioning of urban merchant guilds (Shrenis).
(C) Widespread administrative land grants to Brahmanas accelerated administrative decentralization.
(D) The traditional village headman lost all local judicial and administrative power to centrally appointed royal officials.

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17. The famous 'Allahabad Pillar Inscription' (Prayag Prashasti), which details the military conquests of Samudragupta, was composed by his court poet:
(A) Kalidasa
(B) Harishena
(C) Banabhatta
(D) Ravikirti

18. Who among the following astronomers/ mathematicians of the Gupta period was the first to declare that the earth is spherical and rotates on its own axis?
(A) Varahamihira
(B) Brahmagupta
(C) Bhaskaracharya
(D) Aryabhata

19. King Harshavardhana shifted his capital from Thanesar to which city in order to better administer his empire in the Ganga-Yamuna Doab?
(A) Kannauj
(B) Pataliputra
(C) Ujjain
(D) Mathura

20. Arrange the following foreign invasions of ancient India in correct chronological order:
1. Kushanas
2. Indo-Greeks
3. Hunas
4. Shakas

(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 2, 1, 4, 3
(D) 4, 1, 2, 3

21. Which South Indian dynasty is highly renowned for its sophisticated system of local self-government at the village level, as detailed in the Uttaramerur inscription?
(A) Cholas
(B) Pallavas
(C) Rashtrakutas
(D) Chalukyas

22. Which of the following pairs of Regional Dynasty and their Capital is incorrectly matched?
(A) Pallavas - Kanchipuram
(B) Rashtrakutas - Manyakheta
(C) Chalukyas of Badami - Vatapi
(D) Cholas - Madurai

23. The first successful Arab invasion of Sindh, marking the early arrival of Islam in the Indian subcontinent, occurred in the year 712 AD under the leadership of:
(A) Sultan Mahmud of Ghazni
(B) Muhammad bin Qasim
(C) Sultan Muhammad Ghori
(D) Sultan Qutbuddin Aibak

24. Given below are two statements:
Statement I: The primary objective of Mahmud of Ghazni's repeated invasions of India was to establish a permanent Islamic empire in the subcontinent.
Statement II: Muhammad Ghori successfully laid the foundation of Muslim political rule in North India after the Second Battle of Tarain.
Which of the following statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true but Statement II is false.
(C) Statement I is false but Statement II is true.
(D) Both Statement I and Statement II are false.

25. Consider the following statements regarding the administration of the Delhi Sultanate:
I. The Iqta system was a mechanism for the collection of land revenue and maintenance of troops.
II. Diwan-i-Arz was the department of agriculture created by Muhammad bin Tughlaq.
III. Balban introduced the strict court rituals of Sijda and Paibos to elevate the status of the Sultan.
IV. Alauddin Khalji implemented sweeping market control regulations and a price control system.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, III and IV only
(C) II, III and IV only
(D) I, II, III and IV

26. During the reign of the Delhi Sultanate, what did the term 'Khalisa' refer to?
(A) Land whose revenue was reserved directly for the Sultan's treasury
(B) Land assigned to religious institutions for their upkeep
(C) Land revenue assigned to military commanders instead of cash salaries
(D) A specialized tax imposed only on non-Muslim traders

27. Who was the only female ruler of the Delhi Sultanate, known for her capable administration despite strong opposition from the Turkish nobility (the Chahalgani)?
(A) Chand Bibi
(B) Razia Sultan
(C) Nur Jahan
(D) Gulbadan Begum

28. Which Sultan of Delhi is known for shifting his capital from Delhi to Daulatabad (Devagiri) and introducing a token currency made of copper and brass?
(A) Sultan Alauddin Khalji
(B) Muhammad bin Tughlaq
(C) Sultan Ghiyasuddin Tughlaq
(D) Sultan Firoz Shah Tughlaq

29. The philosophical concept of 'Vishishtadvaita' (Qualified Monism), which profoundly influenced the medieval Bhakti movement, was propounded by:
(A) Ramanujacharya
(B) Adi Shankaracharya
(C) Madhvacharya
(D) Nimbarkacharya

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30. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Sufi saints of the Chishti Silsila strictly avoided interaction with the state and generally refused to accept royal grants or official positions.
Reason (R): They believed that associating with the political power and wealth of the Sultanate would corrupt their spiritual purity.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

31. The First Battle of Panipat (1526) was fundamentally significant in Indian history because it resulted in:
(A) The complete expulsion of the British East India Company's armed forces from Bengal.
(B) The decisive victory of the Maratha Confederacy over invading Afghan forces in the north.
(C) The immediate political collapse of the powerful Vijayanagara Empire in southern India.
(D) The defeat of Ibrahim Lodi and establishment of Mughal rule by Babur.

32. During the 15-year exile of Humayun, the Suri dynasty briefly ruled North India. Sher Shah Suri's administration is particularly remembered for:
(A) The grand construction of imperial architectural monuments like the Taj Mahal.
(B) The official establishment and propagation of a syncretic religion called Din-i-Ilahi.
(C) Introducing the silver Rupiya and building the Grand Trunk Road.
(D) The immediate and complete abolition of the feudal Jagirdari revenue system.

33. Under Akbar's administration, the 'Mansabdari' system formed the core of the civil and military bureaucracy. In this system, the rank of 'Sawar' specifically indicated:
(A) The overall personal administrative status, rank, and salary of the appointed noble.
(B) The required number of cavalrymen and horses to maintain.
(C) The specific territorial province or subah the noble was assigned to govern directly.
(D) The degree of civil and criminal judicial authority granted directly to the mansabdar.

34. Akbar established the 'Ibadat Khana' at Fatehpur Sikri primarily to:
(A) Serve as a secure imperial military storehouse for heavy artillery, firearms, and gunpowder reserves.
(B) House the central imperial state treasury, bullion reserves, and valuable royal crown jewels.
(C) Act as a supreme specialized imperial court to dispense criminal justice to high-ranking nobility.
(D) Facilitate inter-faith religious and philosophical debates among scholars.

35. Match List I with List II:
List I: Mughal Administrative Terms
P. Wazir
Q. Mir Bakhshi
R. Mir Saman
S. Qazi-ul-Quzat
List II: Their Meanings
1. Head of military administration and intelligence
2. Chief Judge of the empire
3. Head of revenue and finance
4. In-charge of imperial households and workshops
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

36. Which of the following policies is definitively associated with the reign of Emperor Aurangzeb?
(A) The establishment of friendly matrimonial alliances with all Rajput states.
(B) The formal abolition of the Jizya tax on non-Muslims.
(C) The annexation of the Deccan sultanates of Bijapur and Golconda.
(D) The active patronage of music, painting, and fine arts at the royal court.

37. During the Mughal war of succession among Shah Jahan's sons, the Rajput ruler Maharaja Jaswant Singh of Marwar initially fought against Aurangzeb at which famous battle?
(A) Battle of Dharmat
(B) Battle of Samugarh
(C) Battle of Khajwa
(D) Battle of Deorai

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38. A critical factor contributing to the decline of the Mughal Empire in the 18th century was the Jagirdari crisis. What did this crisis essentially involve?
(A) The widespread refusal of rural Hindu peasants to pay mandatory agricultural land revenue to imperial Muslim jagirdars.
(B) A systemic administrative failure where jagirdars willingly surrendered their lands to the imperial treasury out of spiritual motives.
(C) The aggressive military intervention of the British East India Company forcefully seizing and acquiring all lucrative Mughal jagirs.
(D) A severe shortage of land to assign as jagirs to growing numbers of mansabdars.

39. Taking advantage of the weakening Mughal Empire, Nizam-ul-Mulk Asaf Jah laid the foundation of an independent regional state in 1724. Which state was this?
(A) The Kingdom of Awadh
(B) Hyderabad
(C) The Province of Bengal
(D) The Kingdom of Mysore

40. Consider the following statements regarding the rise of Maratha power under Shivaji:
I. Shivaji's administrative council of eight ministers was known as the Ashtapradhan.
II. Chauth was a tax equal to one-fourth of the land revenue, demanded by Marathas in neighboring territories to spare them from raids.
III. Shivaji was formally crowned as Chhatrapati at Pune in 1674.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

41. In the Maratha administrative system, what was the primary role of the 'Peshwa' prior to the 18th-century shift in power?
(A) Commander-in-chief of the armed forces
(B) Head of the religious establishment
(C) Chief of foreign intelligence
(D) Prime Minister to the Chhatrapati

42. In 1734, the Rajput rulers convened the 'Hurda Conference' in present-day Rajasthan. What was the primary objective of this assembly?
(A) To forge a united front against Maratha incursions.
(B) To plan a joint military campaign against the expanding British East India Company.
(C) To formally declare complete political independence from the nominal Mughal Emperor.
(D) To peacefully resolve an internal succession dispute within the Mewar royal family.

43. Which European power was the first to discover a direct sea route to India and establish a trading center, yet the last to leave Indian territory post-independence?
(A) The Dutch East India Company
(B) The Portuguese
(C) The British East India Company
(D) The French East India Company

44. The British East India Company achieved a decisive victory over the French in India, effectively ending French imperial ambitions in the subcontinent, at the Battle of:
(A) Plassey (1757)
(B) Wandiwash (1760)
(C) Buxar (1764)
(D) Seringapatam (1799)

45. Which of the following represents the correct chronological order of the establishment of European trading companies in India?
(A) Portuguese, English, Dutch, French
(B) Portuguese, Dutch, English, French
(C) Dutch, Portuguese, English, French
(D) Portuguese, Dutch, French, English

46. The Battle of Plassey (1757) is often considered the beginning of British political dominion in India. Who was the Nawab of Bengal defeated in this battle due to the betrayal of his commander Mir Jafar?
(A) Alivardi Khan
(B) Mir Qasim
(C) Siraj-ud-Daulah
(D) Shuja-ud-Daulah

47. Following the Battle of Buxar in 1764, the Treaty of Allahabad (1765) was signed. What was the most significant consequence of this treaty for the East India Company?
(A) They acquired exclusive and unrestricted commercial monopoly rights to trade in raw cotton across the entire Indian subcontinent.
(B) They were given direct administrative

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control and military governance over all territorial regions belonging to the Maratha Empire.
(C) They secured the absolute political right to appoint, control, and dismiss the reigning Mughal Emperor at their discretion.
(D) They obtained Diwani rights over Bengal, Bihar, and Orissa.

48. Lord Dalhousie implemented the 'Doctrine of Lapse' to rapidly expand British territories. Under this policy, which Indian state was the first to be annexed in 1848?
(A) Jhansi
(B) Awadh
(C) Satara
(D) Nagpur

49. The 'Subsidiary Alliance' was an aggressive imperialist policy used by Lord Wellesley. Which of the following was NOT a standard condition imposed on an Indian ruler entering into this alliance?
(A) The allied Indian ruler was obligated to permanently maintain a British military contingent within his territory entirely at his own financial expense.
(B) The ruler was required to convert to Christianity.
(C) The ruler was strictly required to immediately expel all non-British European officers and professionals serving in his military or civil court.
(D) The ruler was forced to surrender all independent control over his external foreign policy and diplomatic relations directly to the British.

50. Consider the following statements regarding British land revenue systems in the 19th century:
I. The Permanent Settlement was introduced in Bengal and Bihar by Lord Cornwallis.
II. Under the Ryotwari system, revenue settlements were made directly with the individual cultivators.
III. The Mahalwari system recognized the village community or 'Mahal' as responsible for revenue payment.
IV. The Zamindari system strictly limited the amount of rent a Zamindar could extract from the peasant.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, III and IV only
(C) II, III and IV only
(D) I, II, III and IV

51. The economic policy of the British in India during the 19th century was heavily criticized by Indian nationalists. Who authored the seminal work "Poverty and Un-British Rule in India," introducing the 'Drain of Wealth' theory?
(A) Dadabhai Naoroji
(B) R.C. Dutt
(C) Gopal Krishna Gokhale
(D) Badruddin Tyabji

52. Which important social reform act was passed in 1829 largely due to the sustained campaign by Raja Ram Mohan Roy?
(A) The Hindu Widows' Remarriage Act
(B) The Child Marriage Restraint Act
(C) The Abolition of Sati Practice
(D) The Female Infanticide Prevention Act

53. The Revolt of 1857 saw active participation from various regions of North and Central India. Who led the rebellion in Kanpur?
(A) Nana Sahib
(B) Begum Hazrat Mahal
(C) Kunwar Singh
(D) Rani Lakshmibai

54. The uprising of 1857 had profound administrative consequences for India. Which of the following changes was immediately enacted through the Government of India Act 1858?
(A) The immediate introduction and full implementation of complete provincial autonomy throughout all provinces of British India.
(B) The total and immediate withdrawal of all British army regiments and military forces from the entire Indian subcontinent.
(C) The creation of a fully sovereign Indian national parliament featuring equal political representation for native citizens.
(D) Transfer of governance from the Company to the British Crown.

55. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The British followed a policy of non-interference in the internal religious and social affairs of Indians after the Revolt of 1857.
Reason (R): They realized that aggressive social reforms and Christian missionary activities had

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been a major cause of widespread resentment among the sepoys and orthodox classes.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

56. The Indian National Congress (INC) was formally established in 1885. Where was its first session held, and who was its first President?
(A) Calcutta, Surendranath Banerjee
(B) Madras, Badruddin Tyabji
(C) Bombay, W.C. Bonnerjee
(D) Allahabad, George Yule

57. The ideological divide within the Indian National Congress between the Moderates and the Extremists culminated in a formal split. In which year and at which session did this split occur?
(A) 1905, Benaras Session
(B) 1906, Calcutta Session
(C) 1916, Lucknow Session
(D) 1907, Surat Session

58. The Partition of Bengal was executed in 1905 under the pretext of administrative convenience, though the real motive was to divide the nationalist stronghold. Which Viceroy was responsible for this act?
(A) Lord Curzon
(B) Lord Minto
(C) Lord Hardinge
(D) Lord Chelmsford

59. The Swadeshi Movement was a direct reaction to the Partition of Bengal. Which of the following was NOT a prominent feature of this movement?
(A) Organising mass boycotts of imported foreign manufactured goods, luxury items, and British textiles.
(B) Widespread armed attacks on military barracks.
(C) Placing strong emphasis on promoting indigenous Indian economic enterprises and national educational institutions.
(D) Utilizing traditional cultural and religious festivals as effective public platforms to politically mobilize the masses.

60. Match List I with List II:
List I: Peasant/Tribal Movements
P. Santhal Rebellion
Q. Munda Ulgulan
R. Indigo Revolt
S. Bijolia Peasant Movement
List II: Key Leaders/Regions
1. Rajasthan
2. Digambar Biswas & Bishnu Biswas
3. Sidhu and Kanhu
4. Birsa Munda
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-2, Q-4, R-3, S-1

61. During the First World War, the Indian nationalist struggle saw the launch of the Home Rule League movement. Who among the following founded the two main Home Rule Leagues?
(A) Bal Gangadhar Tilak and Annie Besant
(B) Mahatma Gandhi and Jawaharlal Nehru
(C) Subhas Chandra Bose and Bhagat Singh
(D) Lala Lajpat Rai and Bipin Chandra Pal

62. The Jallianwala Bagh massacre occurred on April 13, 1919. A large crowd had gathered peacefully to protest against the arrest of which two prominent nationalist leaders?
(A) Respected national leaders Mahatma Gandhi and Sardar Vallabhbhai Patel
(B) Prominent Punjabi nationalist leaders Lala Lajpat Rai and Sardar Ajit Singh
(C) Dr. Saifuddin Kitchlew and Dr. Satyapal
(D) Revolutionary leaders Bhagat Singh and Batukeshwar Dutt

63. The Non-Cooperation Movement was abruptly called off by Mahatma Gandhi in 1922. What was the direct trigger for this decision?
(A) The formal signing of the historic diplomatic Gandhi-Irwin Pact in New Delhi.
(B) The complete collapse and eventual political failure of the Khilafat Movement.
(C) The sudden arrest and imprisonment of key nationalist leaders like Jawaharlal Nehru.
(D) Violent mob incident at Chauri Chaura.

64. Following the suspension of the Non-Cooperation Movement, a group of leaders advocated entering the legislative councils to disrupt the government from within. This led to the formation of the Swaraj Party by:
(A) Mahatma Gandhi and Sardar Patel
(B) Subhas Chandra Bose and Jawaharlal Nehru

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(C) C.R. Das and Motilal Nehru
(D) Dr. B.R. Ambedkar and Maulana Azad

65. Consider the following statements regarding the Civil Disobedience Movement:
I. It began with the historic Dandi March by Gandhi in March 1930.
II. Its core agenda was to break the salt law, as salt was viewed as a basic human right.
III. It witnessed extremely low participation from women compared to previous movements.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

66. During the Civil Disobedience Movement in the North-West Frontier Province, the 'Khudai Khidmatgars' (Servants of God) played a crucial role. This non-violent organization was led by:
(A) Maulana Abul Kalam Azad
(B) Syed Ahmad Khan
(C) Muhammad Ali Jinnah
(D) Khan Abdul Ghaffar Khan

67. The British Government convened three Round Table Conferences in London to discuss constitutional reforms in India. Mahatma Gandhi attended which of these conferences as the sole representative of the INC?
(A) The Second Round Table Conference
(B) The First Round Table Conference
(C) The Third Round Table Conference
(D) He attended both the First and Second Conferences

68. What was the central provision of the 'Communal Award' announced by British Prime Minister Ramsay MacDonald in 1932?
(A) It provided full and immediate constitutional provincial autonomy across all provinces of British India.
(B) It officially promised complete dominion status to India immediately following the conclusion of World War II.
(C) Separate electorates for depressed classes and minorities.
(D) It proposed an all-India political federation comprising British Indian provinces and sovereign Princely States.

69. The outbreak of World War II severely impacted Indian politics. The Congress ministries in the provinces, formed after the 1937 elections, resigned en masse in 1939. What was the primary reason?
(A) Unilateral entry of India into WWII without consultation.
(B) The British imperial administration explicitly refused to raise the baseline salaries of native Indian civil servants.
(C) The Muslim League successfully organized and passed a binding political no-confidence motion against all Congress ministries.
(D) The British government formally banned the singing of the patriotic song Vande Mataram inside provincial legislative assemblies.

70. Arrange the following major events of the Indian National Movement in correct chronological order:
1. Simon Commission arrives in India
2. Chauri Chaura incident
3. Lahore Session of INC (Poorna Swaraj Resolution)
4. Dandi March
(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 2, 3, 1, 4
(D) 1, 3, 2, 4

71. The 'Quit India Movement' was launched in 1942 immediately following the failure of which British proposal aimed at securing Indian cooperation in World War II?
(A) The August Offer
(B) The Cripps Mission
(C) The Cabinet Mission Plan
(D) The Wavell Plan

72. During the Quit India Movement, an underground radio station called 'Congress Radio' was operated to broadcast messages to the masses. Who was the most prominent figure associated with running this secret radio?
(A) Aruna Asaf Ali
(B) Sarojini Naidu
(C) Usha Mehta
(D) Sucheta Kriplani

73. Subhas Chandra Bose significantly reorganized the Indian National Army (Azad Hind Fauj) to fight the British. The INA had a dedicated women's regiment named after:
(A) Begum Hazrat Mahal
(B) Rani Gaidinliu
(C) Ahilyabai Holkar

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(D) Rani of Jhansi

74. The Cabinet Mission of 1946 proposed a complex constitutional scheme for India. Which of the following statements accurately reflects its core recommendation?
(A) Weak central federation managing defense, foreign affairs, and communications.
(B) It explicitly accepted and endorsed the Muslim League's demand for the immediate creation of a sovereign state of Pakistan.
(C) It recommended the immediate territorial partition of the major provinces of Bengal and Punjab along religious lines.
(D) It proposed that British crown paramountcy over princely states would be directly transferred to the successor government.

75. Consider the following statements about the partition and independence of India:
I. The Mountbatten Plan (June 3 Plan) laid down the framework for the partition of India into two dominions.
II. The Indian Independence Act 1947 was passed by the British Parliament to give legal effect to the Mountbatten Plan.
III. The Boundary Commission tasked with demarcating the borders was chaired by Lord Ismay.
IV. The princely states were given the option to join either India or Pakistan, or remain independent.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, II and IV only
(C) II, III and IV only
(D) I, III and IV only

76. Following the decision to partition India, the integration of over 500 princely states into the Indian Union was masterminded by:
(A) Jawaharlal Nehru and V.P. Menon
(B) Sardar Vallabhbhai Patel and V.P. Menon
(C) Lord Mountbatten and C. Rajagopalachari
(D) Dr. B.R. Ambedkar and Sardar Vallabhbhai Patel

77. The Constituent Assembly of India, which drafted the Constitution, initially held its meetings in 1946 based on the scheme formulated by:
(A) The Cabinet Mission
(B) The Cripps Mission
(C) The Wavell Plan
(D) The Indian Independence Act

78. Which important British parliamentary act initiated the process of centralization in India by designating the Governor of Bengal as the 'Governor-General of Bengal' and creating a Supreme Court at Calcutta?
(A) The Charter Act of 1813
(B) The Pitt's India Act of 1784
(C) The Regulating Act of 1773
(D) The Charter Act of 1833

79. Under which act was the monopoly of the East India Company in trade with India formally abolished (except for trade in tea and trade with China)?
(A) Charter Act of 1793
(B) Charter Act of 1833
(C) Charter Act of 1853
(D) Charter Act of 1813

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80. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Indian Councils Act of 1909 (Morley-Minto Reforms) sowed the seeds of partition in India.
Reason (R): It introduced the system of separate electorates for Muslims, validating the concept of religion-based political representation.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

81. The system of 'Dyarchy' (dual government), where provincial subjects were divided into 'reserved' and 'transferred' lists, was introduced by the:
(A) Indian Councils Act, 1892
(B) Government of India Act, 1919
(C) Government of India Act, 1909
(D) Government of India Act, 1935

82. Which of the following historical battles fought on Indian soil is INCORRECTLY paired with its year of occurrence?
(A) First Battle of Tarain - 1191
(B) Battle of Haldighati - 1576
(C) Battle of Talikota - 1565
(D) Battle of Khanwa - 1530

83. The Battle of Wandiwash was a critical engagement in the context of European colonial

expansion in India. It was a part of which wider conflict?
(A) The Third Carnatic War
(B) The First Anglo-Maratha War
(C) The Second Anglo-Mysore War
(D) The First Anglo-Sikh War

84. The 'Treaty of Purandar' (1665) was signed between Chhatrapati Shivaji and which representative of the Mughal Emperor Aurangzeb?
(A) Subahdar Shaista Khan
(B) General Afzal Khan
(C) Raja Jai Singh I
(D) Prince Shah Alam Muazzam

85. Match List I with List II:
List I: Important Treaties
P. Treaty of Salbai
Q. Treaty of Seringapatam
R. Treaty of Yandabo
S. Treaty of Bassein
List II: Associated Wars
1. Third Anglo-Mysore War
2. First Anglo-Maratha War
3. Second Anglo-Maratha War
4. First Anglo-Burmese War
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-4, S-2

86. Among the key personalities of the ancient period, who wrote the 'Mahabhashya', a foundational text on Sanskrit grammar?
(A) Panini
(B) Amarasimha
(C) Bharata Muni
(D) Patanjali

87. During the medieval period, the visionary saint who founded the Sikh faith and emphasized the equality of all human beings was:
(A) Guru Angad
(B) Guru Nanak
(C) Guru Arjan Dev
(D) Guru Gobind Singh

88. Swami Vivekananda made a profound impact on the global perception of Hinduism through his historic speech at the World Parliament of Religions in 1893. Where was this event held?
(A) London
(B) Paris
(C) Chicago
(D) New York

89. Dr. B.R. Ambedkar was a pivotal figure in modern Indian history. Which of the following political organizations was NOT founded by him?
(A) Independent Labour Party
(B) Scheduled Castes Federation
(C) Bahishkrit Hitakarini Sabha
(D) Harijan Sevak Sangh

90. Consider the following statements regarding prominent Indian freedom fighters:
I. Bhagat Singh was associated with the Hindustan Socialist Republican Association (HSRA).
II. Surya Sen led the famous Chittagong Armoury Raid in 1930.
III. Aurobindo Ghosh remained an active revolutionary leader until independence in 1947.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

91. In the context of the history of Rajasthan, the 'Treaty of 1818' marked a turning point where Rajput states accepted the paramountcy of:
(A) The expanding Maratha Empire under the Peshwas
(B) The British East India Company
(C) The supreme authority of the Mughal Emperor
(D) The sovereign Sikh Empire under Maharaja Ranjit Singh

92. The architectural masterpiece 'Kirti Stambha' (Tower of Fame) at Chittorgarh was built by which medieval ruler to commemorate his victory over the combined forces of Malwa and Gujarat?
(A) Rana Sanga
(B) Rana Kumbha
(C) Maharana Pratap
(D) Rana Udai Singh

93. During the Post-Gupta period, the 'Tripartite Struggle' was a prolonged conflict for the control of the strategic city of Kannauj. Which three major powers were involved in this struggle?
(A) Pratiharas, Palas, and Rashtrakutas
(B) The southern dynasties of Cholas, Pandyas,

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and Cheras
(C) The Deccan powers of Chalukyas, Pallavas, and Rashtrakutas
(D) The western dynasties of Paramaras, Chahamanas, and Solankis

94. The guilds of merchants in ancient India played a crucial role in the economy. What was the common term used in ancient Indian texts to refer to these merchant guilds?
(A) Uras
(B) Sabhas
(C) Shrenis
(D) Samitis

95. Which of the following represents the correct chronological order of events during the final phase of India's independence struggle?
(A) Cripps Mission, Quit India Movement, Cabinet Mission, Mountbatten Plan
(B) Quit India Movement, Cripps Mission, Mountbatten Plan, Cabinet Mission
(C) Cripps Mission, Cabinet Mission, Quit India Movement, Mountbatten Plan
(D) Cabinet Mission, Cripps Mission, Quit India Movement, Mountbatten Plan

96. In ancient Indian society, the traditional Vedic system recognized four Ashramas (stages of life). Which of the following is the correct sequence of these stages?
(A) Grihastha, Brahmacharya, Vanaprastha, Sannyasa
(B) Brahmacharya, Grihastha, Sannyasa, Vanaprastha
(C) Brahmacharya, Grihastha, Vanaprastha, Sannyasa
(D) Vanaprastha, Brahmacharya, Grihastha, Sannyasa

97. The Kailashanatha Temple at Ellora, the largest monolithic rock-cut structure in the world, was commissioned by a king belonging to which dynasty?
(A) Pallava dynasty
(B) Rashtrakuta
(C) Imperial Chola dynasty
(D) Badami Chalukya dynasty

98. In medieval Indian literature, 'Padmavat' is an epic poem that describes the siege of Chittorgarh by Alauddin Khalji. Who authored this text?
(A) Sufi poet Amir Khusrau
(B) Court poet Chand Bardai
(C) Devotional saint Tulsidas
(D) Malik Muhammad Jayasi

99. The early nationalist leaders organized several associations before the formation of the INC. Who among the following was the founder of the 'Indian Association' in 1876?
(A) Surendranath Banerjee
(B) Grand Old Man Dadabhai Naoroji
(C) Justice Mahadev Govind Ranade
(D) Leader Badruddin Tyabji

100. Consider the following statements regarding the Government of India Act 1935:
I. It proposed the establishment of an All-India Federation consisting of provinces and princely states.
II. It abolished provincial dyarchy and introduced provincial autonomy.
III. It introduced dyarchy at the center.
IV. It provided for the establishment of a Reserve Bank of India to control the currency and credit of the country.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) II, III and IV only
(C) I, III and IV only
(D) I, II, III and IV

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ANSWERS

1. (B) Rajatarangini
Rajatarangini is a famous Sanskrit historical chronicle composed by Kalhana in the twelfth century. It provides a detailed chronological narrative of the rulers and royal dynasties of Kashmir from ancient times up to the author's present era. The work is widely celebrated for its objective methodology, literary value, and meticulous historical documentation.

2. (D) Evidence of a ploughed field and fire altars
Kalibangan, situated along the dried bed of the Ghaggar River in Rajasthan, is a major Harappan site. Excavations revealed unique archaeological features, including the earliest known ploughed agricultural field from the pre-Harappan period. Furthermore, several raised mud-brick platforms containing series of fire altars were discovered, signifying specific ritual practices during that era.

3. (A) Large monumental stone temples were centrally located in every major city.
Urban planning in the Harappan civilization was characterized by sophisticated grid systems, standardized baked brick structures, elaborate drainage networks, and division into elevated citadels and lower towns. However, archaeological excavations have yielded no evidence of large monumental stone temples or centralized religious buildings, indicating that public worship places were absent in these cities.

4. (C) Jana
In the social and political structure of the Early Vedic society, the administrative framework followed an ascending hierarchy. The basic social unit was the family or Kula, headed by the Kulapa. Multiple families formed a village or Grama, several villages comprised a Vis, and the highest tribal political unit was the Jana.

5. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
During the Later Vedic era, the widespread adoption of iron implements revolutionized land clearance and cultivation. Iron axes and ploughshares made it possible to clear the dense tropical forests of the middle Gangetic basin. Consequently, agriculture replaced pastoralism as the primary economic occupation, leading directly to settled village communities and kingdom formation.

6. (D) Viratanagara
The Matsya Mahajanapada was one of the sixteen ancient Indian territorial states mentioned in Buddhist and Vedic texts. Covering parts of present-day Jaipur, Alwar, and Bharatpur in Rajasthan, its political center was Viratanagara, modern-day Bairat. King Virata founded this city, which served as a major regional administrative and cultural hub.

7. (B) Udayin
Udayin, the ruler of the Haryanka dynasty and successor to Ajatashatru, established the city of Pataliputra. He recognized the strategic importance of the geographical junction where the Son and Ganga rivers met. By constructing a military fort there, he laid the foundation for Pataliputra to become the imperial capital of Magadha.

8. (C) The theory of conditioned predication and relative truth
Syadvada is a fundamental epistemological doctrine in Jain philosophy that translates to the theory of conditioned or relative predication. It complements the concept of Anekantavada by asserting that all truth claims are relative to specific perspectives. Consequently, absolute assertions are incomplete, and reality can only be described through seven nuanced, conditional modes.

9. (D) Kanishka
The Fourth Buddhist Council took place at Kundalvana in Kashmir during the first century AD under the patronage of the Kushana Emperor Kanishka. Presided over by Vasumitra and Asvaghosa, this historic assembly systematically compiled comprehensive commentaries on Buddhist scriptures, ultimately marking the formal doctrinal separation between the Mahayana and Hinayana traditions.

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10. (A) I and II only
Early Buddhism fundamentally questioned the infallible authority of the Vedas and rejected ritualistic animal sacrifices. To effectively communicate moral principles to ordinary people, teachings were disseminated in Pali rather than formal Sanskrit. Furthermore, the ideal of the Bodhisattva, a compassionate being seeking liberation for all, belongs specifically to Mahayana philosophy.

11. (B) Bhabru-Bairat Edict
The Bhabru-Bairat rock inscription, discovered in the Jaipur district of Rajasthan, provides clear testimony of Emperor Ashoka's personal religious beliefs. In this specific inscription, Ashoka explicitly declares his reverence for and faith in the Buddhist Trinity—Buddha, Dhamma, and Sangha. He also recommends specific sacred Buddhist texts for study by monks.

12. (C) 6 committees of 5 members each
The Greek ambassador Megasthenes recorded detailed observations regarding Mauryan urban administration in his text Indica. He noted that the capital city of Pataliputra was governed by a central municipal commission consisting of thirty members. This body was organized into six specialized committees of five members each, supervising industry, foreigners, records, and trade.

13. (A) Crown land agriculture
In the central administrative structure of the Mauryan Empire, the Sita-adhyaksha was the chief official responsible for managing crown lands, state farms, and agricultural production. This department oversaw soil cultivation, irrigation facilities, seed distribution, and revenue collection from state-owned agricultural properties, forming a major source of revenue for the central government.

14. (C) Kushanas
While Indo-Greek monarchs were the first to introduce gold coinage in India, the Kushana dynasty is historically credited with issuing gold coins on a broad, standardized scale. Under rulers like Vima Kadphises and Kanishka, high-purity gold coinage facilitated extensive international trade along the Silk Road connecting Central Asia and Rome.

15. (A) P-3, Q-1, R-2, S-4
Pushyamitra established the Shunga dynasty after overthrowing the Mauryas, while Vasudeva founded the Kanva dynasty in North India. In the Deccan region, Simuka laid the political groundwork for the Satavahana power. Meanwhile, Kujula Kadphises consolidated the Yuezhi tribes to establish the Kushana empire, expanding its presence into northern South Asia.

16. (C) Widespread administrative land grants to Brahmanas accelerated administrative decentralization.
The Gupta imperial administration exhibited significant political decentralization compared to earlier empires. Royal grants of land with administrative and judicial immunities were frequently conferred upon religious figures and institutions. This practice allowed beneficiaries to exercise local authority, collect revenue, and enforce law, which gradually decentralized central state power and shaped feudal economic structures.

17. (B) Harishena
The Prayag Prashasti, engraved on an Ashokan pillar at Allahabad, is an eulogistic Sanskrit inscription composed by Harishena. Harishena held high administrative positions, including court poet and minister of war under Samudragupta. His composition provides invaluable detailed information regarding the military campaigns, territorial expansions, and political alliances of the sovereign.

18. (D) Aryabhata
Aryabhata was a pioneering astronomer and mathematician of the Gupta era who authored the treatise Aryabhatiya. He correctly proposed that the Earth is spherical in shape and rotates continuously on its own axis, explaining the natural cause of day and night. He also provided accurate scientific explanations for solar and lunar eclipses.

19. (A) Kannauj
King Harshavardhana initially ruled from Thanesar but later shifted his imperial capital to Kannauj following the political unification of the Pushyabhuti and Maukhari kingdoms. Kannauj's strategic location in the fertile central Ganga-Yamuna Doab allowed Harsha to exert effective political and military control across northern India and foster cultural growth.

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20. (A) 2, 4, 1, 3
Foreign invasions into ancient India occurred in distinct chronological phases following the fall of the Mauryan Empire. Indo-Greeks entered during the second century BC, followed by the Shakas in the first century BC. The Kushanas established dominance during the first century AD, while the Hunas invaded much later during the fifth century AD.

21. (A) Cholas
The Imperial Cholas were renowned for their highly developed system of local self-government at the village level. Inscriptions found at Uttaramerur, dating from the reign of Parantaka I, elaborate on the functioning of village assemblies, executive committees, eligibility qualifications, and election procedures by lot for administrative members managing local affairs.

22. (D) Cholas - Madurai
The principal capital of the Chola kingdom during its peak was Tanjore, later shifting to Gangaikondacholapuram, whereas Madurai served historically as the royal capital of the Pandya dynasty. Other major South Indian administrative centers were correctly aligned, including Kanchipuram for Pallavas, Manyakheta for Rashtrakutas, and Vatapi for the early Chalukyas.

23. (B) Muhammad bin Qasim
In 712 AD, the Umayyad general Muhammad bin Qasim led the first successful Arab military campaign into the Indian subcontinent. He defeated Raja Dahir, the ruler of Sindh, at the Battle of Aror. This campaign resulted in the Arab conquest of Sindh, establishing an early Islamic political presence in the northwestern region.

24. (C) Statement I is false but Statement II is true.
Mahmud of Ghazni conducted repeated raids into India primarily to acquire plunder and resources to fund his Central Asian kingdom, rather than to establish permanent political rule. Conversely, Muhammad Ghori aimed at political conquest, successfully laying the territorial foundations of Islamic governance in North India after defeating Prithviraj Chauhan in 1192.

25. (B) I, III and IV only
The Iqta system decentralized revenue collection and troop maintenance, while Balban instituted strict court decorum like Sijda and Paibos to consolidate royal authority. Alauddin Khalji introduced rigorous price controls across markets. However, the agricultural department known as Diwan-i-Koh, rather than Diwan-i-Arz, was established by Muhammad bin Tughlaq to promote cultivation.

26. (A) Land whose revenue was reserved directly for the Sultan's treasury
In the land administration of the Delhi Sultanate, Khalisa referred to crown lands directly administered by the central government. Revenue generated from these lands was deposited directly into the Sultan's personal treasury. This revenue was utilized to meet court expenses, pay cash salaries to central standing troops, and finance royal construction projects.

27. (B) Razia Sultan
Razia Sultan, daughter of Iltutmish, was the only female monarch to sit on the throne of the Delhi Sultanate. Reigning from 1236 to 1240, she demonstrated strong administrative leadership and military bravery. However, her assertion of independent authority faced severe opposition from the powerful Turkish nobility known as the Chahalgani.

28. (B) Muhammad bin Tughlaq
Muhammad bin Tughlaq implemented notable administrative experiments during his reign. In 1327, he ordered the transfer of the capital from Delhi to Devagiri, renamed Daulatabad, to better manage southern territories. Additionally, he introduced a token currency system using brass and copper coins, which ultimately failed due to widespread counterfeiting and administration issues.

29. (A) Ramanujacharya
Ramanujacharya was an influential eleventh-century philosopher who formulated the school of Vishishtadvaita, or Qualified Monism. He advocated that the ultimate reality is personal and possesses divine attributes, emphasizing devotion to Vishnu as the supreme path to salvation. His philosophical framework provided a strong intellectual foundation for the medieval Bhakti movement in India.

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30. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Sufi saints belonging to the Chishti order maintained a strict principle of detachment from political rulers and state authority. They regularly declined court appointments, financial stipends, and land grants offered by the Delhi Sultans. They firmly believed that financial or political involvement with worldly authorities would compromise their ascetic lifestyle and spiritual dedication.

31. (D) The defeat of Ibrahim Lodi and establishment of Mughal rule by Babur.
The First Battle of Panipat, fought in April 1526, marked a decisive turning point in Indian history. Babur utilized effective artillery and tactical field fortifications to defeat the numerically superior army of Ibrahim Lodi, the last Sultan of Delhi. This victory ended the Delhi Sultanate and established the Mughal Empire.

32. (C) Introducing the silver Rupiya and building the Grand Trunk Road.
Sher Shah Suri initiated comprehensive administrative, financial, and infrastructural reforms during his rule over North India. He reformed the monetary system by introducing a standard silver coin called the Rupiya, which influenced subsequent coinage. He also reconstructed key trade highways, including the famous Grand Trunk Road connecting Bengal to the northwestern frontier.

33. (B) The required number of cavalrymen and horses to maintain.
In Akbar's imperial Mansabdari system, every official was assigned a dual numerical rank consisting of Zat and Sawar. While the Zat rank determined an officer's personal status, precedence, and salary scale, the Sawar rank specifically designated the precise number of armed cavalrymen and horses the noble was required to maintain for state service.

34. (D) Facilitate inter-faith religious and philosophical debates among scholars.
Akbar constructed the Ibadat Khana, or House of Worship, at Fatehpur Sikri in 1575 as a theological assembly hall. Initially intended for discussions among Islamic scholars, Akbar later expanded participation to representatives of various religions, including Hinduism, Jainism, Zoroastrianism, and Christianity, fostering inter-faith discourse and inspiring his syncretic philosophy.

35. (A) P-3, Q-1, R-4, S-2
In the Mughal central administration, the Wazir presided over revenue and financial affairs, whereas the Mir Bakhshi managed military organization, troop payrolls, and intelligence. The Mir Saman supervised imperial households, royal workshops, and manufacturing karkhanas. Judicial administration was headed by the Qazi-ul-Quzat, who served as the chief justice of the empire.

36. (C) The annexation of the Deccan sultanates of Bijapur and Golconda.
Emperor Aurangzeb pursued an aggressive expansionist strategy in Southern India, leading prolonged military campaigns in the Deccan. His persistent efforts culminated in the formal conquest and annexation of the independent Deccan sultanates of Bijapur in 1686 and Golconda in 1687, bringing vast southern territories under direct imperial control of the empire.

37. (A) Battle of Dharmat
During the war of succession among Shah Jahan's sons in 1658, Maharaja Jaswant Singh of Marwar was dispatched to stop Aurangzeb's advance toward Agra. The two armies engaged at the Battle of Dharmat near Ujjain. Despite fighting bravely, Jaswant Singh's imperial forces were defeated by the combined armies of Aurangzeb and Murad.

38. (D) A severe shortage of land to assign as jagirs to growing numbers of mansabdars.
The Jagirdari crisis was a structural weakness that undermined the Mughal Empire in the early eighteenth century. As the number of mansabdars expanded rapidly, the available productive land, known as paibaqi, became severely limited. This acute shortage created fierce rivalry among nobles, compromised revenue collection, and loosened imperial control over provincial administration.

39. (B) Hyderabad
Nizam-ul-Mulk Asaf Jah, a prominent nobleman under the Mughals, founded the autonomous state of Hyderabad in 1724. Capitalizing on the declining authority of the central court in Delhi after the death of Aurangzeb, he defeated the

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imperial governor at the Battle of Shakar Kheda and established the Asaf Jahi dynasty in the Deccan region.

40. (A) I and II only
Chhatrapati Shivaji organized an efficient administration guided by the Ashtapradhan, a council of eight key ministers. To secure military finances and protect territories from Maratha raids, Chauth was levied as a twenty-five percent assessment on land revenue in neighbouring areas. However, Shivaji was crowned Chhatrapati at the fortress of Raigad, not Pune.

41. (D) Prime Minister to the Chhatrapati
In the early Maratha political framework established by Chhatrapati Shivaji, the Peshwa served as the head of the Ashtapradhan council, functioning as the Prime Minister. The Peshwa supervised general civil administration, coordinated ministerial duties, and represented the sovereign. Over time, particularly under the Bhat family, the office became hereditary and dominant.

42. (A) To forge a united front against Maratha incursions.
The Hurda Conference was convened in July 1734 by Maharana Jagat Singh II of Mewar and attended by prominent rulers of Rajputana, including Jaipur, Jodhpur, and Kota. The assembly aimed to establish a collective military alliance to resist the increasing incursions, revenue demands, and territorial encroachments of Maratha forces in Rajasthan.

43. (B) The Portuguese
Vasco da Gama arrived at Calicut in 1498, making the Portuguese the first European power to establish a direct maritime trade route to India. They built trading bases along the western coast, including Goa. While other colonial powers departed earlier, Portuguese rule in Goa, Daman, and Diu ended in 1961 through military action.

44. (B) Wandiwash (1760)
The Battle of Wandiwash in 1760 was a decisive engagement during the Third Carnatic War in India. The British forces, commanded by General Eyre Coote, defeated the French army led by the Comte de Lally. This victory shattered French territorial ambitions in the subcontinent, reducing French influence strictly to small commercial enclaves.

45. (B) Portuguese, Dutch, English, French
European commercial interests established corporate entities for Indian trade in a distinct chronological sequence. The Portuguese Estado da India was formed in 1498, followed by the Dutch East India Company in 1602. The English East India Company received its royal charter in 1600 but established factories later, whereas the French company was created in 1664.

46. (C) Siraj-ud-Daulah
The Battle of Plassey was fought on June 23, 1757, between the forces of Siraj-ud-Daulah, the Nawab of Bengal, and the British East India Company led by Robert Clive. Siraj-ud-Daulah was defeated primarily due to the treason of his commander-in-chief, Mir Jafar, paving the way for British political supremacy in Bengal.

47. (D) They obtained Diwani rights over Bengal, Bihar, and Orissa.
Following the allied defeat at the Battle of Buxar, Mughal Emperor Shah Alam II signed the Treaty of Allahabad with Robert Clive in 1765. The treaty granted the British East India Company the Diwani rights—the right to collect land revenue and administer civil justice—across Bengal, Bihar, and Orissa, marking a major step toward territorial rule.

48. (C) Satara
The Doctrine of Lapse was an expansionist policy actively applied by Governor-General Lord Dalhousie to annex princely states lacking direct natural male heirs. Under this administrative doctrine, adoption without prior British sanction was rejected. The principality of Satara was the first native state annexed under this policy in 1848, followed by others.

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49. (B) The ruler was required to convert to Christianity.
The Subsidiary Alliance, devised by Lord Wellesley, required signatory Indian rulers to maintain a British military force within their territory at their own expense, surrender external diplomatic relations, and dismiss non-British Europeans. However, religious conversion was never a condition or requirement of this political mechanism, which focused entirely on strategic control.

50. (A) I, II and III only
Cornwallis introduced the Permanent Settlement in Bengal, establishing hereditary revenue collection rights for landlords. The Ryotwari system created direct revenue agreements with individual farmers, whereas the Mahalwari system fixed tax burdens on entire village communities. Contrary to claims of tenant protection, the Zamindari system frequently left peasants vulnerable to excessive exactions.

51. (A) Dadabhai Naoroji
Dadabhai Naoroji, known as the Grand Old Man of India, authored the influential work Poverty and Un-British Rule in India. In this publication, he systematically articulated the Drain of Wealth theory, demonstrating how colonial economic policies siphoned Indian financial resources to Britain without adequate return, driving widespread poverty across the subcontinent.

52. (C) The Abolition of Sati Practice
The Bengal Sati Regulation was enacted in 1829 by Governor-General Lord William Bentinck, declaring the practice of Sati illegal and punishable in criminal courts. This legislative reform was enacted following a sustained public campaign against widow burning led by social reformer Raja Ram Mohan Roy, who highlighted its cruelty using sacred texts.

53. (A) Nana Sahib
During the Indian Revolt of 1857, Nana Sahib, the adopted son of the last Maratha Peshwa Baji Rao II, led the uprising against British authority in Kanpur. Denied his pension under colonial policies, he established an independent local government and directed operations alongside his military commanders, including Tatya Tope and Azimullah Khan.

54. (D) Transfer of governance from the Company to the British Crown.
The Government of India Act 1858 was passed by the British Parliament in the immediate aftermath of the 1857 uprising. The legislation formally abolished the rule of the East India Company, transferring direct sovereign control over Indian territories to the British Crown, represented locally by a newly designated Viceroy and Governor-General.

55. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Following the Revolt of 1857, Queen Victoria's Proclamation of 1858 officially announced a policy of strict non-interference in the social and religious customs of the Indian population. Colonial administrators recognized that aggressive social legislation and missionary zeal had deeply alienated traditional elites and soldiers, directly triggering the widespread military and civil rebellion.

56. (C) Bombay, W.C. Bonnerjee
The Indian National Congress was officially established in December 1885. Its inaugural session was convened at Gokuldas Tejpal Sanskrit College in Bombay, bringing together prominent delegates from across the country. Womesh Chandra Bonnerjee presided over this historic first meeting, which marked the formal beginning of organized modern national political activity.

57. (D) 1907, Surat Session
Ideological differences regarding the scope of the Swadeshi and boycott movements led to an open rift within the Indian National Congress. At the 1907 Surat session, chaired by Rashbehari Ghosh, escalating disagreements over leadership choices and constitutional methods caused a split between the Moderate faction and the Extremist leaders led by Tilak.

58. (A) Lord Curzon
Lord Curzon, the Viceroy of India, issued the order partitioning the Bengal Presidency in 1905. Although the colonial administration justified the division on grounds of administrative efficiency, the strategic objective was to weaken the epicenter of Indian nationalism by dividing the population along communal lines into East Bengal and West Bengal.

59. (B) Widespread armed attacks on military barracks.
The Swadeshi Movement arose in response to the 1905 Partition of Bengal, emphasizing non-violent political action, public boycotts of foreign goods, and the establishment of indigenous industries and national schools. Traditional cultural symbols were widely utilized to mobilize popular participation. However, direct military assaults on armed barracks were not part of this movement.

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60. (A) P-3, Q-4, R-2, S-1
Sidhu and Kanhu led the Santhal Rebellion against oppressive landlords and British authorities, while Birsa Munda organized the Munda Ulgulan in Chota Nagpur. Digambar and Bishnu Biswas led peasant resistance during the Indigo Revolt in Bengal. Meanwhile, the long-standing Bijolia movement took place in Rajasthan, protesting agrarian cesses.

61. (A) Bal Gangadhar Tilak and Annie Besant
During the First World War, the Home Rule League movement was launched in India to demand self-government within the British Empire. Bal Gangadhar Tilak formed his league in April 1916 covering Maharashtra and Karnataka, while Annie Besant established her separate all-India league in September 1916, spreading political awareness through publications.

62. (C) Dr. Saifuddin Kitchlew and Dr. Satyapal
On April 13, 1919, a peaceful public gathering assembled at Jallianwala Bagh in Amritsar to celebrate the Baisakhi festival and protest the arrest of prominent nationalist leaders Dr. Saifuddin Kitchlew and Dr. Satyapal under the Rowlatt Act. British troops under General Dyer opened fire on the trapped unarmed crowd.

63. (D) Violent mob incident at Chauri Chaura.
Mahatma Gandhi suspended the Non-Cooperation Movement in February 1922 following the Chauri Chaura incident in Gorakhpur district. A violent clash occurred when an enraged mob set fire to a police station, killing twenty-two policemen. Adhering strictly to non-violence, Gandhi declared that the nation was not yet adequately prepared for peaceful satyagraha.

64. (C) C.R. Das and Motilal Nehru
Following the suspension of the Non-Cooperation Movement, opinions differed within the Congress regarding legislative participation. Chittaranjan Das and Motilal Nehru advocated entering legislative councils to challenge colonial policies from within. Consequently, they established the Swaraj Party in 1923, contesting elections while maintaining alignment with the broader national movement.

65. (A) I and II only
The Civil Disobedience Movement was initiated in March 1930 with Gandhi's historic Dandi March to produce salt, directly defying the government's salt monopoly. Salt served as an effective unifying symbol across socio-economic classes. Furthermore, the campaign witnessed unprecedented mass participation by women, who led protests and picketed foreign cloth shops.

66. (D) Khan Abdul Ghaffar Khan
Khan Abdul Ghaffar Khan, popularly known as the Frontier Gandhi, founded the non-violent volunteer organization Khudai Khidmatgars, or Servants of God, in the North-West Frontier Province. Dressed in red shirts, these volunteers played a major role in organizing peaceful mass resistance against British rule during the Civil Disobedience Movement.

67. (A) The Second Round Table Conference
The British Government held three Round Table Conferences in London to deliberate on constitutional reforms for India. Following the signing of the Gandhi-Irwin Pact in 1931, the Indian National Congress agreed to participate in the political process. Mahatma Gandhi attended the Second Round Table Conference as the sole official representative of Congress.

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68. (C) Separate electorates for depressed classes and minorities.
In August 1932, British Prime Minister Ramsay MacDonald announced the Communal Award, which extended separate electorates to minorities and classified the depressed classes as a distinct political community. Gandhi strongly opposed separate electorates for depressed classes, leading to his fast unto death and the subsequent signing of the historic Poona Pact.

69. (A) Unilateral entry of India into WWII without consultation.
Following the outbreak of World War II in September 1939, Viceroy Lord Linlithgow unilaterally declared India a belligerent nation alongside Britain without consulting elected Indian representatives or provincial ministries. In protest against this autocratic decision and the lack of clarity on postwar independence, all Congress provincial ministries resigned en masse.

70. (A) 2, 1, 3, 4
The Chauri Chaura incident occurred in February 1922, leading to the suspension of Non-Cooperation. The Simon Commission arrived in India in early 1928 to assess constitutional reforms. Later, in December 1929, the Lahore Session of Congress adopted the Poorna Swaraj resolution, which was followed by the Dandi March in March 1930.

71. (B) The Cripps Mission
In March 1942, the British Government dispatched the Cripps Mission, headed by Sir Stafford Cripps, to secure Indian cooperation during World War II by offering post-war dominion status. Nationalist leaders rejected the proposals because they lacked immediate self-governance provisions. The failure of these talks led directly to the Quit India Movement.

72. (C) Usha Mehta
During the Quit India Movement of 1942, top national leaders were arrested in major government crackdowns. In response, underground networks maintained communication with the public. Usha Mehta, a dedicated nationalist, played a pivotal role by establishing and operating the clandestine Congress Radio, broadcasting news and patriotic messages across regions.

73. (D) Rani of Jhansi
Subhas Chandra Bose reorganized the Indian National Army in Southeast Asia to fight British rule. Recognizing the importance of female participation, he formed an all-women combat unit in 1943 named the Rani of Jhansi Regiment. Led by Captain Lakshmi Swaminathan, this unit trained rigorously for active military duty.

74. (A) Weak central federation managing defense, foreign affairs, and communications.
The Cabinet Mission of 1946 visited India to negotiate terms for the transfer of political power. Rejection of a separate sovereign state of Pakistan was central to its plan, which proposed an undivided Indian federation with a weak central government controlling defense, foreign affairs, and communications, while granting wide autonomy and grouping options to provinces.

75. (B) I, II and IV only
The Mountbatten Plan provided the political framework for partitioning India into two independent dominions, implemented legally through the Indian Independence Act 1947. Princely states were granted choices regarding accession or independence. However, the Boundary Commission responsible for demarcating new international borders was chaired by Sir Cyril Radcliffe, not Lord Ismay.

76. (B) Sardar Vallabhbhai Patel and V.P. Menon
Following national independence, integrating over five hundred diverse princely states into the sovereign Indian Union was a critical administrative task. Sardar Vallabhbhai Patel, the first Home Minister, along with V.P. Menon, Secretary of the States Department, successfully accomplished this through tactical diplomatic negotiations, firmness, and instruments of accession, ensuring political unification.

77. (A) The Cabinet Mission
The Constituent Assembly of India was officially constituted in November 1946 under the framework formulated by the Cabinet Mission Plan. Members were elected indirectly by provincial legislative assemblies using single transferable vote proportional representation systems. This representative body convened to draft the supreme constitutional document for an independent, sovereign Indian republic.

78. (C) The Regulating Act of 1773
The Regulating Act of 1773 was passed by the British Parliament to oversee and regulate the commercial and political affairs of the East India Company. It elevated the Governor of Bengal to Governor-General of Bengal, subordinating Madras and Bombay presidencies. It also provided for establishing a Supreme Court at Fort William in Calcutta.

79. (D) Charter Act of 1813
The Charter Act of 1813 ended the commercial trade monopoly of the East India Company in India, opening domestic markets to private British merchants. However, the Company retained its exclusive commercial monopoly over trade in tea and trade with China for another two decades, until the subsequent Charter Act of 1833 completely abolished them.

80. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Indian Councils Act of 1909 introduced separate electorates for Muslim citizens, allowing them to elect their own representatives

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to legislative councils. This administrative policy institutionalized communal divisions within the political system. By linking religious identity directly to electoral politics, this British measure laid ideological foundations for ultimate territorial partition.

81. (B) Government of India Act, 1919
The Government of India Act 1919, based on the Montagu-Chelmsford Reforms, introduced Dyarchy in provincial administration. Under this system, executive subjects were divided into reserved lists managed directly by the Governor and his executive council, and transferred lists administered alongside elected Indian ministers, establishing an early form of partial responsible government.

82. (D) Battle of Khanwa - 1530
The Battle of Khanwa actually occurred in 1527, where Babur defeated the Rajput confederacy led by Rana Sanga of Mewar, securing early Mughal rule across northern India. In contrast, the First Battle of Tarain took place in 1191, the Battle of Talikota in 1565, and the Battle of Haldighati in 1576.

83. (A) The Third Carnatic War
The Battle of Wandiwash in 1760 was a crucial military confrontation in southern India fought during the Third Carnatic War. The conflict reflected broader international hostilities between Britain and France during the Seven Years' War, culminating in the decisive defeat of French military power in the Indian subcontinent.

84. (C) Raja Jai Singh I
The Treaty of Purandar was concluded in June 1665 between Chhatrapati Shivaji and Raja Jai Singh I, who commanded the imperial Mughal forces dispatched by Aurangzeb. Under the terms of this diplomatic accord, Shivaji surrendered twenty-three of his fortresses to the Mughals and agreed to attend the imperial court.

85. (A) P-2, Q-1, R-4, S-3
The Treaty of Salbai concluded the First Anglo-Maratha War, establishing peace, while the Treaty of Seringapatam ended the Third Anglo-Mysore War. The Treaty of Yandabo concluded the First Anglo-Burmese War in 1826. Meanwhile, the Treaty of Bassein was signed in 1802 during the Second Anglo-Maratha War, establishing subsidiary alliances.

86. (D) Patanjali
Patanjali was an eminent ancient scholar who authored the Mahabhashya, a comprehensive commentary on Panini's foundational Sanskrit grammar text, the Ashtadhyayi. Composed during the second century BC, Patanjali's grammatical work refined Sanskrit linguistic rules and provided insights into contemporary social, religious, and cultural life in ancient India.

87. (B) Guru Nanak
Guru Nanak Dev Ji was a visionary fifteenth-century spiritual leader who founded Sikhism in the Punjab region. He preached the existence of one supreme God, rejected caste-based discrimination, and condemned empty religious rituals. He established institutions like Langar, promoting social equality, universal brotherhood, and community service among all people.

88. (C) Chicago
Swami Vivekananda delivered his landmark address at the Parliament of the World's Religions held in Chicago in September 1893. Representing Hinduism and Indian spiritual philosophy, his opening words expressing universal brotherhood captivated the global audience, introducing Vedantic philosophy to the Western world and highlighting India's rich cultural heritage.

89. (D) Harijan Sevak Sangh
Dr. B.R. Ambedkar founded several social and political organizations, including the Bahishkrit Hitakarini Sabha, Independent Labour Party, and Scheduled Castes Federation, to promote civil rights and social equality. Conversely, the Harijan Sevak Sangh was established by Mahatma Gandhi in 1932 to combat untouchability and support marginalized communities.

90. (A) I and II only
Bhagat Singh was a leading figure in the Hindustan Socialist Republican Association, advocating revolutionary change. Surya Sen organized the Chittagong Armoury Raid in 1930 to challenge British rule in Bengal. However, Sri Aurobindo withdrew from active political and revolutionary activities in 1910 to dedicate his life to spiritual philosophy.

91. (B) The British East India Company
The year 1818 represented a historic political shift across Rajasthan as various princely Rajput states signed treaties of subsidiary

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alliance with the British East India Company. Facing continuous threats from Maratha raids and Pindari incursions, these states accepted British diplomatic paramountcy in exchange for internal protection and external security.

92. (B) Rana Kumbha
The Vijay Stambha, also known as Kirti Stambha or Tower of Victory, located at Chittorgarh Fort, was constructed by Maharana Kumbha of Mewar between 1448 and 1458. This grand architectural monument was erected to celebrate his victory over the combined military forces of Malwa and Gujarat led by Mahmud Khalji.

93. (A) Pratiharas, Palas, and Rashtrakutas
During the early medieval era, the Tripartite Struggle involved three major ruling dynasties: the Gurjara-Pratiharas of western India, the Palas of Bengal, and the Rashtrakutas of the Deccan. Spanning nearly two centuries, this continuous conflict focused on controlling Kannauj, the political symbol of imperial sovereignty over northern India.

94. (C) Shrenis
In ancient Indian economic organization, merchant and artisan associations were commonly referred to as Shrenis. These merchant guilds performed major economic functions, including setting product prices, maintaining quality standards, extending credit, training apprentices, and providing judicial resolution of trade disputes among members, while operating with autonomous authority.

95. (A) Cripps Mission, Quit India Movement, Cabinet Mission, Mountbatten Plan
The final phase of the freedom struggle followed a distinct timeline. The Cripps Mission arrived in March 1942, followed by the launch of the Quit India Movement in August 1942. After the war, the Cabinet Mission was dispatched in 1946, culminating in the Mountbatten Plan of June 1947.

96. (C) Brahmacharya, Grihastha, Vanaprastha, Sannyasa
Ancient Indian tradition divided an individual's life into four distinct stages called Ashramas. The sequence begins with Brahmacharya focused on education and celibacy, followed by Grihastha dedicated to family and worldly duties. Later, Vanaprastha involves gradual detachment, leading finally to Sannyasa, which emphasizes complete renunciation and spiritual liberation.

97. (B) Rashtrakuta
The Kailashanatha Temple at Ellora Caves in Maharashtra is the world's largest monolithic rock-cut structure. Commissioned by the eighth-century Rashtrakuta ruler Krishna I, this architectural marvel was excavated top-down from a single basalt cliff face, showcasing exceptional stone carving skills and dedicated worship of Lord Shiva.

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98. (D) Malik Muhammad Jayasi
Padmavat is a celebrated Awadhi epic poem composed in 1540 by Sufi poet Malik Muhammad Jayasi. The narrative allegorically portrays the historic siege of Chittorgarh by Delhi Sultan Alauddin Khalji, detailing the bravery of Maharawal Ratan Singh and the legendary devotion and sacrifice of Queen Padmini.

99. (A) Surendranath Banerjee
The Indian Association was established in Calcutta in 1876 by Surendranath Banerjee alongside Anandamohan Bose. It was among the most prominent pre-Congress nationalist organizations in British India, aiming to unify Indian public opinion, promote legitimate political rights, and mobilize educated youth across urban centers prior to 1885.

100. (D) I, II, III and IV
The Government of India Act 1935 was a comprehensive legislative act that proposed an All-India Federation comprising provinces and princely states. It replaced provincial dyarchy with provincial autonomy while introducing dyarchy at the central level. Additionally, it provided for establishing the Reserve Bank of India to oversee currency and monetary operations.

CHAPTER 02

Social and Religious Reform Movements 19th 20th Century

1. What was the primary catalyst that led to the genesis of socio-religious reform movements in 19th-century India?
(A) The direct intervention of the British Crown in Indian religious practices
(B) The widespread economic prosperity following the Industrial Revolution
(C) The revival of classical Sanskrit literature by European scholars
(D) The introduction of Western education and modern rationalistic thought

2. Which of the following best defines the "revivalist" approach in the 19th-century socio-religious movements as opposed to the "reformist" approach?
(A) Adapting ancient religious texts to align completely with Western ideals
(B) Abandoning all religious practices to adopt a completely secular lifestyle
(C) Reviving ancient traditions in their pure form to counter Western cultural hegemony
(D) Synthesising Christianity and Hinduism to create a universal religion

3. Consider the following statements regarding Raja Ram Mohan Roy:
I. He founded the Atmiya Sabha in 1814.
II. He authored the text 'Tuhfat-ul-Muwahhidin' (A Gift to Monotheists).
III. He vehemently opposed the introduction of English education in India.
Which of the statements given above is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

4. After the split in the Brahmo Samaj in 1866, the original group led by Debendranath Tagore came to be known by which of the following names?
(A) Brahmo Samaj of India
(B) Sadharan Brahmo Samaj
(C) Navavidhan Samaj
(D) Adi Brahmo Samaj

5. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Raja Ram Mohan Roy cited ancient Hindu scriptures to argue against the practice of Sati.
Reason (R): He believed that appealing to rationalism alone would not convince the orthodox sections of Hindu society.
Which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
(B) Both Assertion (A) and Reason (R) are true but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

6. The Tattvabodhini Sabha, which was later merged with the Brahmo Samaj, was founded by whom?
(A) Keshub Chandra Sen
(B) Ishwar Chandra Vidyasagar
(C) Debendranath Tagore
(D) Ramakrishna Paramahamsa

7. Ishwar Chandra Vidyasagar's extensive campaign directly contributed to the enactment of which significant social legislation?
(A) Hindu Widow Remarriage Act, 1856
(B) Abolition of Sati Regulation, 1829
(C) Age of Consent Act, 1891
(D) Child Marriage Restraint Act, 1929

8. Ishwar Chandra Vidyasagar served as the principal of which renowned institution in Calcutta, where he opened the gates of Sanskrit learning to non-Brahmins?
(A) Presidency College
(B) Scottish Church College
(C) Fort William College

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(D) Sanskrit College

9. Identify the incorrect statement regarding Ishwar Chandra Vidyasagar's contribution to education in Bengal.
(A) He helped J.E.D. Bethune establish the first permanent school for girls in India.
(B) He opposed the simplification of the Bengali alphabet and strictly adhered to traditional complex scripts.
(C) He introduced the study of Western thought in the Sanskrit College.
(D) He established numerous vernacular schools at his own expense.

10. Match List I with List II:
List I: Reform Organisation
P. Brahmo Samaj
Q. Arya Samaj
R. Prarthana Samaj
S. Ramakrishna Mission
List II: Key Founder/Figure
1. Swami Vivekananda
2. Atmaram Pandurang
3. Swami Dayanand Saraswati
4. Raja Ram Mohan Roy
Select the correct option:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-2, R-3, S-1
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-3, S-4

11. Which text did Swami Dayanand Saraswati consider as the ultimate and infallible authority for Hinduism?
(A) The Puranas
(B) The Upanishads
(C) The Manusmriti
(D) The Vedas

12. Arrange the following events related to the Arya Samaj in correct chronological order:
1. Foundation of Arya Samaj in Bombay
2. Shifting of Arya Samaj headquarters to Lahore
3. Publication of the first edition of Satyarth Prakash
4. Split in the Arya Samaj into College and Gurukul factions
Select the correct option:
(A) 1, 3, 2, 4
(B) 3, 1, 2, 4
(C) 1, 2, 3, 4
(D) 3, 2, 1, 4

13. Swami Dayanand Saraswati spent significant time in Rajputana and established a key social organisation in Udaipur in 1883. What was the name of this organisation?
(A) Rajputana Hitkarini Sabha
(B) Paropkarini Sabha
(C) Desh Hiteshini Sabha
(D) Vidya Pracharini Sabha

14. Which of the following social practices was NOT opposed by the Arya Samaj?
(A) Idol worship
(B) Widow remarriage
(C) Child marriage
(D) Chaturvarna system based on birth

15. The 'Shuddhi' movement, which aimed to bring back converted individuals into the Hindu fold, was primarily launched by which organisation?
(A) Arya Samaj
(B) Brahmo Samaj
(C) Theosophical Society
(D) Prarthana Samaj

16. What was the core philosophical principle promoted by Swami Vivekananda through the Ramakrishna Mission?
(A) Strict adherence to monastic isolation to achieve individual liberation
(B) The performance of complex Vedic rituals for societal material prosperity
(C) Practical Vedanta and service to humanity as service to God
(D) The complete rejection of all traditional forms of idol worship in society

17. Consider the following statements regarding the Ramakrishna Mission:
I. It was founded by Swami Vivekananda in 1897.
II. It focused extensively on humanitarian relief and social work.
III. It recognised the utility and value of image worship in spiritual development.
IV. It was purely an orthodox Hindu movement that rejected the truths of other religions.
Which of the statements given above is/are correct?
(A) I, II and IV only
(B) I, II and III only
(C) II, III and IV only
(D) I, III and IV only

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18. In which year did Swami Vivekananda deliver his historic speech at the World's Parliament of Religions in Chicago?
(A) 1889
(B) 1893
(C) 1897
(D) 1901

19. The Theosophical Society was originally founded in New York in 1875 by whom?
(A) Annie Besant and Dr. George Arundale
(B) Madame Blavatsky and Colonel Olcott
(C) Allan Octavian Hume and Sir William Wedderburn
(D) Swami Vivekananda and Sister Nivedita

20. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Annie Besant established the Central Hindu College in Benares in 1898.
Reason (R): She wanted to exclusively propagate Western science and discourage traditional Hindu philosophy.
Which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
(B) Both Assertion (A) and Reason (R) are true but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

21. Which ancient Indian philosophical doctrine formed the core ideological basis of the Theosophical Society's teachings in India?
(A) Karma and Reincarnation
(B) Charvaka philosophy
(C) Buddhist concept of Sunyata
(D) Jain doctrine of Syadvada

22. Consider the following two statements regarding the Aligarh Movement:
Statement I: Sir Syed Ahmed Khan initiated the Aligarh Movement to reconcile traditional Islamic theology with modern Western science.
Statement II: The Aligarh Movement strongly supported the active participation of Muslims in the early phases of the Indian National Congress.
Which of the statement(s) given above is/are correct?
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

23. Consider the following statements about Sir Syed Ahmed Khan:
I. He founded the Muhammadan Anglo-Oriental College at Aligarh in 1875.
II. He published the journal 'Tahzib-ul-Akhlaq' to advocate social reforms.
III. He believed that Muslim women should strictly adhere to the traditional Purdah system and denied them modern education.
Which of the statements given above represents an incorrect combination?
(A) I and II only
(B) III only
(C) II and III only
(D) I, II and III

24. Who among the following was NOT associated with the Aligarh Movement or its intellectual legacy?
(A) Khwaja Altaf Hussain Hali
(B) Allama Shibli Nomani
(C) Moulvi Chiragh Ali
(D) Maulana Abul Kalam Azad

25. Match List I with List II:
List I: Social Reformer
P. Jyotiba Phule
Q. M.G. Ranade
R. E.V. Ramasamy
S. B.R. Ambedkar
List II: Organisation/Movement
1. Self-Respect Movement
2. Bahishkrit Hitakarini Sabha
3. Prarthana Samaj
4. Satyashodhak Samaj
Select the correct option:
(A) P-4, Q-1, R-3, S-2
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

26. The Prarthana Samaj, established in Bombay in 1867, drew heavily upon the spiritual tradition of which prominent regional movement?
(A) The ancient Shaiva Siddhanta tradition of Tamil Nadu
(B) The mystical Baul devotional tradition of Bengal

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(C) The Bhakti tradition of Maharashtra
(D) The Sufi Chishti Silsila movement of North India

27. Identify the key reformer who was instrumental in making the Prarthana Samaj a pan-Indian reform movement by travelling extensively across the country.
(A) Atmaram Pandurang
(B) R.G. Bhandarkar
(C) Bal Gangadhar Tilak
(D) Keshub Chandra Sen

28. Choose the correct chronological sequence of the founding of the following socio-religious organisations:
(A) Brahmo Samaj, Prarthana Samaj, Arya Samaj, Ramakrishna Mission
(B) Brahmo Samaj, Arya Samaj, Prarthana Samaj, Ramakrishna Mission
(C) Prarthana Samaj, Brahmo Samaj, Ramakrishna Mission, Arya Samaj
(D) Arya Samaj, Brahmo Samaj, Prarthana Samaj, Ramakrishna Mission

29. What was the central objective of the Satyashodhak Samaj founded by Jyotiba Phule?
(A) To promote modern English education exclusively among the urban Brahmin elite
(B) To secure social justice and equal rights for lower castes
(C) To advocate for an organised armed rebellion against oppressive British rule
(D) To revive orthodox ancient Vedic rituals and traditions in Maharashtra

30. Consider the following statements regarding the Satyashodhak Samaj:
I. It was established in Pune in 1873.
II. It completely rejected the caste system and the need for Brahmin priests in religious ceremonies.
III. Savitribai Phule played a crucial role in its educational initiatives for women.
IV. It received massive financial and ideological support from the Indian National Congress.
Which of the statements given above is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

31. Which powerful critique of the caste system, written as a dialogue condemning Brahminical supremacy and dedicating the text to the American anti-slavery movement, was authored by Jyotiba Phule?
(A) Gulamgiri
(B) Sarvajanik Satyadharma
(C) Tritiya Ratna
(D) Ishara

32. Consider the following two statements regarding the Singh Sabha Movement:
Statement I: The Singh Sabha Movement was founded in Amritsar in 1873 primarily to restore the purity of Sikhism and counter Christian missionary activities.
Statement II: The movement aimed to establish a separate sovereign Sikh state independent of the British Empire.
Which of the statement(s) given above is/are correct?
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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33. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Akali Movement in the 1920s emerged as a direct offshoot of the broader Sikh reform processes initiated by the Singh Sabha.
Reason (R): The Akalis sought to liberate Sikh Gurdwaras from the control of corrupt Mahants who enjoyed British patronage.
Which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
(B) Both Assertion (A) and Reason (R) are true but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

34. Which prominent institution was established in Lahore in 1892 as a result of the educational efforts of the Singh Sabha Movement?
(A) Dayal Singh College
(B) Guru Nanak Dev University
(C) Khalsa College

(D) Forman Christian College

35. Match List I with List II:
List I: Parsi Reformer/Institution
P. Rehnumai Mazdayasan Sabha
Q. Rast Goftar
R. Dadabhai Naoroji
S. B.M. Malabari
List II: Contribution
1. Prominent leader and founder of the Parsi reform movement
2. Crusader against child marriage and for women's rights
3. The principal Parsi reform organisation established in 1851
4. The Gujarati journal started to spread reformist ideas
Select the correct option:
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

36. The Rehnumai Mazdayasan Sabha focused on modernising which aspect of the Parsi community?
(A) Encouraging large-scale conversion of non-Parsis to the Zoroastrian faith
(B) Completely abolishing the traditional funerary practice of the Tower of Silence
(C) Demanding separate political electorates for the minority Parsi community
(D) Improving the social status and education of Parsi women

37. Which noted Parsi reformer was instrumental in the passage of the Age of Consent Act of 1891?
(A) Behramji Malabari
(B) Sorabjee Shapurjee Bengalee
(C) Dadabhai Naoroji
(D) Dinshaw Edulji Wacha

38. Christian missionary activities in early 19th-century India indirectly contributed to social reform by primarily focusing on which of the following areas?
(A) Reforming and restructuring traditional Hindu temple administration and management
(B) Promoting and preserving traditional indigenous systems of Indian medicine
(C) Establishing printing presses and vernacular literature
(D) Advocating actively for Indian self-rule within the British Parliament

39. Consider the following statements regarding Christian reform movements in India:
I. Alexander Duff established the General Assembly's Institution in Calcutta to promote English education.
II. The Serampore Mission played a vital role in establishing the first printing press in Bengal.
III. Christian missionaries universally supported the continuation of the caste system to maintain social order.
Which of the statements given above is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

40. Arrange the following social legislations in chronological order of their enactment:
1. Lex Loci Act
2. Abolition of Sati Regulation
3. Hindu Widow Remarriage Act
4. Age of Consent Act
Select the correct option:
(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 2, 3, 1, 4
(D) 3, 2, 4, 1

41. The historic regulation that officially abolished the practice of Sati in 1829 was passed during the Governor-Generalship of:
(A) Lord Dalhousie
(B) Lord William Bentinck
(C) Lord Francis Hastings
(D) Lord Richard Wellesley

42. Consider the following statements about the abolition of Sati:
I. It was enforced through Regulation XVII of 1829.
II. Initially, the regulation was applicable only to the Bengal Presidency.
III. The orthodox Hindu community established the Dharma Sabha to oppose this regulation.
IV. The regulation imposed the death penalty on all widows who attempted to commit Sati.
Which of the statements given above represents an incorrect combination?
(A) I and II only

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(B) III only
(C) IV only
(D) II and IV only

43. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Hindu Widow Remarriage Act of 1856 faced immense social resistance and led to very few actual remarriages in its immediate aftermath.
Reason (R): The Act contained a provision that stripped a remarrying widow of her rights to her deceased husband's property.
Which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
(B) Both Assertion (A) and Reason (R) are true but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

44. Who among the following was a prominent champion of widow remarriage in South India and founded the Rajahmundry Social Reform Association?
(A) Kandukuri Veeresalingam
(B) E.V. Ramasamy Periyar
(C) Conjeevaram Natarajan Annadurai
(D) Kumaraswami Kamaraj

45. In 1899, the Widows' Home Association in Poona, aimed at providing education and vocational training to high-caste widows, was established by:
(A) M.G. Ranade
(B) Dhondo Keshav Karve
(C) Bal Gangadhar Tilak
(D) Gopal Krishna Gokhale

46. The Native Marriage Act of 1872, which prohibited child marriage and legalised inter-caste marriages, was heavily influenced by the campaigns of which reformer?
(A) Raja Ram Mohan Roy
(B) Keshub Chandra Sen
(C) Swami Vivekananda
(D) Swami Dayanand Saraswati

47. Match List I with List II:
List I: Legislation
P. Abolition of Sati Regulation
Q. Hindu Widow Remarriage Act
R. Age of Consent Act
S. Child Marriage Restraint Act (Sarda Act)
List II: Associated Year
1. 1856
2. 1891
3. 1929
4. 1829
Select the correct option:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-4, S-1

48. Consider the following statements about the Child Marriage Restraint Act of 1929:
I. It was popularly known as the Sarda Act.
II. It fixed the minimum marriageable age at 14 for girls and 18 for boys.
III. Harbilas Sarda, who sponsored the bill, was a prominent social reformer from Ajmer, Rajasthan.
Which of the statements given above is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

49. In the context of social reforms in Rajasthan, the 'Walterkrit Rajputana Hitkarini Sabha' was established in 1889 primarily to address which issues?
(A) The total abolition and restructuring of the Jagirdari system in Marwar
(B) The widespread promotion of modern English education among tribal populations
(C) The official regulation and enforcement of temple entry for lower castes in Mewar
(D) Female infanticide and excessive marriage expenses

50. The 'Desh Hiteshini Sabha', founded by Maharana Sajjan Singh in 1877 in Mewar, aimed to tackle which specific social evil?
(A) Widespread practice of untouchability in rural areas
(B) Human sacrifice practices in remote tribal areas
(C) High expenditure on marriages and polygamy
(D) The traditional Devadasi system in local temples

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51. The Age of Consent Act of 1891 raised the minimum marriageable age for a girl from 10 years to:
(A) 12 years
(B) 14 years
(C) 16 years
(D) 18 years

52. Which of the following is the correct chronological sequence of the establishment of key women's educational and social institutions?
(A) Bethune School (Calcutta), Sharda Sadan (Bombay), SNDT Women's University (Pune)
(B) Sharda Sadan, SNDT Women's University, Bethune School
(C) SNDT Women's University, Bethune School, Sharda Sadan
(D) Bethune School, SNDT Women's University, Sharda Sadan

53. Consider the following two statements regarding early women reformers:
Statement I: Pandita Ramabai founded the Arya Mahila Samaj to promote women's education and deliverance from the oppression of child marriage.
Statement II: Tarabai Shinde authored 'Stree Purush Tulana', which is considered one of the earliest feminist texts in India critiquing patriarchy.
Which of the statement(s) given above is/are correct?
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

54. Consider the following statements about Dr. Muthulakshmi Reddy:
I. She was the first Indian woman legislator.
II. She spearheaded the campaign to abolish the Devadasi system.
III. She founded the Avvai Home for destitute women.
IV. She vehemently opposed the introduction of modern allopathic medicine in India.
Which of the statements given above is/are correct?
(A) I, II and III only
(B) II, III and IV only
(C) I, III and IV only
(D) I, II, III and IV

55. Rokeya Sakhawat Hossain primarily worked for the educational upliftment of women belonging to which community?
(A) Indian Muslims
(B) Bengali Hindus
(C) Indian Christians
(D) Parsis

56. The Justice Party, established in the Madras Presidency in 1916, primarily represented the political and social interests of which group?
(A) Orthodox Brahmins
(B) Landless agricultural labourers
(C) British civil servants
(D) Non-Brahmin castes

57. Who among the following was NOT a founding member of the Justice Party (South Indian Liberal Federation)?
(A) T.M. Nair
(B) C. Rajagopalachari
(C) P. Theagaraya Chetty
(D) C. Natesa Mudaliar

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58. The primary demand of the Justice Party during the early 20th century was:
(A) The immediate attainment of complete national independence from British colonial rule
(B) The political establishment of a sovereign and separate Dravidian nation state
(C) Non-Brahmin quota in government jobs and legislature
(D) The complete nationalisation of all agricultural land in the Madras Presidency

59. Dr. B.R. Ambedkar established the 'Bahishkrit Hitakarini Sabha' in 1924 with the core motto to:
(A) "Return to the Vedas"
(B) "One Religion, One Caste, One God for Mankind"
(C) "Service to Humanity is Service to God"
(D) "Educate, Agitate, Organise"

60. The Mahad Satyagraha of 1927, led by Dr. B.R. Ambedkar, was primarily organised to assert which social right?
(A) Drawing water from the public Chawdar tank
(B) The unrestricted right of lower castes to

enter the famous Kalaram Temple
(C) The legal right to equal and fair representation in the provincial legislature
(D) The fundamental right to solemnise inter-caste marriages without legal penalty

61. Identify the newspaper that was NOT started by Dr. B.R. Ambedkar.
(A) Mooknayak
(B) Harijan
(C) Bahishkrit Bharat
(D) Janata

62. Which political party was founded by Dr. B.R. Ambedkar in 1936 to represent the interests of the depressed classes in the provincial elections?
(A) Republican Party of India
(B) Independent Labour Party
(C) Scheduled Castes Federation
(D) Bahujan Samaj Party

63. The Self-Respect Movement initiated by E.V. Ramasamy (Periyar) in 1925 aimed primarily to:
(A) Destroying Brahminical hegemony and ensuring equal rights
(B) Actively promoting Hindi as the sole national language throughout South India
(C) Comprehensively reforming traditional Hindu temple architecture and management
(D) Establishing a vast network of traditional Sanskrit universities in Tamil Nadu

64. Which unique social practice was heavily popularised by the Self-Respect Movement to eliminate the role of Brahmin priests?
(A) Re-conversion through traditional Shuddhi purification ceremonies
(B) Ancient Vedic customs including traditional Niyoga marriages
(C) Self-Respect marriages without priests or religious rituals
(D) Traditional dedications of young women under the Devadasi system

65. The Tamil weekly journal started by E.V. Ramasamy in 1925 to propagate the ideas of the Self-Respect Movement was:
(A) Dravida Nadu
(B) Swadesamitran
(C) The Hindu
(D) Kudi Arasu

66. The Deoband Movement, initiated in 1866 at the Darul Uloom in Saharanpur, was fundamentally what type of movement?
(A) A comprehensive modernist movement advocating Western scientific education for Muslims
(B) A deeply syncretic philosophical movement merging Hindu and Islamic traditions
(C) An orthodox movement focused on pure Islamic teachings
(D) A radical political movement demanding the creation of a separate Muslim state

67. Who were the principal founders of the Deoband Movement?
(A) Sir Syed Ahmed Khan and Nawab Mohsin-ul-Mulk Altaf Hussain Hali
(B) Muhammad Qasim Nanotavi and Rashid Ahmad Gangohi
(C) Mirza Ghulam Ahmad and Maulana Hakim Noor-ud-Din
(D) Syed Ahmed of Rae Bareli and Shah Waliullah Dehlawi

68. On which major political issue did the Deoband School strongly disagree with the Aligarh Movement during the late 19th century?
(A) The Deoband School advocated loyalty to the British, whereas Aligarh promoted armed rebellion.
(B) The Deoband School supported English education, while Aligarh rejected it.
(C) The Deoband School wanted separate electorates, while Aligarh opposed them.
(D) The Deoband School supported the Indian National Congress, while the Aligarh Movement opposed it.

69. The Wahabi Movement in 19th-century India, led by Syed Ahmed of Rae Bareli, primarily aimed to:
(A) Purify Islam and restore its pristine original teachings
(B) Completely modernise the Islamic legal system along progressive European lines
(C) Actively promote the translation and distribution of the Quran into English
(D) Encourage widespread inter-religious marriages between Hindus and Muslims

70. The Wahabi Movement eventually assumed a highly political and anti-imperialist character, declaring British India as:
(A) Dar-ul-Islam (Land of Islam)
(B) Dar-ul-Aman (Land of Peace)
(C) Dar-ul-Harb (Land of War)
(D) Dar-ul-Khilafat (Land of the Caliphate)

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71. Which region served as the primary operational base and headquarters of the Wahabi Movement in India before its suppression by the British?
(A) Patna
(B) Hyderabad
(C) Lahore
(D) Dhaka

72. The Lex Loci Act of 1850 had a profound impact on social relations by:
(A) Strictly banning polygamous marriages among all major Indian communities
(B) Fully legalising civil inter-caste marriages without requiring religious conversion
(C) Completely abolishing the age-old practice of untouchability in public places
(D) Securing ancestral property rights for Christian converts

73. Which prominent 19th-century reformer campaigned vigorously against the system of 'Kulinism' (polygamy) prevalent among upper-caste Hindus in Bengal?
(A) Swami Vivekananda (Narendranath Datta)
(B) Ishwar Chandra Vidyasagar
(C) Maharshi Debendranath Tagore
(D) Raja Radhakant Deb

74. The Religious Endowments Act of 1863 was passed primarily to:
(A) Nationalise and seize all traditional temple wealth across the British Presidencies
(B) Grant lower castes the absolute and unrestricted right of entry into all Hindu temples
(C) Transfer management of religious places to local committees
(D) Strictly ban the donation of agricultural land and assets to religious institutions

75. The campaign against the Devadasi system in the early 20th century culminated in legislative bans primarily in which region?
(A) Bengal Presidency
(B) Bombay Presidency
(C) Punjab Province
(D) Madras Presidency

76. During the late 19th and early 20th centuries, temperance movements in India advocated for:
(A) The prohibition and restriction of alcohol and intoxicating drugs
(B) The strict enforcement of compulsory vegetarian diets across communities
(C) The complete abolition of underage child labour in industrial factories
(D) The statutory standardisation of daily working hours for female workers

77. Which prominent social reformer and nationalist leader strongly incorporated the temperance movement (prohibition of alcohol) into his constructive programme?
(A) Bal Gangadhar Tilak
(B) Mahatma Gandhi
(C) B.R. Ambedkar
(D) Subhas Chandra Bose

78. 'Mirat-ul-Akbar', the first Persian journal in India used to propagate social reform ideas, was started by:
(A) Sir Syed Ahmed Khan
(B) Raja Ram Mohan Roy
(C) Maulana Abul Kalam Azad
(D) Mirza Ghalib

79. The Marathi newspaper 'Darpan', started in 1832 to spread awareness about social reforms like widow remarriage, was founded by:
(A) Balshastri Jambhekar
(B) Gopal Hari Deshmukh (Lokhitawadi)
(C) Vishnushastri Pandit
(D) M.G. Ranade

80. 'Som Prakash', a prominent Bengali weekly that strongly supported the indigo peasants and advocated for widow remarriage, was closely associated with:
(A) Bankim Chandra Chattopadhyay
(B) Rabindranath Tagore
(C) Ishwar Chandra Vidyasagar
(D) Surendranath Banerjee

81. Which journal was published by Swami Vivekananda to awaken the Indian masses spiritually and socially?
(A) Kesari (Daily News)
(B) Mahratta (Weekly Journal)
(C) Yugantar (Revolutionary Paper)
(D) Prabuddha Bharata

82. 'Sudharak', a newspaper that fiercely advocated for social reforms and was highly critical of orthodox Hindu practices, was founded by:
(A) Bal Gangadhar Tilak
(B) Vinayak Damodar Savarkar
(C) Gopal Ganesh Agarkar
(D) Lala Lajpat Rai

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83. The publication 'Tahzib-ul-Akhlaq' (Social Reformer) played a pivotal role in changing the mindset of the Muslim community. It was authored by:
(A) Allama Muhammad Iqbal
(B) Sir Syed Ahmed Khan
(C) Maulana Shibli Nomani
(D) Badruddin Tyabji

84. How did the 19th-century socio-religious reform movements fundamentally prepare the ground for the rise of Indian nationalism?
(A) By advocating for an organised armed revolt against the rule of the British East India Company
(B) By encouraging widespread mass conversions to Christianity in order to gain political British favour
(C) By demanding the full restoration and re-establishment of the historic Mughal Empire across India
(D) By attacking rigid caste barriers and fostering modern Indian unity

85. The concept that socio-religious reform must precede political independence was most staunchly defended by which group of leaders?
(A) Moderate leaders of the Indian National Congress
(B) The militant Extremist leaders led by Bal Gangadhar Tilak
(C) The radical underground revolutionaries of the Ghadar Party
(D) The highly traditional orthodox leaders associated with the Dharma Sabha

86. Which reform movement actively contributed to nationalism by famously popularising the concepts of 'Swadeshi' and 'Swaraj' long before they became central to the Congress platform?
(A) Prarthana Samaj
(B) Brahmo Samaj
(C) Arya Samaj
(D) Aligarh Movement

87. Sister Nivedita, a disciple of Swami Vivekananda, contributed to nationalist consciousness primarily by:
(A) Promoting pride in Indian art, science, and womanhood
(B) Organising and leading underground militant nationalist activities in Bengal
(C) Personally funding the initial establishment of the Indian National Congress
(D) Assisting in drafting the preliminary constitution of independent free India

88. Identify the correct pair regarding the reformer and the organisation they established:
(A) Radhakant Deb - Brahmo Samaj
(B) Swami Sahajanand - Ramakrishna Mission
(C) Tulsi Ram (Shiv Dayal Saheb) - Satyashodhak Samaj
(D) Shiva Narayan Agnihotri - Deva Samaj

89. The Veda Samaj, established in Madras in 1864 and heavily inspired by the Brahmo Samaj, was founded by:
(A) K. Kelappan (also known as Kerala Gandhi)
(B) Chembati Sridharalu Naidu
(C) V.O. Chidambaram Pillai
(D) C.V. Raman Pillai

90. Which socio-religious organisation heavily influenced Govind Giri's 'Bhagat Movement' aimed at reforming the Bhil tribes of southern Rajasthan and Gujarat?
(A) Brahmo Samaj
(B) Ramakrishna Mission
(C) Arya Samaj
(D) Theosophical Society

91. The Female Infanticide Prevention Act was passed by the British Government in which year to curb the practice primarily prevalent among upper castes in North and Western India?
(A) 1856
(B) 1870
(C) 1891
(D) 1929

92. The Sarda Act of 1929 initially faced opposition from which sections of society?
(A) Orthodox Hindus and Muslims opposing state interference
(B) Exclusively orthodox Hindu leaders and religious scholars across North India
(C) Exclusively orthodox Muslim religious scholars and community leaders
(D) Modernist social reformers and Western-educated progressive Indian intellectuals

93. While comparing the Brahmo Samaj and the Arya Samaj, which of the following statements is historically accurate?
(A) Both movements believed in the infallibility of the Vedas.
(B) The Brahmo Samaj drew inspiration from Western rationality, whereas the Arya Samaj

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was strictly indigenous and revivalist.
(C) The Arya Samaj supported idol worship, while the Brahmo Samaj opposed it.
(D) Both movements restricted their membership strictly to the Brahmin caste.

94. Unlike the Brahmo Samaj, which largely appealed to the western-educated urban elite of Bengal, the Arya Samaj found a mass base primarily among which groups?
(A) Indigenous tribal populations inhabiting the Chota Nagpur plateau region
(B) Peasants and traders of Punjab and North-Western India
(C) Impoverished landless agricultural labourers of the Madras Presidency
(D) Wealthy traditional Hindu zamindars and landlords of eastern Bengal

95. A comparative analysis of the Aligarh Movement and the Deoband Movement reveals that:
(A) Aligarh focused on Western education and loyalty to the British, while Deoband focused on traditional Islamic scholarship and anti-imperialism.
(B) Both sought to establish an Islamic caliphate in India.
(C) Both actively encouraged Muslims to learn English and Western sciences.
(D) Aligarh opposed the purdah system, while Deoband heavily campaigned for women's entry into politics.

96. Sri Narayana Guru's movement (SNDP Yogam) in Kerala was fundamentally distinct from upper-caste reform movements because it:
(A) Uncompromisingly demanded the grand revival of ancient and complex Vedic sacrifices
(B) Militantly advocated for the immediate violent overthrow of the traditional local monarchy
(C) Emancipated the lower-caste Ezhava community directly
(D) Widely promoted mass conversions to Christianity as the sole means to escape caste oppression

97. The Aravippuram Movement launched by Sri Narayana Guru in 1888 is historically significant because:
(A) He led a massive historic public march to demand full voting rights for depressed classes.
(B) He publicly burned ancient scriptures like the Manusmriti in front of orthodox Brahmin priests.
(C) He personally established the very first modern English school specifically for lower castes in India.
(D) He consecrated a Shiva idol, defying Brahminical monopoly

98. Which of the following is considered a major limitation or criticism of the 19th-century socio-religious reform movements?
(A) They completely ignored and systematically side-lined all issues concerning women's literacy and education.
(B) They steadfastly refused to engage with modern democratic, scientific, or rational Enlightenment concepts.
(C) They were confined to an urban middle-class elite, missing rural masses
(D) They universally supported and actively defended the social continuation of untouchability across India.

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99. The 19th-century reform movements have been criticised by modern historians for their "upper-caste bias." What does this primarily mean?
(A) They systematically barred lower-caste individuals from accessing modern Western education and medical care in hospitals.
(B) They focused on upper-caste social issues, ignoring lower-caste plight
(C) They actively campaigned in British imperial courts to legally enforce and reinforce the traditional Varna hierarchy.
(D) They partnered directly with British colonial authorities to physically suppress peasant uprisings across rural India.

100. Another frequent criticism of the revivalist tendencies within some 19th-century reform movements is that they:
(A) Caused the rapid and total westernisation of traditional Indian culture, permanently destroying indigenous arts and heritage.
(B) Strictly prevented and outlawed the translation of sacred religious texts into regional vernacular Indian languages.
(C) Directly triggered and resulted in the immediate geopolitical partition of the Indian subcontinent during the 19th century.
(D) Fostered communalism by glorifying exclusive religious pasts

ANSWERS

1. (D) The introduction of Western education and modern rationalistic thought
Western education introduced concepts of rationalism, humanism, and scientific inquiry to nineteenth-century Indian intellectuals. Exposure to modern democratic ideas and enlightenment philosophies compelled educated Indians to critically re-examine traditional social practices and religious dogmas. This intellectual awakening acted as the primary catalyst for launching widespread socio-religious reform movements aimed at eradicating prevailing societal evils across India.

2. (C) Reviving ancient traditions in their pure form to counter Western cultural hegemony
Socio-religious revivalism sought to regenerate Indian society by appealing to the idealised purity of ancient indigenous scriptures, such as the Vedas. Unlike reformism, which integrated modern Western rational principles, revivalism defended core traditional heritage against colonial cultural dominance. Revivalists sought to purify religion from medieval corruptions while asserting cultural superiority and national self-respect against foreign influences.

3. (A) I and II only
Raja Ram Mohan Roy established the Atmiya Sabha in Calcutta in 1814 to propagate monotheism and combat idol worship. He wrote the Persian treatise Tuhfat-ul-Muwahhidin in 1803 to critique polytheism. Rather than opposing English education, Roy strongly advocated for modern Western education, science, and literature, founding institutions like Anglo-Hindu School to promote modern learning.

4. (D) Adi Brahmo Samaj
Disagreements over radical social reforms, inter-caste marriages, and the inclusion of non-Hindu scriptures caused a schism within the Brahmo Samaj in 1866. The original conservative faction led by Debendranath Tagore retained traditional nationalist perspectives and assumed the name Adi Brahmo Samaj. Meanwhile, the progressive group led by Keshub Chandra Sen formed the Brahmo Samaj of India.

5. (A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
Raja Ram Mohan Roy strategically cited sacred Hindu texts to demonstrate that scriptures did not sanction the cruel practice of Sati. Recognizing that pure rationalist arguments might be rejected by orthodox society, he utilized theological reasoning alongside humanistic principles. This strategy successfully undermined the religious authority of traditionalists and provided strong ideological support for British legislative intervention.

6. (C) Debendranath Tagore
Debendranath Tagore founded the Tattvabodhini Sabha in Calcutta in 1839 to promote systematic study of India's ancient religious texts and Vedantic philosophy. The society published the Tattvabodhini Patrika to spread rationalistic and reformist thought in the Bengali language. In 1842, Debendranath Tagore and his followers formally joined the Brahmo Samaj, revitalizing the organization's social activities.

7. (A) Hindu Widow Remarriage Act, 1856
Ishwar Chandra Vidyasagar conducted rigorous academic research into ancient Sanskrit scriptures to prove that Hindu legal tradition permitted widow remarriage. His persistent petitions and relentless public advocacy against deep-seated social prejudices led directly to the enactment of the Hindu Widow Remarriage Act of 1856 under Lord Dalhousie, legalising remarriages and legitimising children born from such unions.

8. (D) Sanskrit College
As the Principal of Sanskrit College in Calcutta during the 1850s, Ishwar Chandra Vidyasagar introduced revolutionary educational reforms. He broke the traditional monopoly of Brahmins by opening the college to non-Brahmin students. Furthermore, he introduced modern Western scientific disciplines alongside classical Sanskrit studies, creating a balanced curriculum that fostered rational inquiry and broader social accessibility.

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9. (B) He opposed the simplification of the Bengali alphabet and strictly adhered to traditional complex scripts.
Ishwar Chandra Vidyasagar played a foundational role in modernizing Bengali education and prose literature. He simplified the complex Bengali alphabet and authored fundamental primers like Barna Parichay to make literacy accessible to common people. Additionally, he established model primary schools, actively promoted female education, and integrated Western thought into traditional academic institutions throughout rural and urban Bengal.

10. (C) P-4, Q-3, R-2, S-1
Raja Ram Mohan Roy founded the Brahmo Samaj in 1828 to promote monotheism. Swami Dayanand Saraswati established the Arya Samaj in 1875 to revive Vedic purity. Atmaram Pandurang established the Prarthana Samaj in 1867 to advance social reform in Western India. Swami Vivekananda founded the Ramakrishna Mission in 1897 to promote humanitarian service and practical Vedanta.

11. (D) The Vedas
Swami Dayanand Saraswati rejected later puranic distortions and post-Vedic rituals, proclaiming the original four Vedas as the divine, error-free source of all true knowledge. Championing the famous slogan Back to the Vedas, he maintained that true Hinduism rested entirely on Vedic teachings. He criticized medieval superstitious practices, idol worship, and hereditary caste divisions as unscriptural corruptions.

12. (B) 3, 1, 2, 4
Swami Dayanand Saraswati published his seminal text Satyarth Prakash in early 1875, followed by establishing the Arya Samaj in Bombay later that same year. In 1877, the movement's headquarters were shifted to Lahore to expand its reach in Punjab. Later, in 1893, internal ideological disagreements over vegetarianism and educational curricula caused a division into two distinct factions.

13. (B) Paropkarini Sabha
Swami Dayanand Saraswati founded the Paropkarini Sabha at Udaipur in 1883 to carry out his socio-religious vision and manage the publication of Vedic literature. Maharana Sajjan Singh of Mewar served as its first president. The organisation was entrusted with administering funds, printing reformist works, encouraging Vedic scholarship, and promoting social welfare initiatives across Northern and Western India.

14. (B) Widow remarriage
The Arya Samaj actively promoted widow remarriage as a progressive measure to improve the social status of women in Hindu society. Conversely, the organisation strongly opposed idolatry, child marriage, untouchability, and the hereditary caste hierarchy. It advocated for a reformed social structure where individual status was determined by personal merit, character, and virtue rather than by birth.

15. (A) Arya Samaj
The Arya Samaj initiated the Shuddhi movement to readmit individuals who had converted to Islam, Christianity, or other faiths back into the Hindu fold. Designed to counter proselytisation by foreign religious missions, this purification ritual transformed traditional Hinduism into a proselytising faith. The movement played a major role in consolidating Hindu identity in late nineteenth-century Punjab and Northern India.

16. (C) Practical Vedanta and service to humanity as service to God
Swami Vivekananda articulated the philosophy of Practical Vedanta, emphasizing that spiritual realization must express itself through selfless social action. He synthesized traditional Advaita philosophy with active humanitarian service, coining the ideal that serving suffering humanity was equivalent to worshipping God directly. This dynamic approach transformed Indian monastic traditions by directing religious devotion toward social relief, education, and uplifting society.

17. (B) I, II and III only
Swami Vivekananda founded the Ramakrishna Mission in 1897 to conduct organized social service, disaster relief, and educational programs. The Mission acknowledged image worship as a valid, symbolic aid for spiritual development while upholding the underlying unity of all world religions. Far from being narrowly orthodox, the organisation actively respected diverse faith traditions and promoted universal spiritual harmony across the globe.

18. (B) 1893
Swami Vivekananda delivered his landmark speech at the World's Parliament of Religions

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held in Chicago in September 1893. His opening address emphasizing universal tolerance and acceptance gained widespread international acclaim. The address introduced Indian philosophy and Vedantic concepts to the Western world, instilling deep national pride among Indians and establishing Swami Vivekananda as an iconic global spiritual representative.

19. (B) Madame Blavatsky and Colonel Olcott
Russian noblewoman Helena Petrovna Blavatsky and American military officer Henry Steel Olcott co-founded the Theosophical Society in New York in 1875. The movement aimed to form a universal brotherhood of humanity and foster comparative study of religion, philosophy, and science. The society relocated its international headquarters to Adyar near Madras in 1882 to deepen its study of Eastern philosophies.

20. (C) Assertion (A) is true but Reason (R) is false.
Annie Besant established the Central Hindu College at Benares in 1898 to integrate modern scientific education with ancient Hindu philosophy and moral values. She strongly admired Indian cultural heritage and sought to restore youth confidence in indigenous traditions. The institution later grew into the renowned Banaras Hindu University through collaborative efforts with Pandit Madan Mohan Malaviya and other leaders.

21. (A) Karma and Reincarnation
The Theosophical Society integrated core Hindu and Buddhist concepts into its spiritual philosophy, focusing particularly on the doctrines of Karma and Reincarnation. It emphasized spiritual evolution, moral accountability, and cosmic justice across successive lifetimes. By highlighting the rational and philosophical depth of ancient Indian texts, the society played a key role in revitalizing indigenous cultural pride among educated Indians.

22. (C) Statement I is correct but Statement II is incorrect
Sir Syed Ahmed Khan established the Aligarh Movement to promote modern scientific education among Muslims and reinterpret religious texts in light of contemporary rationalism. However, he consistently advised Muslims to remain detached from political organizations like the Indian National Congress. He believed active political participation would distract from educational advancement and potentially trigger official hostility from the British colonial administration.

23. (B) III only
Sir Syed Ahmed Khan founded the Muhammadan Anglo-Oriental College at Aligarh in 1875 and edited the influential journal Tahzib-ul-Akhlaq to encourage social and educational reform. While initially cautious due to contemporary social conservatism, he supported female education and condemned harmful customs like seclusion. Presenting him as an absolute opponent of female literacy or advocate of purdah represents an inaccurate characterization.

24. (D) Maulana Abul Kalam Azad
Figures such as Khwaja Altaf Hussain Hali, Moulvi Chiragh Ali, and Allama Shibli Nomani were prominent scholars closely linked with the Aligarh Movement's reformist objectives. In contrast, Maulana Abul Kalam Azad adopted an independent political and religious outlook. He championed pan-Islamic ideals, strongly opposed loyalist policies toward the British, and became a prominent nationalist leader within the Indian National Congress.

25. (B) P-4, Q-3, R-1, S-2
Jyotiba Phule formed the Satyashodhak Samaj in 1873 to empower lower castes. Mahadev Govind Ranade served as a key leader in the Prarthana Samaj. E.V. Ramasamy launched the radical Self-Respect Movement in 1925 to challenge Brahminical dominance. Dr. B.R. Ambedkar established the Bahishkrit Hitakarini Sabha in 1924 to promote education and welfare among depressed classes.

26. (C) The Bhakti tradition of Maharashtra
Founded in Bombay in 1867 by Atmaram Pandurang, the Prarthana Samaj was deeply rooted in the egalitarian Bhakti movement of Maharashtra. Leaders like Mahadev Govind Ranade drew inspiration from saint-poets such as Tukaram, Namdev, and Eknath. The organisation championed monotheism and pursued social reforms like widow remarriage and caste reform through devotion rather than confrontation.

27. (D) Keshub Chandra Sen
Keshub Chandra Sen, the dynamic leader of the Brahmo Samaj, undertook extensive promotional tours across India in the 1860s. His charismatic

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lectures in Bombay inspired local intellectuals to establish the Prarthana Samaj in 1867. Sen's visits helped establish a nationwide network of reformist groups, successfully connecting regional social initiatives into a unified pan-Indian movement for progress.

28. (A) Brahmo Samaj, Prarthana Samaj, Arya Samaj, Ramakrishna Mission
The Brahmo Samaj was established by Raja Ram Mohan Roy in Calcutta in 1828. The Prarthana Samaj was formed in Bombay in 1867 by Atmaram Pandurang. Swami Dayanand Saraswati founded the Arya Samaj in Bombay in 1875. Finally, Swami Vivekananda established the Ramakrishna Mission in 1897, establishing the correct chronological timeline for these reform organisations.

29. (B) To secure social justice and equal rights for lower castes
Jyotiba Phule founded the Satyashodhak Samaj in Pune in 1873 to liberate marginalized communities from Brahminical social dominance and religious exploitation. The movement sought to promote education, equal civil rights, and self-respect among Shudras and Ati-Shudras. It emphasized performing religious and social ceremonies without the intervention of orthodox priests, fostering egalitarian social values across Maharashtra.

30. (A) I, II, and III only
Established in Pune in 1873, the Satyashodhak Samaj actively opposed the caste system, rejected priestly authority, and conducted marriage ceremonies without Brahmin officiants. Savitribai Phule worked alongside her husband to pioneer educational institutions for women and lower-caste children. However, the movement operated independently from the Indian National Congress, which was frequently criticized for being dominated by upper-caste elites.

31. (A) Gulamgiri
Published by Jyotiba Phule in 1873, Gulamgiri offers a fierce critique of the caste system and Brahminical hegemony in India. Written in dialogue form, the book exposed the social and economic exploitation of lower castes. Phule dedicated his work to the American abolitionist movement, drawing parallels between the struggles of African American slaves and oppressed Indian communities.

32. (C) Statement I is correct but Statement II is incorrect
The Singh Sabha Movement was launched at Amritsar in 1873 to restore Sikhism to its original purity, eliminate superstitious practices, and counter Christian proselytization. However, it was primarily a cultural and educational reform effort rather than a separatist political movement. It sought to spread literacy, publish Sikh literature, and maintain constructive relations with government authorities rather than demand statehood.

33. (A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
The Akali Movement developed directly from the religious revival and social reforms promoted by the Singh Sabha. Akali reformers launched peaceful struggles to reclaim control of historical Sikh Gurdwaras from corrupt hereditary custodians known as Mahants. These Mahants often enjoyed British patronage, making the Gurdwara Reform Movement both a religious purification campaign and a key anti-colonial agitation.

34. (C) Khalsa College
Khalsa College was established at Amritsar and Lahore in 1892 through the collaborative efforts of the Singh Sabha Movement and British authorities. The institution was created to impart modern Western scientific education while simultaneously fostering Punjabi language and Sikh religious values among the youth, serving as a landmark center for educational development across the Punjab region.

35. (B) P-3, Q-4, R-1, S-2
The Rehnumai Mazdayasan Sabha was established in 1851 as the premier Parsi reform body. The journal Rast Goftar was launched to advocate progressive ideas within the community. Dadabhai Naoroji stood out as a primary leader of Parsi social reform, while Behramji Malabari campaigned vigorously against child marriage and advocated for women's social rights.

36. (D) Improving the social status and education of Parsi women
Founded in Bombay in 1851, the Rehnumai Mazdayasan Sabha aimed to modernize Parsi social customs and restore Zoroastrianism to its original purity. A central focus was elevating the

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status of women by promoting female education, abolishing early marriage, and eliminating restrictive social practices, thereby transforming the Parsi community into one of India's most progressive groups.

37. (A) Behramji Malabari
Behramji Malabari was a dedicated Parsi reformer and journalist who published influential notes advocating against child marriage and enforced widowhood. His relentless public campaigning and lobbying in both India and Britain created strong legislative momentum. This efforts culminated directly in the passage of the Age of Consent Act of 1891, which raised the legal consent age for girls.

38. (C) Establishing printing presses and vernacular literature
Christian missionaries significantly aided nineteenth-century social reform by setting up modern printing presses and publishing books, newspapers, and dictionaries in local languages. These initiatives helped standardize regional prose and democratized access to information. Increased literacy and widespread availability of vernacular literature enabled Indian reformers to articulate ideas, criticize social evils, and promote progressive social reforms effectively.

39. (A) I and II only
Missionary Alexander Duff founded the General Assembly's Institution in Calcutta to promote Western science alongside Christian values. Additionally, the Serampore Mission established one of Bengal's earliest printing presses, revolutionizing vernacular publishing. However, far from supporting the caste system, Christian missionaries consistently criticized caste discrimination as an immoral social evil and offered educational opportunities to marginalized communities.

40. (A) 2, 1, 3, 4
The Bengal Sati Regulation was enacted in 1829 to abolish widow burning. The Lex Loci Act followed in 1850 to protect property rights of religious converts. The Hindu Widow Remarriage Act was passed in 1856 to legalise remarriage for widows. Finally, the Age of Consent Act was enacted in 1891, completing this chronological timeline of reform.

41. (B) Lord William Bentinck
Governor-General Lord William Bentinck promulgated Regulation XVII in December 1829, officially declaring the practice of Sati illegal and punishable as culpable homicide in British India. Bentinck's decision was heavily influenced by humanistic principles and the persistent advocacy of Raja Ram Mohan Roy, who compiled scriptural evidence to demonstrate that widow burning lacked authentic religious sanction.

42. (C) IV only
Regulation XVII of 1829 declared Sati illegal, initially applying to Bengal before extending to Madras and Bombay Presidencies. In response, orthodox leaders established the Dharma Sabha to oppose state interference. However, the legislation targeted those who abetted or coerced widows into committing Sati, treating them as criminals, rather than imposing death penalties on surviving widows.

43. (A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
The Hindu Widow Remarriage Act of 1856 encountered intense social hostility, resulting in few remarriages initially. A major deterrent was Section 5, which stipulated that a remarrying widow forfeited all property rights inherited from her deceased husband. This financial penalty, combined with severe social ostracization, severely limited the immediate practical effectiveness of the legislation across conservative communities.

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44. (A) Kandukuri Veeresalingam
Kandukuri Veeresalingam was a prominent social reformer in Andhra Pradesh, often called the father of modern Telugu Renaissance. He championed women's education, opposed child marriage, and established the Rajahmundry Social Reform Association in 1878. Through this association, he organized first widow remarriages in Telugu-speaking regions and established shelter homes and educational facilities for young widows.

45. (B) Dhondo Keshav Karve
Dhondo Keshav Karve was a dedicated social reformer who devoted his life to widow rehabilitation and female education. In 1899, he established the Widows' Home Association in Poona to provide shelter, education, and

vocational training to destitute upper-caste widows. His lifelong commitment culminated in establishing India's first women's university, the SNDT Women's University, in 1916.

46. (B) Keshub Chandra Sen
The Native Marriage Act of 1872, also called the Special Marriage Act, resulted directly from campaigns led by Keshub Chandra Sen and the Brahmo Samaj. The legislation set minimum marriage ages at 14 for females and 18 for males, legalized inter-caste marriages, and prohibited polygamy for individuals who chose to marry outside traditional orthodox religious frameworks.

47. (A) P-4, Q-1, R-2, S-3
The Bengal Sati Regulation was enacted in 1829 to ban widow burning. The Hindu Widow Remarriage Act was passed in 1856 to legalise remarriages. The Age of Consent Act was promulgated in 1891 to raise the legal consent age. Finally, the Child Marriage Restraint Act, known as the Sarda Act, was passed in 1929.

48. (D) I, II and III
The Child Marriage Restraint Act of 1929 was sponsored by Harbilas Sarda, a prominent social reformer, academician, and politician from Ajmer, Rajasthan. Popularly referred to as the Sarda Act, this landmark law established the legal minimum age of marriage at 14 years for girls and 18 years for boys across British India, marking a major legislative milestone.

49. (D) Female infanticide and excessive marriage expenses
Established in 1889 under British Resident Colonel Walter, the Walterkrit Rajputana Hitkarini Sabha sought to reform social customs among Rajput nobility. It focused primarily on curbing extravagant expenditure during weddings and funerals, which often drove families into severe debt. By regulating these crippling financial burdens, the organisation indirectly combated the horrific practice of female infanticide in Rajasthan.

50. (C) High expenditure on marriages and polygamy
Maharana Sajjan Singh of Mewar established the Desh Hiteshini Sabha in Udaipur in July 1877 to address pressing social issues affecting Rajput society. The organization established strict guidelines to limit lavish wedding expenses and reduce bride-wealth demands. Additionally, it sought to regulate and restrict polygamy, seeking to alleviate financial burdens that frequently pushed aristocratic families into financial distress.

51. (A) 12 years
The Age of Consent Act of 1891 raised the legal age of consent for sexual intercourse for married and unmarried girls from ten to twelve years. Championed by reformer Behramji Malabari following tragic deaths of young child brides, the bill generated intense debates between progressive reformers supporting legislative intervention and conservative traditionalists opposing state interference in religious customs.

52. (A) Bethune School (Calcutta), Sharda Sadan (Bombay), SNDT Women's University (Pune)
The Bethune School was founded in Calcutta in 1849 as a pioneer in female education. Pandita Ramabai established Sharda Sadan in Bombay in 1889 to shelter and educate young widows. Dhondo Keshav Karve founded the SNDT Women's University in 1916, completing the chronological sequence of establishing major educational institutions for Indian women.

53. (A) Both Statement I and Statement II are correct
Pandita Ramabai founded the Arya Mahila Samaj in Pune to promote female literacy and liberate women from oppressive customs like child marriage. Tarabai Shinde authored Stree Purush Tulana in 1882, a groundbreaking work that offered a sharp critique of patriarchy, caste bias, and gender discrimination, standing as one of India's earliest feminist writings.

54. (A) I, II and III only
Dr. Muthulakshmi Reddy became the first woman legislator in India when appointed to the Madras Legislative Council in 1926. She led campaigns against the Devadasi system, securing its legislative abolition, and founded the Avvai Home to shelter destitute women. As a trained medical doctor, she actively championed modern medicine rather than opposing standard healthcare reforms.

55. (A) Indian Muslims
Begum Rokeya Sakhawat Hossain was a pioneering writer, educator, and social worker dedicated to the empowerment of Muslim women.

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She criticized severe purdah restrictions and advocated for female education, establishing the Sakhawat Memorial Girls' School in Kolkata in 1911. Her literary works and activism encouraged Muslim families to educate their daughters and seek social independence.

56. (D) Non-Brahmin castes
The Justice Party, officially known as the South Indian Liberal Federation, was established in 1916 to represent intermediate non-Brahmin castes in the Madras Presidency. The party aimed to challenge the overwhelming domination of Brahmins in public administration, higher education, and regional politics, advocating for equitable representation and social justice for non-Brahmin groups across Southern India.

57. (B) C. Rajagopalachari
Leaders including T.M. Nair, P. Theagaraya Chetty, and C. Natesa Mudaliar co-founded the South Indian Liberal Federation in 1916 to advance non-Brahmin interests. Conversely, C. Rajagopalachari was a prominent leader of the Indian National Congress. He strongly opposed the Justice Party's communal representation demands and actively promoted nationalist programs and Congress political initiatives across Southern India.

58. (C) Non-Brahmin quota in government jobs and legislature
The primary objective of the Justice Party was securing communal reservations for non-Brahmins in government employment, educational institutions, and legislative bodies. The party maintained that true social progress required breaking the administrative monopoly held by upper-caste elites. Consequently, it sought constitutional safeguards and administrative quotas through official cooperation with the British administration during the 1920s.

59. (D) "Educate, Agitate, Organise"
Dr. B.R. Ambedkar founded the Bahishkrit Hitakarini Sabha in Bombay in July 1924 to address socio-economic challenges faced by depressed classes. The organization adopted the famous motto Educate, Agitate, Organise to inspire self-reliance and collective activism. It established hostels, libraries, and industrial schools to promote education and political awareness among marginalized communities.

60. (A) Drawing water from the public Chawdar tank
Dr. B.R. Ambedkar led the historic Mahad Satyagraha in March 1927 to assert the rights of untouchables to draw water from the public Chawdar tank in Mahad, Maharashtra. This agitation challenged deep-rooted caste prejudices that denied lower castes access to public water sources. The protest marked a major turning point in civil rights movements led by depressed classes.

61. (B) Harijan
Dr. B.R. Ambedkar launched influential publications including Mooknayak in 1920, Bahishkrit Bharat in 1927, and Janata in 1930 to articulate the struggles of depressed classes. In contrast, the weekly journal Harijan was founded by Mahatma Gandhi in 1933 to promote his crusade against untouchability and publish constructive social welfare programs across India.

62. (B) Independent Labour Party
Dr. B.R. Ambedkar established the Independent Labour Party in 1936 to contest elections under the Government of India Act of 1935. The party formed a political platform representing working-class, agrarian, and depressed-class interests. It successfully won seats in the 1937 Bombay Legislative Assembly elections, advocating for labor rights, land reforms, and social equality.

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63. (A) Destroying Brahminical hegemony and ensuring equal rights
E.V. Ramasamy (Periyar) launched the Self-Respect Movement in Tamil Nadu in 1925 to dismantle Brahminical hegemony and eliminate caste discrimination. The movement advocated for social equality, rationalism, women's liberation, and self-respect among non-Brahmin communities. It rejected traditional rituals and religious authority that perpetuated social hierarchies, seeking to construct an egalitarian society free from caste domination.

64. (C) Self-Respect marriages without priests or religious rituals
The Self-Respect Movement popularized Self-Respect marriages, known as Suyamariyathai Kalyanam, which were solemnized without Brahmin priests, Sanskrit recitations, or traditional religious rituals. These secular unions required only a mutual agreement witnessed by friends and family. This practice sought

to eliminate priestly domination, challenge traditional caste norms, and promote gender equality in marital relationships.

65. (D) Kudi Arasu
E.V. Ramasamy launched the Tamil weekly journal Kudi Arasu in May 1925 as the official organ of the Self-Respect Movement. The publication served as a powerful platform for spreading anti-caste ideas, rationalist philosophy, critiques of religious orthodoxy, and arguments for women's emancipation, influencing contemporary social and political discourse across Tamil Nadu.

66. (C) An orthodox movement focused on pure Islamic teachings
The Deoband Movement was initiated in 1866 with the establishment of the Darul Uloom seminary in Saharanpur, Uttar Pradesh. It was a revivalist and orthodox movement that focused on preserving traditional Islamic theology based on Quranic texts and Hadith. The movement rejected Western cultural influences, opposing modern secular reforms while emphasizing religious purity and moral discipline.

67. (B) Muhammad Qasim Nanotavi and Rashid Ahmad Gangohi
Islamic scholars Muhammad Qasim Nanotavi and Rashid Ahmad Gangohi founded the Deoband Movement in 1866. They established the Darul Uloom seminary to train scholars in traditional Islamic jurisprudence and defend Muslim religious identity under British rule. The founders emphasized religious education, self-reliance, anti-colonial sentiment, and opposition to Western cultural dominance within Indian society.

68. (D) The Deoband School supported the Indian National Congress, while the Aligarh Movement opposed it.
The Deoband School endorsed the political platform of the Indian National Congress, issuing religious decrees that permitted Muslims to cooperate with Hindus against British rule. In contrast, the Aligarh Movement led by Sir Syed Ahmed Khan discouraged Muslim political alignment with Congress, fearing political minority status and preferring educational advancement under British administrative patronage.

69. (A) Purify Islam and restore its pristine original teachings
Inspired by Shah Waliullah and Abdul Wahhab, Syed Ahmed of Rae Bareli launched the Wahabi Movement in nineteenth-century India. The movement aimed to purify Islam by eliminating superstitious practices and un-Islamic rituals that had developed over centuries. It sought to restore original Islamic principles and re-establish a society modeled on early Islamic teachings.

70. (C) Dar-ul-Harb (Land of War)
As the Wahabi Movement developed an anti-colonial character, its leaders declared British-ruled India to be Dar-ul-Harb, meaning a land of war where Islamic rule was absent. Consequently, the movement urged Muslims to engage in religious struggle or migrate to territories under Muslim control, organizing armed resistance against Sikh rule in Punjab and British authority.

71. (A) Patna
Patna served as the primary operational headquarters and organizational center for the Wahabi Movement in British India. The movement established an effective secret network in the city to collect funds, recruit volunteers, and distribute propaganda. From Patna, supplies and recruits were systematically routed to the northwestern frontier, where armed operations against colonial control were directed.

72. (D) Securing ancestral property rights for Christian converts
Passed by the British colonial administration in 1850, the Lex Loci Act, officially termed the Caste Disabilities Removal Act, protected property rights of religious converts. Under traditional Hindu and Islamic personal laws, converting to another faith resulted in forfeiting inheritance rights. The new legislation abolished this forfeiture, ensuring converts retained rights to their ancestral property.

73. (B) Ishwar Chandra Vidyasagar
Ishwar Chandra Vidyasagar campaigned vigorously against Kulinism, a socio-religious custom among Bengali Kulin Brahmins that permitted elderly men to marry numerous young women for financial gain. Vidyasagar published statistical studies detailing the exploitation of young wives in Kulin households, submitting extensive petitions to the government to demand

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legal prohibitions against polygamy and social exploitation.

74. (C) Transfer management of religious places to local committees
The Religious Endowments Act of 1863 was passed to relinquish direct imperial control over native religious institutions. Under this law, the British government transferred administrative control and financial management of Hindu temples, Islamic mosques, and religious trusts to local managing committees. This legislative measure ended direct government intervention in indigenous religious trust administration across India.

75. (D) Madras Presidency
The reform movement against the Devadasi system gained strong momentum in the Madras Presidency during the early twentieth century. Spearheaded by Dr. Muthulakshmi Reddy and supported by the Justice Party, long-standing campaigns highlighted the exploitation of temple women. These efforts culminated in legal enactments by the Madras Legislature, culminating in the Madras Devadasis Act of 1947.

76. (A) The prohibition and restriction of alcohol and intoxicating drugs
Temperance movements in late nineteenth and early twentieth-century India campaigned against the widespread consumption of alcohol and intoxicating substances. Reformers argued that addiction caused severe financial distress, family breakdown, and moral decline among working classes. These organizations petitioned colonial authorities to restrict liquor licenses, raise excise duties, and promote total prohibition for public health.

77. (B) Mahatma Gandhi
Mahatma Gandhi integrated the temperance movement directly into his constructive program and national freedom campaigns. He identified alcohol consumption as a severe social and economic evil that impoverished poor families. During nationalist agitations like the Non-Cooperation and Civil Disobedience movements, picketing liquor shops formed a key strategy to promote sobriety and reduce colonial revenues.

78. (B) Raja Ram Mohan Roy
Raja Ram Mohan Roy launched Mirat-ul-Akbar in 1822, making it the first Persian language journal published in India. He used the publication to discuss international politics, advocate social reforms, critique religious orthodoxy, and promote monotheism. The journal reflected Roy's commitment to free expression until he suspended its publication to protest restrictive press regulations.

79. (A) Balshastri Jambhekar
Balshastri Jambhekar, known as the father of Marathi journalism, established the bilingual newspaper Darpan in Bombay in 1832. The journal aimed to introduce modern scientific knowledge, advocate for female education, promote widow remarriage, and critique social evils. Through Darpan, Jambhekar initiated modern intellectual discourse and social reform activities across Western India.

80. (C) Ishwar Chandra Vidyasagar
The Bengali weekly Som Prakash was started in 1858 by Dwarkanath Vidyabhusan under the guidance of Ishwar Chandra Vidyasagar. The newspaper provided a progressive platform that actively supported peasant rights, criticized oppressive indigo planters, advocated widow remarriage, and promoted female education, playing a key role in shaping public opinion in Bengal.

81. (D) Prabuddha Bharata
Prabuddha Bharata, meaning Awakened India, was launched in 1896 under the guidance of Swami Vivekananda. The English monthly journal served as an organ for Ramakrishna Order, publishing articles on Indian philosophy, Vedantic thought, and social reform. It sought to inspire spiritual awakening, national self-confidence, and social service among Indian youth.

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82. (C) Gopal Ganesh Agarkar
Gopal Ganesh Agarkar founded the Marathi newspaper Sudharak in 1888 after separating from Bal Gangadhar Tilak due to tactical differences. Agarkar believed social reform must precede political independence. Through Sudharak, he offered uncompromising critiques of superstitious practices, advocated for rationalism, championed women's education, and demanded immediate social equality in India.

83. (B) Sir Syed Ahmed Khan
Sir Syed Ahmed Khan established the journal Tahzib-ul-Akhlaq in 1870 to promote social, cultural, and educational reforms among Indian Muslims. The publication advocated for rationalism, modern education, and scientific inquiry while criticizing outdated social customs. It played a transformative role in modernizing Muslim thought and laying intellectual foundations for the Aligarh Movement.

84. (D) By attacking rigid caste barriers and fostering modern Indian unity
Nineteenth-century socio-religious reform movements prepared the ground for Indian nationalism by challenging irrational customs, superstitious practices, and rigid caste hierarchies. By advocating social equality, female literacy, rationalism, and democratic values, these movements fostered a shared sense of national consciousness and human dignity, creating an integrated socio-cultural foundation for political unity and anti-colonial struggle.

85. (A) Moderate leaders of the Indian National Congress
Moderate leaders of the Indian National Congress, including Mahadev Govind Ranade and Gopal Krishna Gokhale, argued that fundamental social reform was necessary before India could sustain political self-governance. They established the National Social Conference in 1887 to address social evils, maintaining that political freedom without internal social progress and equality would remain incomplete.

86. (C) Arya Samaj
The Arya Samaj, established by Swami Dayanand Saraswati, contributed significantly to early Indian nationalism by popularizing concepts of Swadeshi and Swaraj. Dayanand declared that good foreign governance could never substitute for self-governance. The organisation emphasized national pride, physical culture, and economic self-reliance, inspiring numerous freedom fighters across Punjab and Northern India.

87. (A) Promoting pride in Indian art, science, and womanhood
Sister Nivedita, born Margaret Noble, was a close disciple of Swami Vivekananda who dedicated her life to serving India. She fostered national consciousness by encouraging indigenous art, supporting scientific researchers like Jagadish Chandra Bose, and promoting female education. Her writings and public lectures inspired national self-respect and cultural revitalization among educated Indian youth.

88. (D) Shiva Narayan Agnihotri - Deva Samaj
Shiva Narayan Agnihotri established the Deva Samaj at Lahore in 1887 as a socio-religious reform organisation. The Deva Samaj emphasized high moral standards, social ethics, truth, and humanitarian service while opposing social evils like child marriage and caste discrimination. The remaining options misassociate reformers with organizations founded by other prominent leaders.

89. (B) Chembati Sridharalu Naidu
The Veda Samaj was established at Madras in 1864 under the inspiration of Keshub Chandra Sen's lectures. Chembati Sridharalu Naidu subsequently emerged as its key leader, translating Brahmo Samaj texts into Tamil and Telugu. The movement advocated monotheism, rejected idol worship and caste distinctions, and actively promoted widow remarriage across Southern India.

90. (C) Arya Samaj
Govind Giri's Bhagat Movement, which aimed to reform and uplift the Bhil tribal population in southern Rajasthan and Gujarat, was heavily influenced by the principles of the Arya Samaj. The movement encouraged monotheism, vegetarianism, temperance, and hygiene while fostering self-respect and social cohesion among tribal communities to resist economic exploitation.

91. (B) 1870
The Female Infanticide Prevention Act was passed by the British administration in 1870 to suppress the practice of killing newborn female infants. Prevalent primarily among certain landowning upper castes in Northern and Western India due to socio-economic burdens of dowry and wedding costs, the law mandated compulsory birth registration and village monitoring.

92. (A) Orthodox Hindus and Muslims opposing state interference
The Child Marriage Restraint Act of 1929 encountered opposition from conservative sections of both Hindu and Muslim communities. Traditionalists argued that fixing minimum

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marriageable ages infringed upon personal religious laws and customary traditions. Despite religious objections, progressive social reformers successfully lobbied government authorities to enact the law, protecting young children from premature marriage.

93. (B) The Brahmo Samaj drew inspiration from Western rationality, whereas the Arya Samaj was strictly indigenous and revivalist.
The Brahmo Samaj combined Vedantic philosophy with Western rationalism and Enlightenment principles, adopting an eclectic approach toward global scriptures. In contrast, the Arya Samaj was a revivalist movement that sought spiritual authority exclusively in the four Vedas, rejecting post-Vedic texts, Western cultural influences, and foreign religious doctrines to rebuild indigenous Indian society.

94. (B) Peasants and traders of Punjab and North-Western India
While the Brahmo Samaj catered primarily to English-educated intellectuals in urban Bengal, the Arya Samaj established a broad mass base among middle-class traders, peasants, and agriculturalists in Punjab, Uttar Pradesh, and Rajasthan. Its emphasis on Vedic authority, social self-reliance, physical well-being, educational network, and national pride resonated strongly with regional populaces.

95. (A) Aligarh focused on Western education and loyalty to the British, while Deoband focused on traditional Islamic scholarship and anti-imperialism.
The Aligarh Movement sought to modernize the Muslim community by promoting Western scientific education and political cooperation with British rule. Conversely, the Deoband Movement emphasized traditional Islamic theological scholarship, moral purity, and anti-imperialist political resistance, endorsing the national movement led by the Indian National Congress against colonial administration.

96. (C) Emancipated the lower-caste Ezhava community directly
Sri Narayana Guru's movement in Kerala, organized under the SNDP Yogam, was fundamentally distinct because it emerged from within the oppressed lower-caste Ezhava community. Rather than relying on upper-caste patrons, it championed direct self-emancipation, social dignity, education, and economic progress, famously proclaiming the ideal of One Caste, One Religion, One God for Mankind.

97. (D) He consecrated a Shiva idol, defying Brahminical monopoly
Sri Narayana Guru initiated the historic Aravippuram Movement in Kerala on Shivaratri in 1888 by consecrating a Shiva idol retrieved from the Neyyar River. By installing the deity, he directly challenged the traditional Brahminical monopoly over ritual consecration and temple worship, initiating a powerful movement for social equality and religious access for lower castes.

98. (C) They were confined to an urban middle-class elite, missing rural masses
A primary historical criticism of nineteenth-century socio-religious reform movements is that they remained largely urban-centric and confined to English-educated middle-class elites. Their theoretical debates, publications, and legislative campaigns rarely penetrated rural areas or addressed the pressing economic grievances of landless peasants, agricultural laborers, and marginalized rural communities across India.

99. (B) They focused on upper-caste social issues, ignoring lower-caste plight
Historians criticize the upper-caste bias of early reform movements because their agendas focused predominantly on problems affecting upper-caste families, such as Sati, widow remarriage prohibitions, and Kulin polygamy. Consequently, they often overlooked structural issues of caste oppression, untouchability, land alienation, and economic exploitation endured by lower-caste and Dalit masses across India.

100. (D) Fostered communalism by glorifying exclusive religious pasts
A significant limitation of certain nineteenth-century revivalist movements was their tendency to glorify selective religious pasts while rejecting subsequent historical developments. By romanticizing an idealised ancient period and portraying later eras as dark or foreign, these movements unintentionally reinforced exclusive communal identities, creating religious divides that hindered the growth of a unified secular national identity.

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CHAPTER 03
Indian Freedom Struggle

1. Which of the following was the most prominent political cause for the outbreak of the Revolt of 1857?
(A) The introduction of the Enfield rifle and greased cartridges
(B) The aggressive expansionist policies including the Doctrine of Lapse by Lord Dalhousie
(C) The heavy taxation imposed on the peasantry in Awadh
(D) The promotion of Western education and activities of Christian missionaries

2. Regarding the nature of the Revolt of 1857, which historian famously described it as "neither first, nor national, nor a war of independence"?
(A) V.D. Savarkar
(B) S.N. Sen
(C) Benjamin Disraeli
(D) R.C. Majumdar

3. Which of the following statements about the consequences of the Revolt of 1857 is incorrect?
(A) The proportion of Indian soldiers in the British Indian Army was significantly increased to build trust.
(B) The Government of India Act 1858 transferred power from the East India Company to the British Crown.
(C) The British abandoned the policy of annexing native states and guaranteed the rights of Indian princes.
(D) The post of the Secretary of State for India was created to oversee Indian administration.

4. Who among the following was not a prominent leader of the Revolt of 1857?
(A) Kunwar Singh
(B) Begum Hazrat Mahal
(C) Surendranath Banerjee
(D) Nana Sahib

5. Consider the following statements regarding the early phase of the Indian National Congress (1885-1905):
I. The early leadership largely comprised lawyers, journalists, and English-educated professionals.
II. The early Congress actively organized mass peasant uprisings to challenge British rule.
III. A major demand during this phase was the Indianisation of civil services.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II and III

6. The first session of the Indian National Congress in 1885 was presided over by Womesh Chandra Bonnerjee. Where was this session held?
(A) Calcutta
(B) Madras
(C) Poona
(D) Bombay

7. The "Safety Valve Theory" regarding the formation of the Indian National Congress was prominently popularised by which extremist leader in his writings?
(A) Bal Gangadhar Tilak
(B) Lala Lajpat Rai
(C) Bipin Chandra Pal
(D) Aurobindo Ghosh

8. Which of the following was not a method typically employed by the Moderate leaders of the Congress?
(A) Sending petitions and memorials to the British Parliament
(B) Organizing public meetings and distributing pamphlets
(C) Promoting underground armed resistance
(D) Passing resolutions in annual sessions

9. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R):
Assertion (A): The Moderate leaders of the Indian National Congress failed to create a mass base for the national movement.
Reason (R): They believed that the Indian masses were not yet ready for political participation and

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focused on constitutional agitation.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

10. The 'Drain of Wealth' theory, which provided a strong economic critique of British imperialism, was systematically articulated in the book "Poverty and Un-British Rule in India" authored by:
(A) Dadabhai Naoroji
(B) R.C. Dutt
(C) Gopal Krishna Gokhale
(D) Mahadev Govind Ranade

11. The formal proclamation of the Partition of Bengal was made on July 20, 1905. Under whose viceroyalty did this partition take place?
(A) Lord Minto
(B) Lord Curzon
(C) Lord Hardinge
(D) Lord Chelmsford

12. Match the prominent leaders of the Swadeshi Movement in List I with their respective regions of operation in List II.
List I: Leaders
P. Syed Haider Raza
Q. Chidambaram Pillai
R. Lala Lajpat Rai
S. Bipin Chandra Pal
List II: Regions
1. Punjab
2. Delhi
3. Bengal
4. Madras
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-3, R-2, S-4

13. Which historic decision was taken at the Town Hall meeting in Calcutta on August 7, 1905?
(A) Passage of the formal Boycott Resolution
(B) Formal split of the Indian National Congress
(C) Establishment of the All India Muslim League
(D) Launching of the nationwide Home Rule Movement

14. Which among the following best describes the fundamental difference between the Swadeshi and Boycott strategies as envisioned by the Extremists compared to the Moderates?
(A) Extremists restricted the boycott to foreign textiles, while Moderates demanded a total economic boycott of all imported goods.
(B) Moderates supported indigenous Swadeshi industries but strictly opposed any active boycott of British manufactured goods.
(C) Moderates restricted the boycott to Bengal, whereas Extremists extended it nationwide as a mass political struggle.
(D) Extremists promoted Swadeshi purely for local economic development without linking it to broader self-rule demands.

15. The historic Surat Split of the Indian National Congress in 1907 occurred primarily over the issue of:
(A) Differences over the inclusion of minority delegates in the executive committee
(B) Disagreements regarding the unconditional acceptance of Morley-Minto reforms
(C) Debates concerning Indian support for the British empire during World War I
(D) Differences over agitation methods and the scope of Swadeshi and Boycott

16. Identify the incorrect statement regarding the Extremist phase (Lal-Bal-Pal) of the national movement.
(A) They emphasized self-reliance (Atmashakti) and the use of indigenous products.
(B) They drew inspiration from Indian cultural heritage and religious traditions to mobilize the masses.
(C) They strongly believed in the inherent justice and fair play of the British system.
(D) Bal Gangadhar Tilak declared, "Swaraj is my birthright and I shall have it."

17. Consider the following statements about the formation of the All India Muslim League:
I. It was founded in 1906 at Dhaka under the leadership of Aga Khan, Nawab Salimullah, and Nawab Mohsin-ul-Mulk.
II. Its initial objective was to support the Swadeshi Movement and oppose the Partition of Bengal.
III. It successfully lobbied the British for separate electorates for Muslims, which was granted in 1909.
Which of the statement(s) given above is/are

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correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I only

18. Consider the following statements regarding the Home Rule Movement in India:
I. It was launched simultaneously by Annie Besant and Bal Gangadhar Tilak in 1916.
II. Tilak's league was restricted to Maharashtra (excluding Bombay city), Karnataka, Central Provinces, and Berar.
III. Annie Besant's league covered the rest of India, including Bombay city.
IV. The movement aimed to achieve complete independence (Purna Swaraj) outside the British Empire.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

19. Which prominent leader, though sympathetic to the cause, never formally joined the Home Rule Leagues and instead maintained a distance to focus on his own political strategies upon his return to India?
(A) Motilal Nehru
(B) Jawaharlal Nehru
(C) C.R. Das
(D) Mahatma Gandhi

20. Annie Besant launched two newspapers to propagate the ideas of the Home Rule Movement. Which of the following pairs represents these two publications?
(A) Kesari and Mahratta
(B) New India and Commonweal
(C) The Bengalee and Voice of India
(D) Young India and Harijan

21. Which of the following represents the correct chronological sequence of Mahatma Gandhi's early local struggles in India?
(A) Champaran Satyagraha, Kheda Satyagraha, Ahmedabad Mill Strike
(B) Kheda Satyagraha, Champaran Satyagraha, Ahmedabad Mill Strike
(C) Champaran Satyagraha, Ahmedabad Mill Strike, Kheda Satyagraha
(D) Ahmedabad Mill Strike, Champaran Satyagraha, Kheda Satyagraha

22. During the Ahmedabad Mill Strike (1918), Mahatma Gandhi used which of the following methods of protest for the first time in India?
(A) Mass civil disobedience against authorities
(B) Widespread non-payment of land revenue
(C) Fast unto death (hunger strike)
(D) Total boycott of foreign law courts

23. The Tinkathia system, against which the Champaran Satyagraha was directed, required peasants to cultivate indigo on what fraction of their landholdings?
(A) 3/10th
(B) 1/3rd
(C) 1/10th
(D) 3/20th

24. What was the core issue that led to the Kheda Satyagraha of 1918?
(A) The demand for an increase in the wages of cotton mill workers
(B) The forced cultivation of commercial crops instead of food grains
(C) The demand for the remission of land revenue due to crop failure
(D) The protest against the imposition of a new irrigation tax

25. Consider the following statements about the Rowlatt Act (1919):
I. It allowed the government to imprison any person without trial and conviction in a court of law for up to two years.
II. It was officially known as the Anarchical and Revolutionary Crimes Act.
III. The Act was passed with the unanimous support of the Indian members in the Imperial Legislative Council.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III only
(C) II and III only
(D) I only

26. In response to the Rowlatt Act, Mahatma Gandhi founded the Satyagraha Sabha. In which city was this Sabha organized?
(A) Delhi
(B) Calcutta
(C) Lahore
(D) Bombay

27. The tragic Jallianwala Bagh massacre took place on Baisakhi day, April 13, 1919. The crowd had

gathered primarily to protest the arrest of which two prominent local leaders?
(A) Lala Lajpat Rai and Sardar Ajit Singh
(B) Dr. Saifuddin Kitchlew and Dr. Satyapal
(C) Sardar Bhagat Singh and Batukeshwar Dutt
(D) Mahatma Gandhi and Pandit Jawaharlal Nehru

28. Which of the following statements about the Hunter Commission, appointed to inquire into the Jallianwala Bagh massacre, is true?
(A) It was composed entirely of British officials without any Indian members on the panel.
(B) It recommended immediate criminal prosecution and imprisonment of General Reginald Dyer.
(C) The Indian National Congress fully accepted its official findings and closed the inquiry.
(D) It was named the Disorders Inquiry Committee and included three Indian members.

29. Identify the incorrect statement regarding the Khilafat Movement.
(A) It was established to protest against the post-WWI dismemberment of the Ottoman Empire in Turkey.
(B) The overall leadership of the movement was provided by the Ali brothers, Shaukat Ali and Muhammad Ali.
(C) Mahatma Gandhi opposed the movement, viewing it as a religious issue that would divide communities.
(D) It demanded the continuous retention of the Khalifa's temporal authority over sacred Islamic places.

30. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R):
Assertion (A): Mahatma Gandhi saw the Khilafat movement as a historic opportunity to cement Hindu-Muslim unity.
Reason (R): The Khilafat leaders were demanding an independent Muslim state in the northwestern regions of India.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

31. The formal resolution approving the Non-Cooperation Movement was passed in December 1920 at which session of the Indian National Congress?
(A) Calcutta (Special Session)
(B) Lahore Session
(C) Nagpur Session
(D) Karachi Session

32. Which prominent national leader left the Indian National Congress in 1920 because they disagreed with the new mass action strategy of the Non-Cooperation Movement and preferred constitutional methods?
(A) Annie Besant
(B) Motilal Nehru
(C) C.R. Das
(D) Vallabhbhai Patel

33. The Non-Cooperation Movement was abruptly called off by Mahatma Gandhi in February 1922 following a violent incident in which town?
(A) Kakori town
(B) Chauri Chaura
(C) Meerut city
(D) Bardoli village

34. The Swaraj Party was founded in 1923 by leaders who advocated council entry to wreck the colonial government from within. Who were the principal founders?
(A) Jawaharlal Nehru and Subhas Chandra Bose
(B) Mahatma Gandhi and Sardar Patel
(C) C.R. Das and Motilal Nehru
(D) B.R. Ambedkar and Tej Bahadur Sapru

35. Arrange the following events of the 1920s in the correct chronological order:
1. Appointment of the Simon Commission
2. Formation of the Swaraj Party
3. Passage of the Nehru Report
4. Chauri Chaura incident

Select the correct sequence from the options below:
(A) 4, 2, 1, 3
(B) 4, 1, 2, 3
(C) 2, 4, 1, 3
(D) 4, 2, 3, 1

36. Match the political committees and reports of the 1920s in List I with their primary objectives or features in List II.
List I: Committees/Reports
P. Simon Commission

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Q. Nehru Report
R. Muddiman Committee
S. Butler Committee

List II: Objectives/Features

1. First major Indian effort to draft a constitutional framework
2. Investigating the working of the dyarchy system under the 1919 Act
3. Examining relations between the Paramount Power and Princely States
4. Reviewing the question of further constitutional reforms for India (all-white members)

(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

37. Which of the following is an incorrect statement regarding the Nehru Report of 1928?
(A) It demanded Dominion Status for India as the next immediate step.
(B) It included a framework for a federal setup and a list of fundamental rights.
(C) It recommended the creation of separate electorates for religious minorities.
(D) It proposed that linguistic provinces should be created.

38. In response to the Nehru Report, Mohammad Ali Jinnah drafted a set of demands known as Jinnah's Fourteen Points. Which of the following was a key demand in these points?
(A) The immediate and unrestricted adoption of universal adult franchise across India
(B) The total abolition of separate electorates in favor of joint electorates
(C) The immediate partition of British India into two sovereign dominions
(D) One-third representation for Muslims in the Central Legislature

39. The historic 'Purna Swaraj' (Complete Independence) resolution was passed at the Lahore session of the Congress in 1929. Who presided over this session?
(A) Mahatma Gandhi
(B) Motilal Nehru
(C) Jawaharlal Nehru
(D) Subhas Chandra Bose

40. The Dandi March, which initiated the Civil Disobedience Movement, began on March 12, 1930. From where did Mahatma Gandhi start this march?
(A) Sabarmati Ashram
(B) Bardoli Taluka
(C) Sevagram Ashram
(D) Yerwada Central Jail

41. During the Civil Disobedience Movement, the infamous 'Cunningham Circular' forced students to provide guarantees of good behaviour to their educational institutions. In which province did students launch a massive agitation against this circular?
(A) Bombay
(B) Bengal
(C) Punjab
(D) Assam

42. In the North-West Frontier Province (NWFP), the Civil Disobedience Movement was led by Khan Abdul Ghaffar Khan. What was the name of the non-violent volunteer organization he founded?
(A) Khudai Khidmatgars
(B) Majlis-i-Ahrar
(C) Khaksar Tehrik
(D) Hindustan Seva Dal

43. Consider the following statements about the Gandhi-Irwin Pact (1931):

I. The British government agreed to release all political prisoners without exception, including those convicted of violence.
II. The Congress agreed to suspend the Civil Disobedience Movement and participate in the Second Round Table Conference.

Which of the statement(s) is/are correct?
(A) I only
(B) II only
(C) Both I and II
(D) Neither I nor II

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44. Consider the following statements related to the Round Table Conferences:

I. The Indian National Congress boycotted the First Round Table Conference.
II. Mahatma Gandhi attended the Second Round Table Conference as the sole representative of the Congress.
III. The Third Round Table Conference was well attended by top Congress leadership.
IV. B.R. Ambedkar attended all three Round Table Conferences.

Which of the above statement(s) is/are correct?

(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

45. Which of the following best describes the core reason for the failure of the Second Round Table Conference from the perspective of the Indian National Congress?
(A) Unwillingness of the British government to grant full provincial autonomy
(B) The deadlock over communal representation and minority safeguards
(C) The British insistence on maintaining the dyarchy system at the central level
(D) Disagreements regarding the implementation of the Gandhi-Irwin pact terms

46. The Communal Award of 1932 was announced by the British Prime Minister Ramsay MacDonald. What was its most controversial feature that prompted Mahatma Gandhi to undertake a fast unto death?
(A) Total abolition of separate electorates in favor of joint electorates with reserved seats
(B) Extension of separate electorates to Depressed Classes as a distinct minority
(C) Drastic reduction in the proportion of Muslim representation in the central assembly
(D) Mandating that all provincial ministers be directly appointed by the British Viceroy

47. The Poona Pact of 1932 was an agreement between Mahatma Gandhi and which prominent leader, resulting in the abandonment of separate electorates for the Depressed Classes in favour of reserved seats?
(A) Mohammad Ali Jinnah
(B) B.R. Ambedkar
(C) E.V. Ramasamy Naicker
(D) M.C. Rajah

48. Consider the following statements regarding the Government of India Act, 1935:
I. It proposed the establishment of an All-India Federation consisting of British Indian provinces and Princely States.
II. It introduced dyarchy at the provincial level.
III. It provided for the establishment of a Federal Court.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

49. Under the Government of India Act, 1935, with whom did the residuary legislative powers rest?
(A) The Federal Legislature
(B) The Governor-General/Viceroy
(C) The Provincial Legislatures
(D) The Secretary of State for India

50. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R):
Assertion (A): The Congress ministries formed in several provinces after the 1937 elections resigned en masse in 1939.
Reason (R): The Viceroy Lord Linlithgow declared India a belligerent in World War II without consulting the Indian political leadership.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

51. The Hindustan Republican Association (HRA) was founded in 1924 by revolutionary leaders. Who among the following was the primary author of its manifesto titled "The Revolutionary"?
(A) Shaheed Bhagat Singh
(B) Pandit Chandrashekhar Azad
(C) Sachindra Nath Sanyal
(D) Masterda Surya Sen

52. In 1928, the Hindustan Republican Association was reorganized and renamed the Hindustan Socialist Republican Association (HSRA) at Feroz Shah Kotla, Delhi. Which new ideological dimension did this reorganization reflect?
(A) Abandonment of armed revolution in favor of constitutional agitation methods
(B) Adoption of socialist ideals and the goal of an egalitarian society
(C) Complete adoption of religious nationalism as the primary organizational ideology
(D) Formation of a tactical political alliance with British authorities against Japan

53. Which specific British action prompted Bhagat Singh and Batukeshwar Dutt to throw a bomb in the Central Legislative Assembly in 1929?
(A) The arrival and countrywide boycott of the all-British Simon Commission
(B) The capital punishment inflicted upon the

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convicts of the Kakori case
(C) The official announcement of the Communal Award by the British Premier
(D) Passage of the Public Safety Bill and the Trade Disputes Bill

54. Consider the following statements about the revolutionary movement in Bengal:
I. Surya Sen organized the Chittagong Armoury Raid in 1930.
II. A notable feature of the Chittagong group was the active and prominent participation of young women revolutionaries like Pritilata Waddedar and Kalpana Dutt.
III. The Chittagong revolutionaries successfully held control of the entire Bengal province for six months.
IV. Surya Sen was captured and eventually hanged by the British.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

55. Consider the following statements regarding Subhas Chandra Bose and the Congress:
I. He was elected President of the Indian National Congress at the Haripura session (1938).
II. He defeated Pattabhi Sitaramayya, the candidate supported by Gandhi, at the Tripuri session (1939).
III. After resigning from the Congress presidency, he founded the Swaraj Party.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

56. What was the core ideological dispute that led to the resignation of Subhas Chandra Bose from the Congress Presidency in 1939?
(A) Disagreements regarding the priority of temple entry movements for untouchables
(B) Launching an immediate mass struggle during the World War II crisis in Europe
(C) Differences concerning the unconditional acceptance of Dominion Status offers
(D) Conflict over Congress support for Muslim League demands regarding statehood

57. Which of the following statements about the Indian National Army (INA) is incorrect?
(A) The idea of the INA was first conceived by Mohan Singh in Malaya.
(B) Subhas Chandra Bose took over the leadership of the Indian Independence League and the INA in 1943.
(C) The INA strictly prohibited the induction of women and only allowed men in its combat ranks.
(D) The INA established a Provisional Government of Free India in Singapore.

58. The famous INA trials, which sparked widespread nationalist upsurge across India, were held in 1945 at which historical venue?
(A) Cellular Jail, Port Blair
(B) Red Fort, Delhi
(C) Aga Khan Palace, Pune
(D) Fort William, Calcutta

59. The historic "Quit India" resolution was ratified by the All India Congress Committee on August 8, 1942, at:
(A) Wardha Ashram ground, Wardha
(B) Jallianwala Bagh ground, Amritsar
(C) Gowalia Tank Maidan, Bombay
(D) Anand Bhawan complex, Allahabad

60. During the Quit India Movement, an underground radio station was secretly operated to broadcast nationalist messages. Which prominent woman leader was instrumental in running this Congress Radio?
(A) Usha Mehta
(B) Sucheta Kriplani
(C) Aruna Asaf Ali
(D) Sarojini Naidu

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61. A unique feature of the Quit India Movement was the emergence of parallel governments (Jatiya Sarkar/Prati Sarkar) in various parts of the country. Which of the following places did NOT witness the formation of a prominent parallel government?
(A) Ballia district (United Provinces)
(B) Tamluk region (Bengal)
(C) Satara district (Maharashtra)
(D) Kanpur city (United Provinces)

62. Consider the following statements regarding the role of women in the Indian freedom struggle:
I. Madam Bhikaji Cama unfurled the first version of the Indian national flag in

Stuttgart, Germany.
II. Sarojini Naidu was the first Indian woman to become President of the Indian National Congress.
III. Kalpana Dutt was deeply involved in the violent revolutionary activities of the HSRA in North India.
IV. Aruna Asaf Ali is remembered for hoisting the National Flag during the Quit India movement.

Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) I, III, and IV
(D) II, III, and IV

63. The vernacular press played a critical role in shaping nationalist consciousness. Who was the editor of the fiercely nationalist newspaper 'Kesari', published in Marathi?
(A) Gopal Krishna Gokhale
(B) Bal Gangadhar Tilak
(C) Surendranath Banerjee
(D) Sisir Kumar Ghosh

64. The famous patriotic song 'Vande Mataram', which became the anthem of the Swadeshi movement, was extracted from which renowned literary work?
(A) Gitanjali
(B) Anandamath
(C) Neel Darpan
(D) Godan

65. Match the newspapers and journals in List I with their respective founders or editors in List II.
List I: Newspapers/Journals
P. Al Hilal
Q. Yugantar
R. Prabhuddha Bharata
S. Rast Goftar
List II: Founders/Editors
1. Swami Vivekananda
2. Maulana Abul Kalam Azad
3. Dadabhai Naoroji
4. Barindra Kumar Ghosh and Bhupendranath Dutta
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-3, R-2, S-4

66. Which of the following Acts, enacted during Lord Lytton's viceroyalty, was mockingly referred to as the "Gagging Act" because of its severe restrictions on Indian-language newspapers?
(A) The Press Act of 1910
(B) The Vernacular Press Act of 1878
(C) The Newspapers (Incitement to Offences) Act of 1908
(D) The Indian Press (Emergency Powers) Act of 1931

67. The Prajamandal movement forms a crucial part of the regional freedom struggle in Rajasthan. What was the primary objective of the Prajamandal movements in the Rajputana states?
(A) To demand the outright abolition of the princely states and integration into British provinces
(B) To secure civil liberties and establish responsible government under the aegis of the respective rulers
(C) To advocate for a separate independent federation of Rajput states free from British and Congress influence
(D) To promote the cultural assimilation of tribal populations into mainstream society

68. Which of the following is the correct sequence of the establishment of Prajamandals in Rajasthan?
(A) Jaipur Prajamandal, Mewar Prajamandal, Jhalawar Prajamandal
(B) Mewar Prajamandal, Jaipur Prajamandal, Jhalawar Prajamandal
(C) Jhalawar Prajamandal, Mewar Prajamandal, Jaipur Prajamandal
(D) Jaipur Prajamandal, Jhalawar Prajamandal, Mewar Prajamandal

69. The Bijolia Peasant Movement is considered one of the longest non-violent peasant movements in Indian history. Who among the following leaders was instrumental in bringing national attention to this movement and successfully leading its second phase?
(A) Sadhu Sitaram Das
(B) Vijay Singh Pathik
(C) Seth Manikya Lal Verma
(D) Jamnalal Bajaj

70. Identify the incorrect statement regarding the regional and tribal movements in Rajasthan.
(A) The Eki Movement was initiated by Motilal Tejawat to mobilize the Bhils and Garasias against oppressive feudal taxes.
(B) Govind Guru established the Samp Sabha

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to promote socio-religious reforms and unity among the Bhils.
(C) The Mangarh massacre of 1913 occurred when British forces fired upon peaceful Bhil followers of Govind Guru.
(D) The Marwar Prajamandal heavily relied on armed rebellion rather than constructive work and constitutional protests.

71. The historic 'Desai-Liaquat Pact' of 1945 was an attempt to resolve the constitutional deadlock. What did it propose?
(A) Parity in nomination between Congress and League in the interim cabinet
(B) Division of the British Indian Army along strict communal and religious lines
(C) Immediate partition of Bengal and Punjab into separate administrative zones
(D) Holding a popular referendum across all Muslim-majority provinces on secession

72. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R):
Assertion (A): The Cabinet Mission Plan of 1946 rejected the demand for a separate, fully independent state of Pakistan.
Reason (R): The Mission concluded that a separate Pakistan would not solve the communal minority problem as substantial minorities would remain in both states, and it would severely disrupt defense and communication.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

73. Which of the following leaders was NOT a member of the Cabinet Mission sent to India in 1946?
(A) Lord Pethick-Lawrence
(B) Sir Stafford Cripps
(C) A.V. Alexander
(D) Lord Mountbatten

74. In response to the rejection of its demands and the breakdown of political consensus, the Muslim League announced 'Direct Action Day', which resulted in widespread communal riots starting in Calcutta. On which date was Direct Action Day observed?
(A) August 16, 1946
(B) September 2, 1946
(C) March 23, 1940
(D) June 3, 1947

75. The formal partition of India was announced and accepted under which of the following plans?
(A) The Wavell Plan formulated at the Simla Conference
(B) The Cabinet Mission Plan proposing a three-tier federation
(C) The Mountbatten Plan (June 3 Plan)
(D) The Cripps Proposal offering post-war Dominion Status

76. Consider the following statements about the Indian Independence Act, 1947:
I. It provided for the creation of two independent dominions, India and Pakistan, from August 15, 1947.
II. It officially abolished the title of 'Emperor of India' from the royal titles of the King of England.
III. It mandated that the princely states must accede only to the Dominion of India.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

77. Which boundary commission was set up to demarcate the boundaries of the newly formed dominions of India and Pakistan in 1947?
(A) The All-White Simon Commission
(B) The Durand Boundary Commission
(C) The Radcliffe Commission
(D) The MacMahon Line Commission

78. Which of the following peasant movements, characterized by the demand for reduction of the landlord's share to one-third of the crop, took place in Bengal immediately before India's independence?
(A) Eka Movement
(B) Tebhaga Movement
(C) Bakasht Movement
(D) Telengana Movement

79. The All India Trade Union Congress (AITUC) was founded in 1920 to provide a national platform for organized labour. Who was elected as its first President?
(A) Narayan Malhar Joshi
(B) Lala Lajpat Rai

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(C) C.R. Das
(D) V.V. Giri

80. The Bardoli Satyagraha (1928) was a highly successful peasant movement against arbitrary tax hikes. Which title was conferred upon Vallabhbhai Patel by the women of Bardoli in recognition of his leadership?
(A) Loknayak
(B) Deshbandhu
(C) Sardar
(D) Netaji

81. Which of the following tribal uprisings occurred in the Chhotanagpur region in 1899-1900, characterized by a mix of agrarian grievances and religious revivalism, aiming to establish a 'Munda Raj'?
(A) Santhal Rebellion
(B) Munda Ulgulan
(C) Kol Mutiny
(D) Bhil Uprising

82. Match the tribal and peasant uprisings in List I with their prominent leaders in List II.
List I: Uprisings
P. Santhal Rebellion
Q. Rampa Rebellion (1922)
R. Eka Movement
S. Indigo Revolt (1859)
List II: Leaders
1. Digambar Biswas and Bishnu Biswas
2. Sidhu and Kanhu
3. Alluri Sitarama Raju
4. Madari Pasi
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-2, R-4, S-3

83. The Eka Movement (Unity Movement) of 1921-1922 surfaced in the districts of Awadh (Hardoi, Bahraich, Sitapur). What was its primary grievance?
(A) The introduction of heavy mechanization and modern technology in agriculture
(B) Official government bans on traditional rural religious and social practices
(C) Exaction of rent exceeding recorded rates and oppressive landlord levies
(D) Compulsory enlistment of local peasantry into the British colonial army

84. Which of the following pairs of Indian freedom struggle leaders and their literary contributions is incorrectly matched?
(A) Pandit Jawaharlal Nehru – The Discovery of India
(B) Mahatma Gandhi – Hind Swaraj or Indian Home Rule
(C) Maulana Abul Kalam Azad – The Indian Struggle
(D) Dr. Bhimrao Ramji Ambedkar – Annihilation of Caste

85. During the later phases of the freedom struggle, who among the following leaders worked tirelessly to integrate the 562-odd princely states into the Indian Union, earning the title "Iron Man of India"?
(A) Dr. Bhimrao Ramji Ambedkar
(B) Sardar Vallabhbhai Patel
(C) V.P. Menon
(D) Lord Mountbatten

86. Which prominent Dalit leader and intellectual founded the 'Independent Labour Party' and strongly advocated for the social and political rights of the Depressed Classes throughout the freedom struggle?
(A) Jyotirao Phule
(B) B.R. Ambedkar
(C) Jagjivan Ram
(D) E.V. Ramasamy Naicker

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87. The August Offer of 1940 made by Viceroy Linlithgow was significant in the history of constitutional reforms because:
(A) Unconditional promise of full independence immediately following World War II
(B) First official recognition of Indians' right to frame their own constitution
(C) Explicit colonial acceptance of the Muslim League's demand for separate Pakistan
(D) Transfer of the vital defense portfolio to an Indian member in the executive council

88. Consider the following statements regarding the Interim Government formed in 1946:
I. Jawaharlal Nehru was designated as the Vice-President of the Viceroy's Executive Council.
II. The Muslim League boycotted the Interim Government entirely and never joined it at any point.
III. Liaquat Ali Khan held the crucial Finance portfolio when the League eventually joined.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

89. Consider the following features related to the Mountbatten Plan:
I. It proposed the partition of India into two dominions.
II. It suggested that the legislative assemblies of Punjab and Bengal would vote on whether the provinces should be partitioned.
III. It provided for a referendum in the North-West Frontier Province (NWFP) and the Sylhet district of Assam.
IV. It established a joint Indo-Pak military command to handle border disputes post-independence permanently.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

90. Identify the odd one out among the following political organizations based on their foundation and core ideology.
(A) All India Hindu Mahasabha
(B) Congress Socialist Party
(C) Rashtriya Swayamsevak Sangh (RSS)
(D) All India Muslim League

91. The C.R. Formula (1944) drafted by C. Rajagopalachari was aimed at:
(A) Formulating a comprehensive economic policy framework for independent India
(B) Resolving political deadlock between Congress and Muslim League
(C) Proposing a practical administrative framework for integrating princely states
(D) Designing the electoral and constitutional structure of Constituent Assembly

92. The Wavell Plan, discussed at the Simla Conference in 1945, broke down primarily due to which point of contention?
(A) British refusal to grant executive parity between Hindu and Muslim representatives
(B) Jinnah's demand that all Muslim council members be nominated by the League
(C) Congress's uncompromising insistence on the immediate withdrawal of British forces
(D) Disagreements concerning the sovereign status of princely states in the federation

93. In 1905, Gopal Krishna Gokhale founded a renowned organization with the aim of training national missionaries for the service of India and promoting the true interests of the Indian people by constitutional means. What was its name?
(A) Servants of India Society
(B) The Deccan Education Society
(C) The Indian Association
(D) The Poona Sarvajanik Sabha

94. The historic 'Objective Resolution', which laid down the philosophical foundations of the Indian Constitution, was moved in the Constituent Assembly in 1946 by:
(A) B.R. Ambedkar
(B) Sardar Vallabhbhai Patel
(C) Jawaharlal Nehru
(D) Rajendra Prasad

95. Arrange the following critical political developments of the 1940s in the correct chronological order:
1. Cripps Mission
2. August Offer
3. Cabinet Mission
4. Wavell Plan
Select the correct sequence from the options below:
(A) 2, 1, 4, 3
(B) 1, 2, 4, 3
(C) 2, 4, 1, 3
(D) 4, 2, 1, 3

96. Who was the Viceroy of India when the Quit India Movement was launched in 1942?
(A) Lord Wavell
(B) Lord Mountbatten of Burma
(C) Lord Linlithgow
(D) Lord Irwin

97. The term 'Satyagraha', coined by Mahatma Gandhi, fundamentally implies:
(A) Passive resistance relying primarily on economic and political boycotts
(B) Non-violent adherence to truth and readiness to endure suffering
(C) Tactical peaceful protest concealing preparation for armed resistance
(D) Continuous reliance on legal petitions and constitutional agitation

98. Which prominent Congress leader served as the President of the Indian National Congress for

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the longest continuous period during the crucial years of the freedom struggle (1940-1946)?
(A) Pandit Jawaharlal Nehru
(B) Netaji Subhas Chandra Bose
(C) Maulana Abul Kalam Azad
(D) Dr. Rajendra Prasad

99. Which of the following elements was NOT a part of Mahatma Gandhi's 'Constructive Programme'?
(A) Active promotion of Khadi and rural cottage industries
(B) Eradication of untouchability and social discrimination
(C) Fostering communal harmony and Hindu-Muslim unity
(D) Formation of armed village defense militias

100. From an academic perspective, which of the following represents the most comprehensive and defining characteristic of the Indian Freedom Struggle between 1885 and 1947?
(A) An elite-driven violent revolutionary struggle restricted strictly to educated urban intellectuals
(B) Evolution from elitist constitutionalism into a multi-class mass non-violent movement
(C) An agrarian peasant uprising that functioned entirely independent of urban political leadership
(D) A socio-religious reform initiative that inadvertently culminated in political independence

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ANSWERS

1. (B) The aggressive expansionist policies including the Doctrine of Lapse by Lord Dalhousie
Lord Dalhousie implemented aggressive territorial expansion policies that caused widespread political discontent among Indian rulers. The Doctrine of Lapse denied adopted heirs the right to succeed to princely thrones, leading to the annexation of states like Satara, Jhansi, and Nagpur. This policy directly alienated traditional ruling elites and undermined colonial political stability.

2. (D) R.C. Majumdar
Historical analysis of the 1857 uprising led R.C. Majumdar to conclude that the rebellion lacked unified national sentiment, centralized organization, and a common strategic objective across British India. His assessment emphasized that local grievances and regional motives predominated over a cohesive national consciousness, making the description of a planned, nationwide freedom war historically inaccurate.

3. (A) The proportion of Indian soldiers in the British Indian Army was significantly increased to build trust.
Following the 1857 revolt, the British military structure underwent major restructuring based on the Peel Commission recommendations. The authorities reduced the overall proportion of Indian soldiers while significantly increasing British troops to prevent future mutonies. Martial races theory was introduced to recruit soldiers selectively, ensuring key artillery units remained exclusively under European command control.

4. (C) Surendranath Banerjee
Surendranath Banerjee was a prominent Indian nationalist leader and pioneer of constitutional politics who belonged to the later nineteenth-century Moderate era. Unlike key military and regional leaders who spearheaded armed resistance across northern and central India during 1857, Banerjee focused on civil rights, press freedom, constitutional agitation, and organizing the Indian Association in Bengal.

5. (B) I and III only
Early Indian National Congress leadership was dominated by urban, Western-educated professionals such as lawyers, journalists, and intellectuals. Their strategy relied on constitutional petitions, speeches, and administrative reforms rather than mass agrarian agitations. Key objectives included expanding civil rights and securing the Indianisation of civil services to allow greater participation in administrative governance.

6. (D) Bombay
The inaugural session of the Indian National Congress was held in Bombay in December 1885 at the Gokuldas Tejpal Sanskrit College. Originally scheduled for Poona, the venue was relocated due to a sudden outbreak of cholera. Presided over by Womesh Chandra Bonnerjee, seventy-two delegates from across India attended this landmark meeting.

7. (B) Lala Lajpat Rai
Lala Lajpat Rai popularized the Safety Valve Theory in his political writings, contending that Allan Octavian Hume created the Indian National Congress to release growing popular discontent and prevent a violent uprising against British rule. Extremist leaders utilized this concept to criticize Moderate tactics and argue for a independent nationalist political approach.

8. (C) Promoting underground armed resistance
Moderate political leaders relied entirely on constitutional and peaceful methods, famously termed prayer, petition, and protest. They conducted annual sessions, passed official resolutions, submitted petitions to colonial authorities, and published educational pamphlets. Promoting underground armed resistance contradicted their fundamental belief in British administrative justice, constitutional legality, and gradual political evolution.

9. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Moderate nationalist leadership restricted their activities to constitutional agitation, elite political forums, and educated urban circles.

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They deliberately avoided expanding their campaign into a broad mass movement because they believed the general public lacked political education and readiness for mass confrontation, which directly prevented the creation of a widespread popular base.

10. (A) Dadabhai Naoroji
Dadabhai Naoroji systematically formulated the Drain of Wealth theory to demonstrate how colonial financial mechanisms continually extracted Indian revenue to Britain without equivalent material or economic returns. His landmark publication detailed military expenditure, administrative salaries, pensions, and home charges, proving that colonial economic policies impoverished the subcontinent while sustaining British economic growth.

11. (B) Lord Curzon
Lord Curzon announced the official partition plan for Bengal in July 1905, which took effect in October 1905. The colonial administration cited administrative efficiency as the primary rationale, but the actual political objective was to weaken Bengali nationalism, divide the politically active population along communal lines, and weaken anti-imperialist mass mobilization.

12. (A) P-2, Q-4, R-1, S-3
Swadeshi Movement leaders mobilized regional centers across British India to boycott foreign goods and support indigenous industries. Syed Haider Raza directed the campaign in Delhi, Chidambaram Pillai led active protests in Madras, Lala Lajpat Rai organized political activities in Punjab, and Bipin Chandra Pal spearheaded mass political mobilization across Bengal.

13. (A) Passage of the formal Boycott Resolution
On August 7, 1905, a mass meeting held at the Calcutta Town Hall marked the official launch of the anti-partition movement. Leaders passed the landmark Boycott Resolution, urging citizens to abstain from purchasing British manufactured products, thereby transforming regional grievances against Bengal's partition into a organized economic and political protest movement.

14. (C) Moderates restricted the boycott to Bengal, whereas Extremists extended it nationwide as a mass political struggle.
Moderates sought to confine Swadeshi and boycott measures primarily to Bengal to protest partition through constitutional political pressure. In contrast, Extremist leaders advocated expanding the movement nationwide into a comprehensive mass struggle, extending the political boycott beyond foreign commodities to include government educational institutions, courts, titles, and administration to attain self-rule.

15. (D) Differences over agitation methods and the scope of Swadeshi and Boycott
The Indian National Congress split during the 1907 Surat session due to intense debate between Moderates and Extremists regarding tactical methods. Extremists demanded extending Swadeshi and boycott resolutions nationally with non-cooperation tactics, whereas Moderates insisted on restricting the scope to Bengal while strictly adhering to constitutional and parliamentary forms of agitation.

16. (C) They strongly believed in the inherent justice and fair play of the British system.
Extremist nationalist leaders like Bal Gangadhar Tilak, Bipin Chandra Pal, and Lala Lajpat Rai fundamentally rejected older Moderate assumptions regarding British benevolence and imperial justice. They viewed colonial rule as inherently exploitative, advocating self-reliance, popular mass mobilization, and direct political resistance rather than relying on constitutional petitions or British judicial goodwill.

17. (B) I and III only
The All India Muslim League was established at Dhaka in 1906 under leaders including Nawab Salimullah and the Aga Khan to safeguard Muslim political interests. The League initially supported the Bengal partition and opposed Swadeshi agitations, successfully pressing colonial authorities to grant separate electorates in the Indian Councils Act of 1909.

18. (A) I, II, and III
The Home Rule Movement was established in 1916 through separate organizations headed by Bal Gangadhar Tilak and Annie Besant. Tilak operated within specific regions like Maharashtra, Karnataka, and Central Provinces, while Besant

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covered the remaining territorial divisions. Both leagues demanded self-government within the British Empire rather than immediate complete independence.

19. (D) Mahatma Gandhi
Upon returning to India in 1915, Mahatma Gandhi chose not to join either Home Rule League. While recognizing their effort in raising national political awareness, he deliberately maintained an independent stance to develop his unique strategy of Satyagraha, focusing on localized constructive programs and rural grievance redressal before launching national struggles.

20. (B) New India and Commonweal
Annie Besant utilized her extensive journalism background to propagate the ideals of self-rule across India. She published the daily newspaper New India and the weekly journal Commonweal. These publications served as effective public platforms to articulate home rule demands, critique colonial administrative policies, and build widespread support for national political reforms.

21. (C) Champaran Satyagraha, Ahmedabad Mill Strike, Kheda Satyagraha
Mahatma Gandhi initiated his early experiments in peaceful resistance in India chronologically starting with the Champaran Satyagraha in April 1917 to assist indigo farmers. He then intervened in the Ahmedabad Mill Strike in February-March 1918 regarding wage bonuses, followed immediately by leading peasant resistance during the Kheda Satyagraha in March 1918.

22. (C) Fast unto death (hunger strike)
During the 1918 industrial dispute between textile mill owners and workers in Ahmedabad over the withdrawal of the plague bonus, Mahatma Gandhi undertook a fast unto death for the first time in India. This moral pressure tactic successfully compelled mill owners to accept arbitration, resulting in a wage increase for workers.

23. (D) 3/20th
The oppressive Tinkathia agricultural system enforced in Champaran by European planters legally bound tenant peasants to cultivate indigo on three-twentieths of their total landholding. Peasants faced severe economic exploitation through low fixed prices and reduced soil fertility, which prompted widespread agitation and led to Mahatma Gandhi's successful political intervention in 1917.

24. (C) The demand for the remission of land revenue due to crop failure
Severe crop failure caused by severe drought hit Kheda district in 1918, reducing agricultural yield below official government remission limits. Revenue rules mandated full suspension of tax demands under such disastrous conditions, but colonial authorities refused relief. Local peasants organized non-payment of revenue under leadership including Mahatma Gandhi and Vallabhbhai Patel.

25. (B) III only
The Anarchical and Revolutionary Crimes Act, popularised as the Rowlatt Act, empowered colonial authorities to detain political suspects without trial for up to two years. Indian representatives in the Imperial Legislative Council, including Madan Mohan Malaviya, Mohammad Ali Jinnah, and Mazhar-ul-Haq, vigorously opposed and voted against the bill before resigning.

26. (D) Bombay
To organize widespread protests against the repressive Rowlatt Act, Mahatma Gandhi established the Satyagraha Sabha in Bombay in February 1919. The organization sought to mobilize urban youth, distribute prohibited literature, and administer collective pledges to disobey unjust colonial laws through non-violent mass resistance, establishing a foundation for nation-wide political agitation.

27. (B) Dr. Saifuddin Kitchlew and Dr. Satyapal
On April 13, 1919, a peaceful public gathering assembled at Jallianwala Bagh in Amritsar on Baisakhi festival. The public had gathered to celebrate the festival and register peaceful protest against the arbitrary arrest and deportation of local leaders Dr. Saifuddin Kitchlew and Dr. Satyapal under the draconian Rowlatt Act provisions.

28. (D) It was named the Disorders Inquiry Committee and included three Indian members.
The colonial government appointed the Disorders Inquiry Committee, commonly known as the Hunter Commission, to investigate the

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disturbances in Punjab. Contrary to single-nationality panels, the committee included three Indian members: Pandit Jagat Narayan, Sir Chimanlal Harilal Setalvad, and Sardar Sahibzada Sultan Ahmad Khan, though its final recommendations drew widespread criticism.

29. (C) Mahatma Gandhi opposed the movement, viewing it as a religious issue that would divide communities.
Mahatma Gandhi actively endorsed and aligned with the Khilafat Movement led by Muhammad Ali and Shaukat Ali. He recognized that supporting Indian Muslim grievances over the treatment of the Ottoman Caliphate presented an unprecedented historical opportunity to forge deep, lasting Hindu-Muslim unity and combine forces against British rule during non-cooperation.

30. (C) Assertion (A) is true but Reason (R) is false.
Mahatma Gandhi viewed the Khilafat agitation as a vital opportunity to build communal unity by supporting Muslim demands regarding the Ottoman Caliphate. However, Khilafat leaders were seeking the preservation of the Caliph's spiritual authority over holy sites in the Middle East, not the creation of an independent Muslim state in India.

31. (C) Nagpur Session
While a special session in Calcutta considered non-cooperation earlier, the regular annual session of the Indian National Congress at Nagpur in December 1920 formally endorsed the Non-Cooperation Movement resolution. This session also revised the Congress constitution, shifting its operational strategy towards attaining Swaraj through peaceful and legitimate mass political actions.

32. (A) Annie Besant
Annie Besant, along with prominent leaders like Mohammad Ali Jinnah and Bipin Chandra Pal, left the Indian National Congress in 1920 due to principled opposition to non-cooperation tactics. They favored constitutional agitation, parliamentary reforms, and law-abiding political methods over extra-constitutional direct action programs introduced under Mahatma Gandhi's new political leadership.

33. (B) Chauri Chaura
On February 4, 1922, a peaceful nationalist demonstration at Chauri Chaura in Gorakhpur district turned violent after police opened fire. Protesters clashed with local authorities and set fire to a police station, killing twenty-two policemen. Citing strict adherence to non-violence as an essential principle, Mahatma Gandhi suspended the Non-Cooperation Movement.

34. (C) C.R. Das and Motilal Nehru
Following the abrupt suspension of the Non-Cooperation Movement, nationalist opinions divided over council entry. Chittaranjan Das and Motilal Nehru formed the Congress-Khilafat Swarajya Party in January 1923. Known as Pro-Changers, they advocated contesting legislative elections to enter councils, expose colonial administrative limitations, and obstruct government functioning from within official bodies.

35. (A) 4, 2, 1, 3
Historical developments during the 1920s occurred in clear sequence starting with the Chauri Chaura incident in February 1922. The Swaraj Party was subsequently established in January 1923. Later, the British government announced the Simon Commission in November 1927, which was followed by the adoption of the Nehru Report in August 1928.

36. (A) P-4, Q-1, R-2, S-3
The Simon Commission reviewed further constitutional progress without Indian representation. The Nehru Report represented the first major all-party Indian effort to draft a workable constitution. The Muddiman Committee investigated the working of dyarchy under the 1919 Act, while the Butler Committee examined sovereign relations between the Crown Paramountcy and Princely States.

37. (C) It recommended the creation of separate electorates for religious minorities.
The Nehru Report of 1928 explicitly rejected communal separate electorates, which had been introduced in earlier colonial constitutional acts. Instead, it proposed joint electorates with reservation of seats for minorities in provinces where they were in a numerical minority, while advocating Dominion Status, fundamental rights, federal arrangements, and linguistic provinces.

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38. (D) One-third representation for Muslims in the Central Legislature
Rejecting the constitutional proposals of the Nehru Report, Mohammad Ali Jinnah formulated his Fourteen Points in 1929 to safeguard Muslim political rights. Key demands included one-third Muslim representation in the central legislature, retention of separate electorates, complete provincial autonomy with residual powers, and statutory guarantees for regional Muslim cabinet participation.

39. (C) Jawaharlal Nehru
Jawaharlal Nehru presided over the historic December 1929 Lahore session of the Indian National Congress. Under his leadership, the Congress officially adopted Purna Swaraj, meaning Complete Independence, as its non-negotiable ultimate political objective, explicitly replacing the earlier goal of Dominion Status, and authorized Mahatma Gandhi to launch the nationwide Civil Disobedience Movement.

40. (A) Sabarmati Ashram
Mahatma Gandhi initiated the Dandi March from Sabarmati Ashram in Ahmedabad on March 12, 1930, accompanied by seventy-eight chosen marchers. Walking 240 miles to the coastal village of Dandi, Gandhi broke the colonial salt monopoly by manufacturing salt from seawater on April 6, signaling the official start of Civil Disobedience.

41. (D) Assam
During the Civil Disobedience Movement, the colonial administration in Assam issued the highly repressive Cunningham Circular in 1930. The directive mandated students and parents to provide written undertakings promising good behavior and non-participation in political activities, which sparked widespread student strikes, picketing, and mass boycotts of educational institutions throughout Assam.

42. (A) Khudai Khidmatgars
Khan Abdul Ghaffar Khan, popularly known as Frontier Gandhi, organized the Khudai Khidmatgars, meaning Servants of God, in the North-West Frontier Province. Also known as Red Shirts due to their distinct uniform, this highly disciplined non-violent volunteer movement mobilized Pashtun society to participate actively in the nationwide Civil Disobedience Movement.

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43. (B) II only
The Gandhi-Irwin Pact of March 1931 stipulated that the Congress would suspend the Civil Disobedience Movement and participate in the Second Round Table Conference. While the British agreed to release political prisoners arrested during the agitation, they explicitly excluded prisoners charged with or convicted of violent offences, including Bhagat Singh.

44. (B) I, II, and IV
The Congress boycotted the First Round Table Conference and sent Mahatma Gandhi as its sole representative to the Second Conference following the Gandhi-Irwin Pact. Congress boycotted the Third Conference. B.R. Ambedkar attended all three sessions to consistently represent and safeguard the political rights and official representation of the Depressed Classes.

45. (B) The deadlock over communal representation and minority safeguards
The Second Round Table Conference ended in failure primarily due to sharp disagreements over communal representation and minority safeguards. While Mahatma Gandhi claimed the Congress represented all Indians, representatives of minorities, including B.R. Ambedkar and Mohammad Ali Jinnah, insisted on separate electorates and statutory safeguards, creating an insurmountable constitutional deadlock.

46. (B) Extension of separate electorates to Depressed Classes as a distinct minority
Ramsay MacDonald's Communal Award of August 1932 treated the Depressed Classes as a distinct minority, granting them separate electorates. Mahatma Gandhi strongly opposed this provision, viewing it as a political measure designed to divide Hindu society permanently. In protest, Gandhi undertook a fast unto death at Yerwada Jail, leading to negotiations for joint electorates.

47. (B) B.R. Ambedkar
The historic Poona Pact was signed in September 1932 between B.R. Ambedkar and caste Hindu leaders representing Mahatma Gandhi. The historic political accord abandoned separate electorates for the Depressed Classes in favor of joint electorates, while substantially increasing the total number of reserved legislative seats for them across provincial assemblies.

48. (B) I and III only
The Government of India Act 1935 proposed an All-India Federation comprising British provinces and princely states, and provided for a Federal Court. However, it abolished dyarchy at the provincial level—introducing provincial autonomy instead—and established dyarchy at the central level. The federal provision never materialized because princely states refused to join.

49. (B) The Governor-General/Viceroy
Under the Government of India Act 1935, legislative powers were divided into three distinct lists: Federal, Provincial, and Concurrent. Residuary legislative powers were explicitly not assigned to either federal or provincial legislatures; instead, they were vested in the sole discretion of the Viceroy and Governor-General, maintaining ultimate colonial executive authority.

50. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Following the outbreak of World War II in September 1939, Viceroy Lord Linlithgow unilaterally declared India a belligerent party to the war without consulting elected provincial governments or key Indian political leaders. In direct protest against this non-consensual involvement, Congress ministries across eight provinces resigned en masse in late 1939.

51. (C) Sachindra Nath Sanyal
The Hindustan Republican Association was founded in 1924 by revolutionary leaders including Ram Prasad Bismil, Sachindra Nath Sanyal, and Jogesh Chandra Chatterji. Sachindra Nath Sanyal authored its official manifesto titled "The Revolutionary", which outlined the organization's objective of overthrowing colonial rule through armed struggle and establishing a federal democratic republic.

52. (B) Adoption of socialist ideals and the goal of an egalitarian society
Under the influence of leaders like Shaheed Bhagat Singh, Chandrashekhar Azad, and Sukhdev, the Hindustan Republican Association was reorganized in 1928 as the Hindustan Socialist Republican Association. This transformation marked an ideological shift from purely violent anti-colonial acts toward socialist ideals, aiming to abolish class exploitation and build an egalitarian society.

53. (D) Passage of the Public Safety Bill and the Trade Disputes Bill
Bhagat Singh and Batukeshwar Dutt threw non-lethal smoke bombs in the Central Legislative Assembly on April 8, 1929, explicitly to protest against the passage of the repressive Public Safety Bill and Trade Disputes Bill. The action sought to prevent the curtailment of civil liberties and labor rights while publicizing revolutionary ideology.

54. (B) I, II, and IV
Surya Sen led the Chittagong Armoury Raid in 1930, organizing revolutionary actions that temporarily disrupted colonial administration in Chittagong rather than controlling the entire Bengal province. The revolutionary group featured active participation by women revolutionaries including Pritilata Waddedar and Kalpana Dutt. Sen was eventually captured and executed by British authorities.

55. (A) I and II only
Subhas Chandra Bose won the presidency of the Indian National Congress at Haripura in 1938 and secured re-election at Tripuri in 1939 by defeating Gandhi's candidate, Pattabhi Sitaramayya. Following ideological differences with Congress leaders, Bose resigned from the presidency and founded the Forward Bloc within Congress, not the Swaraj Party.

56. (B) Launching an immediate mass struggle during the World War II crisis in Europe
The primary dispute leading to Subhas Chandra Bose's resignation as Congress President concerned strategic timing. Bose advocated taking advantage of Britain's international difficulties during World War II by launching an immediate, uncompromising mass agitation for independence, whereas Gandhi and the Congress Working Committee favored caution and resisted launching a struggle immediately.

57. (C) The INA strictly prohibited the induction of women and only allowed men in its combat ranks.
The Indian National Army actively inducted women into combat roles, forming the Rani of Jhansi Regiment commanded by Captain Lakshmi Swaminathan. Originally conceived by

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Mohan Singh in Malaya, leadership was taken over in 1943 by Subhas Chandra Bose, who established the Provisional Government of Free India in Singapore to direct military operations.

58. (B) Red Fort, Delhi
The famous public trials of Indian National Army officers Prem Sahgal, Gurbaksh Singh Dhillon, and Shah Nawaz Khan were conducted by the British at the Red Fort in Delhi in late 1945. The proceedings sparked unprecedented political unity, widespread popular protests, and cross-party legal defense across India, accelerating colonial withdrawal.

59. (C) Gowalia Tank Maidan, Bombay
The All India Congress Committee officially ratified the Quit India resolution on August 8, 1942, at the historic Gowalia Tank Maidan in Bombay. During this session, Mahatma Gandhi issued his famous call to the nation to "Do or Die", launching an uncompromising non-violent mass movement demanding immediate British withdrawal from India.

60. (A) Usha Mehta
During the Quit India Movement, when top nationalist leaders were imprisoned, Usha Mehta played a central role in operating a clandestine underground radio station known as Congress Radio. Broadcasting from secret locations in Bombay, the station disseminated nationalist news, speeches, and operational instructions to maintain mass resistance across the country.

61. (D) Kanpur city (United Provinces)
Parallel governments emerged in key regions during the 1942 Quit India struggle, notably in Ballia led by Chittu Pandey, Tamluk in Bengal organized as Jatiya Sarkar, and Satara in Maharashtra known as Prati Sarkar. Kanpur city did not witness the establishment of a functional parallel administrative government during this mass uprising.

62. (B) I, II, and IV
Madam Bhikaji Cama unfurled an early Indian nationalist flag in Stuttgart in 1907, Sarojini Naidu became the first Indian woman Congress President in 1925, and Aruna Asaf Ali famously hoisted the national flag during the Quit India Movement. Kalpana Dutt participated in the revolutionary Chittagong Armoury Raid in Bengal, not HSRA.

63. (B) Bal Gangadhar Tilak
Bal Gangadhar Tilak edited the fiercely nationalist Marathi newspaper Kesari along with the English journal Mahratta. Through Kesari, Tilak articulated radical political views, criticized colonial administrative measures, promoted public participation in mass agitation, and popularized traditional festivals like Shivaji Jayanti and Ganeshotsav to effectively mobilize masses against British imperialist rule.

64. (B) Anandamath
The national song Vande Mataram was authored by Bankim Chandra Chattopadhyay and incorporated into his 1882 Bengali historical novel Anandamath. The patriotic hymn evoked deep devotion to the motherland and served as an inspiring cultural anthem and rallying political cry for nationalist activists during the Swadeshi Movement across Bengal and India.

65. (A) P-2, Q-4, R-1, S-3
Maulana Abul Kalam Azad founded the influential Urdu news journal Al Hilal, while Barindra Kumar Ghosh and Bhupendranath Dutta edited the revolutionary Bengali paper Yugantar. Swami Vivekananda established the spiritual English publication Prabuddha Bharata, and Dadabhai Naoroji edited Rast Goftar to advocate progressive social reform within the Parsi reformist community.

66. (B) The Vernacular Press Act of 1878
Enacted during Lord Lytton's viceroyalty, the Vernacular Press Act of 1878 aimed to suppress nationalist commentary in non-English Indian publications. Contemporary critics dubbed it the Gagging Act because it authorized district magistrates to demand security deposits and confiscate printing presses without judicial recourse, directly discriminating against Indian language newspapers.

67. (B) To secure civil liberties and establish responsible government under the aegis of the respective rulers
The Prajamandal movements across various Rajputana princely states aimed to secure fundamental civil liberties, freedom of speech, and administrative accountability. Rather than demanding the immediate abolition of princely dynasties, these popular organizations campaigned peacefully for constitutional reforms and responsible democratic government

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established under the nominal aegis of ruling native rulers.

68. (A) Jaipur Prajamandal, Mewar Prajamandal, Jhalawar Prajamandal
The historic organizational establishment of Prajamandals across Rajasthan proceeded in clear chronological order. Jaipur Prajamandal was established first in 1931 by Kapoori Chand Patni. Mewar Prajamandal was founded later in 1938 under Manikya Lal Verma, while Jhalawar Prajamandal was formed towards the final political phase in 1946 under Mangilal Hazari.

69. (B) Vijay Singh Pathik
Vijay Singh Pathik, also known as Bhoop Singh, assumed leadership of the Bijolia Peasant Movement during its second phase starting in 1916. He transformed a local agrarian struggle against exorbitant feudal cesses (lag-bag) and forced labor (begar) into a nationally recognized non-violent peasant movement, establishing the Rajasthan Seva Sangh to organize rural resistance.

70. (D) The Marwar Prajamandal heavily relied on armed rebellion rather than constructive work and constitutional protests.
The Marwar Prajamandal, established in 1934 by Jaynarayan Vyas and Anand Raj Surana, operated through non-violent constitutional methods, public meetings, and constructive social work. It focused on securing civil rights and responsible government in Marwar state rather than engaging in armed rebellion or violent insurrection against princely state authorities.

71. (A) Parity in nomination between Congress and League in the interim cabinet
The Desai-Liaquat Pact was negotiated in 1945 between Bhulabhai Desai of the Congress and Liaquat Ali Khan of the Muslim League. The proposal aimed to form an interim central government, suggesting equal representation (parity) for Congress and Muslim League nominees in the executive council, along with representation for minority communities.

72. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Cabinet Mission Plan of 1946 explicitly rejected a sovereign, independent Pakistan, concluding that partition would not resolve minority protection issues because large non-Muslim minorities would remain in Pakistan and Muslim minorities in India. Additionally, it reasoned that partition would severely disrupt administrative, transport, communication, and regional national defense systems.

73. (D) Lord Mountbatten
The Cabinet Mission sent to India in March 1946 comprised three British Cabinet members: Lord Pethick-Lawrence (Secretary of State for India), Sir Stafford Cripps (President of the Board of Trade), and A.V. Alexander (First Lord of the Admiralty). Lord Mountbatten was not part of this delegation, arriving later in 1947 as Viceroy.

74. (A) August 16, 1946
Following the rejection of its demand for a fully sovereign state and disagreement over the Cabinet Mission Plan, the Muslim League passed a resolution calling for Direct Action Day on August 16, 1946. This led to severe communal violence and mass killings in Calcutta, known as the Great Calcutta Killings.

75. (C) The Mountbatten Plan (June 3 Plan)
The formal constitutional partition of British India into the two independent dominions of India and Pakistan was executed under the Mountbatten Plan, announced on June 3, 1947. The plan outlined concrete procedures for partitioning Bengal and Punjab, conducting popular referendums in NWFP and Sylhet, and transferring power before August 15, 1947.

76. (A) I and II only
The Indian Independence Act 1947 established two sovereign dominions, India and Pakistan, from August 15, 1947, and dropped Emperor of India from British royal titles. Regarding princely states, it lapsed British paramountcy, allowing them full freedom to accede to either India or Pakistan, or remain independent, rather than compelling accession to India.

77. (C) The Radcliffe Commission
Two Boundary Commissions were established under the chairmanship of Sir Cyril Radcliffe in 1947 to demarcate the international borders separating India and Pakistan. The Radcliffe Commission was tasked with partitioning the provinces of Bengal and Punjab based on contiguous majority areas of Muslims and non-Muslims along with other administrative factors.

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78. (B) Tebhaga Movement
The Tebhaga Movement erupted in Bengal between 1946 and 1947, led by the Bengal Provincial Kisan Sabha. Sharecroppers (bargadars) demanded the reduction of the landowners' (jotedars) share of harvested crops from one-half to one-third (tebhaga), seeking to retain two-thirds of the agricultural produce for themselves before final storehouses were allocated.

79. (B) Lala Lajpat Rai
The All India Trade Union Congress was founded in Bombay in October 1920 to coordinate labor activities across India. Nationalist leader Lala Lajpat Rai was elected as its first President, emphasizing in his presidential address the intrinsic connection between organized labor movements and the broader political struggle for national independence.

80. (C) Sardar
Vallabhbhai Patel organized and led the successful Bardoli Satyagraha in Gujarat in 1928 against a twenty-two percent increase in land revenue imposed by colonial authorities. Following the government's eventual withdrawal of the enhancement, the women of Bardoli bestowed the title "Sardar" upon Patel in recognition of his heroic leadership.

81. (B) Munda Ulgulan
The Munda Ulgulan, or Great Tumult, was led by Birsa Munda in the Chhotanagpur region between 1899 and 1900. The uprising targeted British land policies, feudal landlords, and moneylenders who eroded traditional tribal land rights (Khuntkatti system). Birsa combined agrarian resistance with socio-religious reform to establish an independent Munda Raj.

82. (A) P-2, Q-3, R-4, S-1
The Santhal Rebellion of 1855 was led by brothers Sidhu and Kanhu against British oppression. Alluri Sitarama Raju spearheaded the Rampa Rebellion of 1922 in Andhra Pradesh. Madari Pasi directed the peasant Eka Movement in Awadh, and Digambar Biswas along with Bishnu Biswas led the 1859 Indigo Revolt in Bengal.

83. (C) Exaction of rent exceeding recorded rates and oppressive landlord levies
The Eka Movement, or Unity Movement, developed in northern Awadh districts during late 1921 under leaders like Madari Pasi. The primary peasant grievances centered on land rents imposed by landlords that exceeded official recorded rates by fifty percent, oppressive extractions (abwabs), and the practice of forced arbitrary tenant eviction.

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84. (C) Maulana Abul Kalam Azad – The Indian Struggle
The Indian Struggle was written by Subhas Chandra Bose, detailing the political history of the Indian national movement from 1920 to 1942. Maulana Abul Kalam Azad authored India Wins Freedom, while Jawaharlal Nehru wrote The Discovery of India, Mahatma Gandhi authored Hind Swaraj, and Dr. B.R. Ambedkar wrote Annihilation of Caste.

85. (B) Sardar Vallabhbhai Patel
As the first Home Minister and Minister of Information and Broadcasting, Sardar Vallabhbhai Patel led the political integration of over 560 princely states into the Indian Union. Assisted by V.P. Menon, Patel utilized diplomacy, firm political persuasion, and strategic negotiations through Instruments of Accession, earning the title "Iron Man of India".

86. (B) B.R. Ambedkar
Dr. B.R. Ambedkar founded the Independent Labour Party in 1936 to secure economic, social, and political rights for workers, peasants, and Depressed Classes. A leading intellectual and social reformer, Ambedkar consistently advocated for educational advancement, legal equality, political safeguards, and constitutional rights to end institutionalized caste oppression throughout British India.

87. (B) First official recognition of Indians' right to frame their own constitution
The August Offer of August 1940, issued by Viceroy Lord Linlithgow, offered expanding the Governor-General's Executive Council and establishing an advisory war council. Crucially, it marked the first formal colonial acknowledgement that Indians possessed the right to frame their own constitution after the formal conclusion of World War II.

88. (B) I and III only
In the Interim Government formed in September 1946, Jawaharlal Nehru served as Vice-President of the Viceroy's Executive Council. Although the

Muslim League initially boycotted the formation, it subsequently joined the Council in October 1946, with Liaquat Ali Khan assuming charge of the key Finance portfolio to oversee national fiscal revenue.

89. (A) I, II, and III
The Mountbatten Plan provided for partitioning British India into two dominions, mandating that Punjab and Bengal provincial assemblies vote on partition. It arranged referendums in NWFP and Sylhet to determine territorial accession. It did not create a joint permanent Indo-Pak military command to manage border disputes after political independence.

90. (B) Congress Socialist Party
The Congress Socialist Party, founded in 1934 within the Indian National Congress by Jayaprakash Narayan, Acharya Narendra Dev, and Ram Manohar Lohia, was built on secular socialist principles. Unlike the Hindu Mahasabha, RSS, and Muslim League, which were organized around religious community identities, CSP focused on economic socialist restructuring.

91. (B) Resolving political deadlock between Congress and Muslim League
Formulated by C. Rajagopalachari in 1944, the C.R. Formula aimed to resolve the political deadlock between the Congress and the Muslim League regarding national independence and Pakistan. It proposed that the League endorse independence while accepting a plebiscite in Muslim-majority northwestern and eastern regions to decide separation after the war.

92. (B) Jinnah's demand that all Muslim council members be nominated by the League
The Simla Conference of 1945 called to discuss the Wavell Plan collapsed primarily because Mohammad Ali Jinnah insisted that the Muslim League hold the exclusive right to nominate all Muslim members to the proposed Executive Council. The Congress rejected this demand, maintaining its non-communal character by nominating non-League Muslim representatives.

93. (A) Servants of India Society
Gopal Krishna Gokhale established the Servants of India Society in Pune in 1905. The reformist organization sought to train selfless national workers dedicated to the service of India, promote social reform, advance education, and work towards the constitutional advancement of the country exclusively through lawful, peaceful, and unselfish public service.

94. (C) Jawaharlal Nehru
Jawaharlal Nehru moved the historic Objective Resolution in the Constituent Assembly on December 13, 1946. This resolution outlined the underlying principles, ideals, and constitutional framework for independent India, promising justice, equality, and liberty for all citizens, which subsequently inspired the draft of the final Preamble of the Indian Constitution.

95. (A) 2, 1, 4, 3
Key constitutional proposals in the 1940s occurred in sequential order beginning with the August Offer announced by Viceroy Linlithgow in August 1940. The Cripps Mission followed in March 1942, the Wavell Plan was presented at the Simla Conference in June 1945, and the British Cabinet Mission arrived in March 1946.

96. (C) Lord Linlithgow
Lord Linlithgow served as the Viceroy of India from 1936 to 1943, making his term the longest during British rule. He was holding office when the Quit India Movement was launched in August 1942, responding with swift colonial suppression, widespread arrests of national leaders, and imposing bans on Congress organizations nationwide.

97. (B) Non-violent adherence to truth and readiness to endure suffering
Formulated by Mahatma Gandhi, Satyagraha literally translates to insistence on truth or truth-force. It represents a philosophy and practice of non-violent moral resistance where the practitioner adheres strictly to truth, rejects violence in thought and action, and willingly endures personal suffering to convert the opponent's conscience rather than coercing them.

98. (C) Maulana Abul Kalam Azad
Maulana Abul Kalam Azad held the office of President of the Indian National Congress from 1940 to 1946, serving the longest unbroken tenure during the pre-independence era. His presidency spanned crucial historical developments, including the Quit India Movement, the Cripps Mission negotiations, the Simla Conference, and preliminary Cabinet Mission discussions.

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99. (D) Formation of armed village defense militias
Mahatma Gandhi's Constructive Programme focused on non-violent socio-economic nation-building activities aimed at achieving self-reliance and social regeneration. Key components included promoting Khadi and village industries, eradicating untouchability, fostering Hindu-Muslim communal harmony, and expanding basic education. It strictly excluded military training or the establishment of armed local village defense militias.

100. (B) Evolution from elitist constitutionalism into a multi-class mass non-violent movement
The Indian Freedom Struggle evolved from an initial phase dominated by Western-educated urban elites employing constitutional petitions into a broad-based, multi-class mass movement under Gandhi's non-violent leadership. Incorporating peasants, industrial workers, women, and youth across rural and urban regions, this national mobilization successfully dismantled colonial rule while establishing democratic foundations.

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CHAPTER 04

Rajasthan's Role in the Revolt of 1857

1. What was the primary political framework governing the relationship between the British East India Company and the princely states of Rajasthan on the eve of the 1857 revolt?
(A) The Doctrine of Lapse
(B) The Policy of Subordinate Isolation
(C) The Policy of Equal Federation
(D) The System of Direct Annexation

2. Which of the following statements correctly describes the administrative control of the British over Rajputana before 1857?
(A) The entire region was directly ruled by a British Chief Commissioner appointed directly by the Governor-General in Calcutta.
(B) Rajputana was governed as a single unified administrative territory under the direct supreme control of the Governor-General.
(C) The British maintained only military cantonments while placing no official political agents within the individual princely states.
(D) Paramountcy was exercised through a network of Political Agents overseen by an Agent to the Governor-General (AGG).

3. Which economic policy of the British created widespread resentment among the merchant and ruling classes of Rajasthan prior to 1857?
(A) The widespread abolition of the zamindari tenure system across all the Rajputana states
(B) The forced cultivation and commercialization of indigo crops throughout the Mewar region
(C) The British monopoly over the local salt trade along with heavy transit duties
(D) The direct collection of land revenue by British officials across the Marwar territory

4. Identify the incorrect statement regarding the political condition of Rajasthan states before 1857.
(A) The rulers of Rajasthan were largely dependent on the British for internal security.
(B) The traditional feudal nobility (Jagirdars) often had strained relations with their rulers due to British interference.
(C) The financial burden of maintaining British auxiliary forces was forced upon the princely states.
(D) The British East India Company strictly avoided interfering in the succession disputes of the princely states.

5. What was the immediate trigger for the spread of the 1857 revolt among the sepoys stationed in the cantonments of Rajasthan?
(A) The sudden imposition of heavy agrarian taxes on local peasantry by the AGG
(B) The British annexation of Awadh which severely impacted the Rajput nobility
(C) News of the sepoy mutiny at Meerut reaching the Rajputana authorities
(D) The reported assassination of the Agent to the Governor-General at Mount Abu

6. At the outbreak of the revolt in 1857, how many British military cantonments were located in the Rajputana Agency?
(A) Four
(B) Six
(C) Five
(D) Eight

7. Which of the following was a primary underlying cause for the dissatisfaction of the sepoys stationed in Rajasthan?
(A) The systematic forced conversion of all native sepoys to Christianity by local rulers
(B) The explicit refusal of the British command to allow sepoys to join local festivals
(C) The complete prohibition on recruiting native military soldiers from Awadh after 1850
(D) Rumours of bone dust mixed in flour and the introduction of greased cartridges

8. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): In the initial months, the 1857

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uprising in Rajasthan was largely confined to military cantonments.
Reason (R): The princely rulers of Rajasthan actively suppressed civilian uprisings and provided full support to the British authorities.
In the context of the statements above, choose the correct option:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

9. Who held the position of the Agent to the Governor-General (AGG) for Rajputana during the revolt of 1857?
(A) Major William Eden
(B) Captain Charles Showers
(C) George Patrick Lawrence
(D) Colonel James Tod

10. Where was the headquarters of the Agent to the Governor-General (AGG) of Rajputana located during the summer month of May 1857 when the news of the Meerut mutiny arrived?
(A) Mount Abu
(B) Ajmer
(C) Jaipur
(D) Nasirabad

11. Find the odd one out regarding the Political Agents stationed in various princely states of Rajasthan in 1857.
(A) Major Burton - Kota
(B) Captain Showers - Mewar
(C) Mac Mason - Marwar
(D) Major Eden - Bikaner

12. Read the following statements regarding the actions of AGG George Patrick Lawrence upon hearing the news of the Meerut revolt:
I. He immediately shifted his headquarters from Mount Abu to Ajmer.
II. He issued a directive to all Rajput rulers to maintain peace and suppress any rebellion.
III. He successfully disarmed all native infantry units in Ajmer before any mutiny could occur.
Which of the above statements are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

13. On which date did the first military uprising of 1857 occur in Rajasthan at the Nasirabad cantonment?
(A) 10 May 1857
(B) 28 May 1857
(C) 3 June 1857
(D) 15 October 1857

14. Which military regiment initiated the revolt at the Nasirabad cantonment?
(A) The 30th Bengal Native Infantry
(B) The Jodhpur Legion
(C) The Merwara Battalion
(D) The 15th Bengal Native Infantry

15. Which British officers were killed by the mutinous sepoys during the Nasirabad uprising?
(A) The 15th Bengal Native Infantry
(B) Major Spottiswoode and Colonel Newbury
(C) Major Burton and Dr. Sadler
(D) Captain Heathcote and General Lawrence

16. Match the military contingents with their respective cantonments during the revolt of 1857:
List I: Military Contingents
P. Merwara Battalion
Q. Mewar Bhil Corps
R. Jodhpur Legion
S. Kota Contingent
List II: Cantonments
1. Deoli
2. Erinpura
3. Kherwara
4. Beawar
Choose the correct code:
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

17. The sepoy mutiny at the Nimach cantonment began on 3 June 1857 under the leadership of which prominent figure?
(A) Mehrab Khan
(B) Mohammad Ali Beg
(C) Thakur Kushal Singh
(D) Lala Jaydayal

18. Which British officer at Nimach unsuccessfully attempted to make the native sepoys swear an oath of loyalty on the Quran and the Geeta just before the uprising?
(A) Colonel Abbott
(B) Major Showers

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(C) Captain MacDonald
(D) General Roberts

19. During the Nimach uprising, a group of fleeing British officers and their families were given shelter at Rughnath Singh's house in Dungla village. Which ruler later moved them to the safety of Jag Mandir palace?
(A) Maharao Ram Singh of Kota
(B) Maharaja Takht Singh of Jodhpur
(C) Maharana Swarup Singh of Mewar
(D) Maharaja Sardar Singh of Bikaner

20. Which of the following statements is incorrect regarding the Nimach uprising?
(A) The mutineers marched towards Delhi after capturing the cantonment.
(B) En route to Delhi, the rebels successfully looted the government treasury at Deoli.
(C) The local public of Nimbahera welcomed and supported the Nimach rebels.
(D) The British completely failed to recapture Nimach until the end of 1858.

21. Auwa, which emerged as a major centre of resistance against the British in 1857, was a prominent Jagir (feudal estate) located in which princely state?
(A) Mewar
(B) Marwar (Jodhpur)
(C) Jaipur
(D) Bikaner

22. The Battle of Bithoda, fought on 8 September 1857, resulted in a victory for Thakur Kushal Singh. Who commanded the joint British and Jodhpur state forces in this battle?
(A) AGG George Patrick Lawrence and Mac Mason
(B) Captain Heathcote and Kiledar Onar Singh
(C) Major Showers and Rawal Sheo Singh
(D) General Roberts and Captain Holmes

23. Which battle is locally remembered in folk history as the "Battle of Black and White" (Kaale-Gore ka Yuddh) where the British forces led by AGG Lawrence were defeated?
(A) Battle of Bithoda
(B) Battle of Kuwada
(C) Battle of Chelawas
(D) Battle of Narnaul

24. Read the following statements regarding the Auwa revolt:
I. Thakur Kushal Singh of Auwa was primarily protesting against the internal interference and feudal policies of Maharaja Takht Singh.
II. The mutinous soldiers of the Jodhpur Legion joined forces with Thakur Kushal Singh at Auwa.
III. Political Agent Mac Mason was killed in the Battle of Chelawas, and his head was hung on the gate of Auwa fort.
IV. The Auwa rebellion lacked any support from neighboring jagirdars like those of Asop and Alniyawas.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

25. The most formidable civilian and military uprising in Rajasthan during 1857 occurred in Kota. On which date did the revolt break out in Kota?
(A) 21 August 1857
(B) 15 October 1857
(C) 28 May 1857
(D) 3 June 1857

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26. Who were the two principal leaders of the massive uprising in Kota?
(A) Thakur Kushal Singh and Shivnath Singh
(B) Mohammad Ali Beg and Hira Singh
(C) Lala Jaydayal and Mehrab Khan
(D) Amar Chand Banthia and Rawat Kesari Singh

27. Which British Political Agent was brutally murdered by the rebels in Kota, along with his two sons?
(A) Major Eden
(B) Captain Showers
(C) Mac Mason
(D) Major Burton

28. Which of the following represents the correct chronological sequence of the initial outbreaks of the 1857 revolt at these military cantonments in Rajasthan?
(A) Nasirabad, Nimach, Erinpura, Kota
(B) Nimach, Nasirabad, Kota, Erinpura
(C) Nasirabad, Erinpura, Nimach, Kota
(D) Erinpura, Nasirabad, Nimach, Kota

29. The soldiers of the Jodhpur Legion initiated their mutiny on 21 August 1857 at which location before marching towards Erinpura?

(A) Mount Abu
(B) Deoli
(C) Beawar
(D) Ajmer

30. Which military commander of the mutinous Jodhpur Legion is credited with raising the famous slogan "Chalo Delhi, Maro Firangi" (March to Delhi, kill the foreigners)?
(A) Subedar Hira Singh
(B) Thakur Kushal Singh
(C) Shivnath Singh
(D) Mehrab Khan

31. Following the suppression of the 1857 revolt, which British commission was established to investigate the role and rebellion of Thakur Kushal Singh of Auwa?
(A) Hunter Commission
(B) Taylor Commission
(C) Malcolm Commission
(D) Lawrence Commission

32. Where did Thakur Kushal Singh ultimately surrender to the British authorities in August 1860?
(A) Ajmer
(B) Neemuch
(C) Jodhpur
(D) Udaipur

33. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): The sepoy mutinies in Rajputana ultimately failed to overthrow the British presence in the region.
Reason (R): The rebel sepoys in Rajputana lacked a centralized local command and predominantly marched towards Delhi instead of consolidating their power in Rajasthan.
In the context of the statements above, choose the correct option:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

34. Out of the six British cantonments in Rajasthan in 1857, which two did not witness any mutiny by their stationed troops?
(A) Nasirabad and Nimach
(B) Beawar and Kherwara
(C) Erinpura and Deoli
(D) Kherwara and Erinpura

35. The majority of the rebel sepoys stationed in the British cantonments of Rajasthan during 1857 originally hailed from which region?
(A) Punjab and Sindh
(B) Awadh and the Doab region
(C) Gujarat and Malwa
(D) The local Rajputana states entirely

36. Which of the following statements best describes the role of the common sepoys in Rajasthan during the revolt?
(A) They consistently aimed to establish a fully democratic and unified sovereign republic across Rajasthan.
(B) They were motivated by religious grievances and sympathy for the deposed Mughal Emperor.
(C) They took up arms exclusively to restore the full absolute power of their traditional local Rajput kings.
(D) They collaborated directly with senior British military officers to suppress ongoing local tribal uprisings.

37. Read the following statements regarding popular participation in the 1857 revolt in Rajasthan:
I. Kota witnessed the highest level of civilian participation, with state officials and ordinary citizens joining the revolt.
II. In most other parts of Rajasthan, the revolt remained largely a military mutiny rather than a mass agrarian rebellion.
III. The merchants of Rajasthan universally funded the British and completely boycotted the rebel forces.
Which of the above statements is/are correct?
(A) I only
(B) I and II only
(C) II and III only
(D) I, II, and III

38. In the context of Auwa, what was the primary reason the local peasants and commoners supported Thakur Kushal Singh?
(A) They aimed to completely replace the British East India Company administration with French colonial governance across Marwar.
(B) They supported his struggle as a defense of local autonomy against British interference and the Jodhpur ruler's demands.

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(C) They were forcefully coerced into compulsory military service through aggressive conscription drives conducted by the British.
(D) They rallied behind him because he promised the immediate and total abolition of all land revenue taxes in the region.

39. Unlike the other cantonments, the uprising in Kota is distinctively remembered in the history of Rajasthan because:
(A) It was the only uprising throughout the entire region of Rajputana that was organized and led completely by women.
(B) It was the only location where the reigning local ruler officially declared formal war against the British Crown.
(C) It was a coordinated revolt involving both state military forces and civilian participation.
(D) It successfully repelled all British military attempts and remained an independent state until final integration.

40. Identify the correct pair of the civilian leader of the 1857 revolt and their primary region of activity in Rajasthan.
(A) Amar Chand Banthia - Bikaner/Gwalior
(B) Lala Jaydayal - Marwar/Jodhpur region
(C) Mehrab Khan - Mewar/Udaipur territory
(D) Rawat Kesari Singh - Jaipur/Amber province

41. Match the Rajput rulers with their respective states during the 1857 revolt:
List I: Rajput Rulers
P. Maharaja Ram Singh II
Q. Maharana Swarup Singh
R. Maharaja Takht Singh
S. Maharaja Sardar Singh
List II: States
1. Mewar
2. Bikaner
3. Jaipur
4. Jodhpur
Choose the correct code:
(A) P-3, Q-1, R-4, S-2
(B) P-4, Q-2, R-1, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-3, R-2, S-4

42. What was the predominant reason the Rajput rulers overwhelmingly supported the British during the 1857 revolt?
(A) They were heavily bribed with massive gold payments by the Mughal Emperor to serve as strategic double agents during the conflict.
(B) The British guaranteed their dynastic survival and protection from external incursions under the treaties of 1817-1818.
(C) They firmly believed that the British military command would grant them absolute sovereign independence once the mutiny ended.
(D) They had secretly converted to Christianity in large numbers and felt culturally and religiously aligned with British officers.

43. Which prominent ruler of Rajasthan personally led his state's army beyond the borders of Rajputana (into Punjab/Haryana) to assist the British in suppressing the revolt?
(A) Maharaja Takht Singh of Jodhpur
(B) Maharaja Ram Singh of Jaipur
(C) Maharaja Sardar Singh of Bikaner
(D) Maharao Ram Singh of Kota

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44. Identify the statement that incorrectly describes the attitude of the Rajput rulers during the 1857 uprising.
(A) Most princely rulers provided extensive military contingents and vital logistical support to British forces.
(B) They actively offered safe shelter and protection to fleeing British officers and their endangered families.
(C) They formed a unified confederacy to negotiate better terms with the British during the crisis.
(D) They strictly prohibited their own feudatory nobles and subjects from providing any assistance to the rebels.

45. Which of the following actions was taken by Maharaja Ram Singh II of Jaipur during the 1857 revolt?
(A) He secretly funded Tantia Tope's advancing army with massive financial loans and weapons supplied from the state armory.
(B) He imprisoned key nobles, including Nawab Vilayat Ali Khan, on suspicion of anti-British conspiracy.
(C) He categorically refused to provide any state troops to Major Eden for protecting adjacent British territories.
(D) He abandoned his capital city entirely during the crisis and sought permanent military refuge in the Ajmer fort.

46. In recognition of his exceptional loyalty and services during the 1857 revolt, the British government rewarded Maharaja Ram Singh II of Jaipur with which territory?
(A) The pargana of Kotputli
(B) The British district of Ajmer
(C) The strategic fort of Ranthambore
(D) The fertile jagir of Sambhar

47. Who was the British Political Agent stationed at Jaipur who actively collaborated with Maharaja Ram Singh II to suppress pro-rebel sentiments in the state?
(A) Major Burton
(B) William Eden
(C) Captain Showers
(D) Mac Mason

48. Which is the most appropriate description of the internal political situation in Jaipur state during 1857?
(A) The state witnessed a massive civilian uprising that successfully deposed the Maharaja and established a rebel government.
(B) Despite the Maharaja's pro-British stance, anti-British conspiracy among some courtiers was swiftly suppressed.
(C) The entire Jaipur state army officially mutinied against British command and marched to join the active rebel forces in Awadh.
(D) Jaipur remained completely isolated from the conflict and untouched by any news, ideas, or political influence of the revolt.

49. Read the following statements regarding Maharaja Takht Singh of Jodhpur during the 1857 revolt:
I. He dispatched state forces to assist the British against the mutineers of the Jodhpur Legion.
II. He maintained a deeply hostile relationship with his own feudatory, Thakur Kushal Singh of Auwa.
III. He successfully defeated the rebels at the Battle of Chelawas without British help.
IV. He provided safe passage to the mutineers through Marwar territory in exchange for peace.
Which of the above statements are correct?
(A) I and II only
(B) II and III only
(C) I, II, and IV only
(D) I, III, and IV only

50. Name the trusted commander of the Jodhpur state army who was sent by Maharaja Takht Singh to suppress the Auwa rebellion but was killed in the Battle of Bithoda.
(A) Kiledar Onar Singh
(B) Shivnath Singh
(C) Rawal Sheo Singh
(D) Thakur Jodh Singh

51. The severed head of which British Political Agent was notoriously hung on the main gate of the Auwa fort by the rebels?
(A) Major Burton
(B) General Lawrence
(C) Captain Monck Mason
(D) Colonel Holmes

52. What was the primary underlying cause of the severe enmity between Maharaja Takht Singh and Thakur Kushal Singh even before the outbreak of 1857?
(A) Kushal Singh's total refusal to convert to the Maharaja's newly patronized religious sect and royal administrative rituals.
(B) A dispute over feudal succession rights in Bithoda and the imposition of heavy "Rekh" feudal taxes.
(C) Takht Singh's unilateral decision to hand over the entire Auwa territory to the British for a permanent military cantonment.
(D) Kushal Singh's direct political claim to overthrow Takht Singh and assume the sovereign throne of the Marwar state.

53. Arrange the following major events of the 1857 revolt in Rajasthan in their correct chronological order:
1. Defeat of Thakur Kushal Singh and capture of Auwa by British forces
2. Recapture of Kota by General Roberts
3. Hanging of Tantia Tope
4. Defeat of Tantia Tope at the Battle of Kuwada
(A) 1, 2, 4, 3
(B) 4, 1, 2, 3
(C) 2, 1, 4, 3
(D) 1, 4, 2, 3

54. Which British military commander successfully besieged the Auwa fort and captured it in January 1858?
(A) General Roberts
(B) Colonel Holmes
(C) Major Showers

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(D) Captain Heathcote

55. The city of Kota was liberated from the control of the rebels in March 1858 by a British force commanded by:
(A) Major General H.G. Roberts
(B) Colonel Holmes
(C) George Patrick Lawrence
(D) Lord Canning

56. Which princely state of Rajasthan sent its military forces to assist the British in recapturing Kota and freeing Maharao Ram Singh from the rebels?
(A) Bikaner (under Sardar Singh)
(B) Karauli (under Madan Pal)
(C) Mewar (under Swarup Singh)
(D) Alwar (under Vinay Singh)

57. As a measure of severe reprisal after capturing Auwa, the British forces destroyed the fort and confiscated the idol of which highly revered local deity?
(A) Karni Mata
(B) Chamunda Mata
(C) Sugali Mata
(D) Shila Devi

58. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Following the suppression of the 1857 revolt, the British increased the gun salute of the ruler of Karauli but reduced that of the Maharao of Kota.
Reason (R): The Maharao of Kota was held partially responsible for failing to protect Major Burton, whereas the ruler of Karauli provided crucial military assistance to the British.
In the context of the statements above, choose the correct option:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

59. What was the ultimate fate of Lala Jaydayal and Mehrab Khan, the key leaders of the Kota uprising?
(A) They successfully escaped to Nepal through dense forests and were never apprehended by British forces.
(B) They were granted complete political amnesty under the terms of Queen Victoria's royal proclamation of 1858.
(C) They were captured and hanged publicly near the Kota Residency.
(D) They died fighting courageously on the battlefield alongside the forces of Tantia Tope in central India.

60. By how many guns was the official salute of the Maharao of Kota reduced as a penalty for the events of 1857?
(A) From 21 to 17
(B) From 17 to 13
(C) From 15 to 11
(D) From 13 to 9

61. Which prominent merchant, originally from Bikaner, is often referred to as the "Mangal Pandey of Rajasthan" for financially supporting Rani Laxmibai and being the first person from Rajasthan to be hanged during the 1857 revolt?
(A) Seth Jamnalal Bajaj
(B) Amar Chand Banthia
(C) Tarachand
(D) Jiyalal

62. Read the following statements regarding Amar Chand Banthia:
I. He served as the treasurer for the Sindhia rulers in Gwalior.
II. He handed over the entire state treasury of Gwalior to Rani Laxmibai and Tantia Tope to fund their rebellion.
III. He was arrested and executed by hanging from a neem tree in Gwalior by the British.
Which of the above statements are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

63. Which famous court poet of Bundi authored the work "Veer Satsai," through which he attempted to awaken the martial spirit of the Rajput rulers against the British?
(A) Baankidas
(B) Suryamal Misran
(C) Kavi Raja Shyamaldas
(D) Dayaldas

64. Identify the prominent noble of Mewar who defied Maharana Swarup Singh's pro-British stance and provided critical logistical support

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and shelter to Thakur Kushal Singh and Tantia Tope.
(A) Rawat Kesari Singh of Salumbar
(B) Thakur Jodh Singh of Kotharia
(C) Rawal Sheo Singh of Chomu
(D) Both (A) and (B)

65. When comparing the revolt of 1857 in Rajasthan to its manifestation in Awadh, which of the following represents the most significant difference?
(A) The uprising across Rajasthan was overwhelmingly an agrarian peasant revolt driven by land taxation, unlike the situation in Awadh.
(B) Rajasthan's revolt was limited to localized military mutinies and feudal discontent, lacking Awadh's mass civil rebellion.
(C) Rajasthan possessed strong unified political leadership from its reigning princes, whereas Awadh completely lacked centralized control.
(D) The British completely abandoned all their administrative posts in Rajasthan during the revolt, while heavily defending Awadh positions.

66. Match the regional characteristics of the 1857 revolt with the corresponding centers in Rajasthan:
List I: Regional Characteristics
P. Large-scale civilian uprising with state troops
Q. First cantonment to mutiny
R. Epicenter of feudal resistance against Maharaja
S. Troops mutinied due to rumors regarding an oath
List II: Centers
1. Nasirabad
2. Auwa
3. Nimach
4. Kota
Choose the correct code:
(A) P-4, Q-1, R-2, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

67. Which of the following factors was the primary reason for the failure of the 1857 revolt in Rajasthan?
(A) The overwhelming political and active military support provided by the local peasantry to the British authorities.
(B) The lack of coordination and centralized leadership among rebel factions.
(C) The superior naval power and gunboats deployed by the British military across the desert region of Rajputana.
(D) The immediate large-scale military intervention of the French imperial army on behalf of British forces in India.

68. What was a unique feature of the leadership of the 1857 rebellion in Rajasthan compared to the national leadership under Bahadur Shah Zafar?
(A) The supreme military and political leadership across Rajasthan was officially assumed by the reigning local Maharajas.
(B) Leadership in Rajasthan was assumed by subedars and local jagirdars rather than ruling monarchs.
(C) The leadership was exclusively provided and directed by influential Hindu and Muslim religious clerics in the region.
(D) There was no identified leadership or organized commanding authority whatsoever at any stage in Rajasthan.

69. Following the suppression of the revolt, what major political shift occurred in the administration of Rajasthan as a consequence of the Government of India Act 1858?
(A) All the sovereign Rajputana princely states were formally merged into a single directly ruled British administrative province.
(B) Paramountcy over princely states transferred from the East India Company to the British Crown.
(C) All princely states across Rajasthan were systematically annexed into British India under the Doctrine of Lapse policy.
(D) The centralized administrative office of the Agent to the Governor-General was permanently abolished throughout India.

70. How was Queen Victoria's Proclamation of 1858 communicated to the rulers and people of Rajasthan?
(A) Through a special legislative session of the British Parliament convened specifically in the city of Ajmer.
(B) By organizing public 'Darbars' in princely capitals where the proclamation was read aloud.
(C) Through a formal military parade and royal ceremony conducted exclusively at the Nasirabad cantonment.

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(D) By compelling all sovereign princely rulers to travel directly to London to receive the official decree.

71. What immediate change did the British implement regarding the composition of the military forces in Rajputana post-1857?
(A) They completely disbanded all native military units and replaced them solely with European soldiers across all garrisons in Rajputana.
(B) They reduced recruitment of Awadh sepoys while increasing reliance on loyal groups and reorganized contingents.
(C) They handed over total operational control of all heavy artillery units directly to the trusted local Rajput rulers.
(D) They strictly mandated that all senior British military officers must henceforth serve under local Rajput commanders.

72. Which administrative structure in Rajasthan gained immense consolidated power following the events of 1857?
(A) The local Panchayats
(B) The Rajputana Agency headed by the AGG
(C) The Maratha tribute collectors
(D) The Diwans of the respective princely states

73. Which phrase best describes the shift in British policy towards the princely states of Rajasthan after the 1857 revolt?
(A) From Subordinate Isolation to Subordinate Union
(B) From Direct Annexation to Complete Independence
(C) From Non-Intervention to Total Military Occupation
(D) From Equal Federation to Subsidiary Alliance

74. Read the following statements regarding the changes in British policy towards the Rajputana states post-1857:
I. The British formally recognized the traditional right of the rulers to adopt an heir.
II. The British completely stopped intervening in the internal economic matters of the states, such as railways and salt production.
III. The rulers were heavily rewarded with titles, territories, and honors for their loyalty.
IV. The British began treating the princes as pillars of the Empire and partners in administration.
Which of the above statements are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

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75. To reassure the loyal Rajput rulers of their dynastic continuity after the anxiety caused by the Doctrine of Lapse, the British Crown issued:
(A) The Sanads of Adoption
(B) The Treaties of Subsidiary Alliance
(C) The Magna Carta of Rajputana
(D) The Edict of Royal Supremacy

76. Despite political guarantees after 1857, the British significantly increased their interference in the princely states of Rajasthan primarily through:
(A) Systematically enforcing the compulsory conversion of all princely rulers and royal families to Christianity.
(B) Taking direct control of economic resources like salt, railways, and telegraph networks.
(C) Formally abolishing the royal titles, honors, and hereditary privileges of all traditional Maharajas.
(D) Forcing all young Rajput rulers to marry directly into members of aristocratic British noble families.

77. The idol of Sugali Mata, highly revered by the revolutionaries of Auwa, is depicted with how many heads and hands?
(A) 5 heads and 10 hands
(B) 10 heads and 54 hands
(C) 3 heads and 8 hands
(D) 12 heads and 24 hands

78. Select the correct chronological sequence of the following events as remembered in the local folklore of the 1857 revolt in Rajasthan:
(A) Mutiny at Nasirabad → Battle of Bithoda → Battle of Chelawas → Capture of Auwa by Holmes
(B) Battle of Bithoda → Mutiny at Nasirabad → Capture of Auwa by Holmes → Battle of Chelawas
(C) Mutiny at Nasirabad → Battle of Chelawas → Battle of Bithoda → Capture of Auwa by Holmes
(D) Battle of Chelawas → Mutiny at Nasirabad → Battle of Bithoda → Capture of Auwa by Holmes

79. "Dhol baje, chang baje, bhalo baje bankiyo..." is a famous Rajasthani folk song associated with the 1857 revolt. What historical event does this song celebrate?
(A) The execution and ultimate martyrdom of Tantia Tope after his campaign in central India and Rajputana.
(B) The public execution of Amar Chand Banthia by hanging from a neem tree following the fall of Gwalior.
(C) The hanging of Political Agent Mac Mason's severed head on the gate of Auwa fort.
(D) The decisive victory of British forces under General Roberts over the rebel garrison during the siege of Kota.

80. Which prominent poet of the Marwar court actively wrote verses warning the rulers against the creeping subjugation by the British, capturing the anti-colonial sentiment even before and during 1857?
(A) Baankidas
(B) Chand Bardai
(C) Muhnot Nainsi
(D) Prithviraj Rathore

81. During his military campaigns to gather support, the famous rebel leader Tantia Tope first entered Rajasthan in August 1858 through which place?
(A) Banswara district
(B) Mandalgarh (Bhilwara)
(C) Jhalawar principality
(D) Sikar division

82. In August 1858, Tantia Tope's forces engaged in a fierce battle at Kuwada (on the banks of the Kothari river) against which British commander?
(A) General Roberts
(B) Colonel Holmes
(C) Major Eden
(D) General Lawrence

83. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Tantia Tope failed to secure substantial military assistance from the major ruling houses of Rajasthan during his incursions.
Reason (R): The rulers of Rajasthan were strictly bound by their subsidiary treaties with the British and actively deployed their state forces against him.
In the context of the statements above, choose the correct option:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

84. Which local Jagirdar betrayed Tantia Tope, leading to his capture by the British forces while he was resting in the Paron forests?
(A) Rawal Sheo Singh
(B) Man Singh Naruka
(C) Thakur Jodh Singh
(D) Amar Chand Banthia

85. On which date was Tantia Tope executed by hanging at Sipri (Shivpuri), effectively marking the end of the 1857 rebellion's active phase linked to Rajasthan?
(A) 15 October 1858
(B) 18 April 1859
(C) 21 August 1859
(D) 10 May 1860

86. In which month and year did the mutiny by the Jodhpur Legion at Erinpura break out?
(A) May 1857
(B) June 1857
(C) August 1857
(D) October 1857

87. Consider the chronological occurrence of the deaths of British officials during the 1857 revolt in Rajasthan:
I. Major Spottiswoode
II. Captain Mac Mason
III. Major Burton
Which of the following represents the correct sequence of their deaths?
(A) I, II, III
(B) II, I, III
(C) III, II, I
(D) I, III, II

88. By what period had the British authorities completely suppressed the armed rebellion in all parts of Rajputana and restored general order?
(A) Late months of 1857
(B) Early to Mid 1858
(C) Late months of 1859
(D) Mid 1861 period

89. The famous black stone idol of Sugali Mata, deeply associated with the 1857 revolt at Auwa, is currently preserved in which museum?

(A) Albert Hall Museum, Jaipur
(B) Bangur Museum, Pali
(C) City Palace Museum, Udaipur
(D) Mehrangarh Museum, Jodhpur

90. The British established a memorial in the Residency of which city to honor Major Burton and his sons who were killed during the 1857 uprising?
(A) Jodhpur
(B) Jaipur
(C) Kota
(D) Ajmer

91. Match the historical sites or artifacts associated with the 1857 revolt with their primary location:
List I: Historical Sites/Artifacts
P. Jag Mandir (shelter for British)
Q. Sugali Mata idol (origin)
R. Neem tree execution site of Banthia
S. Kuwada battle site
List II: Locations
1. Auwa
2. Bhilwara
3. Gwalior
4. Udaipur
Choose the correct code:
(A) P-4, Q-1, R-3, S-2
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-1, R-4, S-2

92. What is the current status of the historic Auwa fort, the center of Thakur Kushal Singh's resistance?
(A) It remains perfectly preserved and continues to serve as the official private residence of the Jodhpur royal family.
(B) It was blown up by the British in 1858, leaving ruins and a memorial.
(C) It was permanently converted into a British military cantonment and is currently occupied by the Indian Army.
(D) It was completely submerged underwater following the construction of a modern hydroelectric dam project.

93. Based on a comparative analysis of the revolt centers in Rajasthan, which location experienced the most organized and prolonged civilian-military alliance against the British?
(A) Nasirabad
(B) Nimach
(C) Kota
(D) Deoli

94. Which military cantonment in Rajasthan witnessed its troops abandoning the station to join the Nimach mutineers without engaging in significant violence or looting at their own base?
(A) Deoli
(B) Beawar
(C) Kherwara
(D) Erinpura

95. Arrange the following rebel leaders according to the chronological start of their respective revolts:
1. Lala Jaydayal
2. Mohammad Ali Beg
3. Thakur Kushal Singh
4. Tantia Tope (entry into Rajasthan)
(A) 2, 3, 1, 4
(B) 1, 2, 3, 4
(C) 2, 1, 3, 4
(D) 3, 2, 4, 1

96. What was the ultimate outcome for the main body of the Erinpura mutineers (Jodhpur Legion) after they left Auwa and marched towards Delhi?
(A) They successfully captured the city of Delhi and formally restored full imperial powers to Emperor Bahadur Shah Zafar.
(B) They were intercepted and decisively defeated by General Gerrard at Narnaul.
(C) They safely escaped across the northern border into Nepal alongside the retreating central forces of Tantia Tope.
(D) They surrendered peacefully to the Maharaja of Jaipur after receiving guaranteed royal pardons for their actions.

97. The Mewar Bhil Corps, which played a crucial role in maintaining British control in southern Rajasthan during 1857, was established in which year?
(A) 1818
(B) 1832
(C) 1841
(D) 1857

98. What was the general attitude of the Bhil tribal groups in southern Rajasthan (Mewar region) towards the British authorities during the 1857 uprising?
(A) They initiated an extensive and coordinated guerrilla warfare campaign against British military outposts.
(B) They joined forces with Tantia Tope during

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his march to successfully capture and occupy Udaipur city.

(C) They remained neutral or loyal to British command, keeping tribal belts peaceful.

(D) They organized mass contingents that marched directly to Delhi alongside the Nasirabad mutineers.

99. Read the following statements regarding the role of tribal groups and the Mewar Bhil Corps (MBC) during 1857:

I. The British successfully utilized the MBC to deter the Nimach mutineers from entering deep into Mewar territory.

II. The Bhil soldiers of the MBC mutinied and killed their British commanding officers at Kherwara.

III. Due to regular pay and distinct ethnic differences from the Awadh sepoys, the MBC remained loyal to the British.

IV. The Bhils of the region were granted independent princely status by the British after 1857 for their loyalty.

Which of the above statements are correct?

(A) I and III only

(B) II and IV only

(C) I, II, and III only

(D) I, III, and IV only

100. Which two military cantonments in Rajasthan were predominantly garrisoned by the Mer and Bhil tribal forces respectively, and successfully prevented any mutiny from occurring within their ranks in 1857?

(A) Nasirabad and Nimach

(B) Erinpura and Deoli

(C) Beawar and Kherwara

(D) Kota and Ajmer

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ANSWERS

1. (B) The Policy of Subordinate Isolation
The treaties signed between the British East India Company and the princely states of Rajputana between 1817 and 1818 established the framework of Subordinate Isolation. Under this policy, the states accepted British paramountcy and surrendered their external relations. In return, the British guaranteed internal protection against foreign attacks and domestic rebellion, maintaining this political structure until 1857.

2. (D) Paramountcy was exercised through a network of Political Agents overseen by an Agent to the Governor-General (AGG).
Prior to 1857, British political control over Rajputana was managed indirectly through the Rajputana Agency established in 1832. The Agent to the Governor-General, stationed at Ajmer and Mount Abu, supervised the region. Individual princely states had stationed Political Agents who oversaw local rulers, monitored state governance, and ensured allegiance to the British East India Company without direct territorial annexation.

3. (C) The British monopoly over the local salt trade along with heavy transit duties
The British commercial policy of establishing a monopoly over salt production at Sambhar Lake and imposing heavy transit duties caused severe economic disruption across Rajasthan. Merchants suffered significant financial losses due to restricted trade movement, while local rulers lost substantial custom revenues. This economic interference created widespread grievance and resentment among both commercial classes and ruling elites prior to 1857.

4. (D) The British East India Company strictly avoided interfering in the succession disputes of the princely states.
The political environment of Rajasthan before 1857 featured extensive British intervention in internal administrative matters. British resident agents regularly interfered in royal succession disputes, revenue collections, and feudal affairs across various princely states. Rulers relied heavily on British military support against rebellious jagirdars, while state treasuries were severely strained by forced maintenance payments for foreign auxiliary forces.

5. (C) News of the sepoy mutiny at Meerut reaching the Rajputana authorities
The outbreak of rebellion at Meerut on May 10, 1857, acted as the primary catalyst across Rajasthan. News of the uprising reached the Agent to the Governor-General at Mount Abu by May 19, 1857. The subsequent movement of troops and defensive military precautions taken by British officers created intense suspicion and panic among native sepoys stationed at regional cantonments.

6. (B) Six
At the time of the 1857 uprising, six military cantonments were strategically established across the Rajputana Agency under British operational supervision. These military stations included Nasirabad, Neemuch, Erinpura, Deoli, Beawar, and Kherwara. These posts were established to maintain internal political stability, guard regional trade routes, and secure British strategic interests across the various sovereign princely states of Rajasthan.

7. (D) Rumours of bone dust mixed in flour and the introduction of greased cartridges
Discontent among native sepoys in Rajputana stemmed from widespread apprehension regarding religious contamination. Widespread rumors alleged that animal fat was used in greased Enfield rifle cartridges and bone dust was mixed into flour supplies. These reports caused profound alarm among Hindu and Muslim soldiers, leading them to believe that the British administration was actively attempting to undermine their traditional religious beliefs.

8. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The initial phase of the 1857 revolt in Rajasthan remained largely restricted to military cantonments due to the pro-British stance of regional monarchs. The princely rulers actively deployed state troops to suppress popular discontent and protect British

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garrisons. Consequently, the lack of monarchical support prevented localized sepoy mutinies from immediately transforming into broader, organized civil rebellions across the region.

9. (C) George Patrick Lawrence
George Patrick Lawrence served as the Agent to the Governor-General for Rajputana during the revolt of 1857. Appointed to this administrative position in early 1857, he exercised supreme military and political authority over the region. Upon learning of outbreaks elsewhere, Lawrence issued directives to local rulers to maintain public order and coordinated British operations to suppress mutinous native contingents.

10. (A) Mount Abu
During the summer season, the official headquarters of the Agent to the Governor-General for Rajputana were located at Mount Abu for climatic reasons. When news of the Meerut outbreak arrived on May 19, 1857, George Patrick Lawrence was residing there. From Mount Abu, he immediately dispatched military communications and political orders to secure Ajmer and maintain regional stability.

11. (D) Major Eden - Bikaner
Major William Eden was stationed as the British Political Agent at Jaipur, not Bikaner, during the 1857 revolt. Bikaner lacked a resident British Political Agent and was directly supervised through the agency network. Meanwhile, Major Burton served in Kota, Captain Charles Showers in Mewar, and Captain Monck Mason represented British administrative authority in Marwar during this critical period.

12. (A) I and II only
Upon receiving news of the Meerut rebellion, Agent to the Governor-General George Patrick Lawrence moved swiftly to Ajmer to secure its vital arsenal and treasury. He issued circulars urging all princely rulers to preserve order. However, he did not disarm native troops in Ajmer; instead, he relocated the suspected 15th Bengal Native Infantry from Ajmer to Nasirabad.

13. (B) 28 May 1857
The 1857 revolt in Rajasthan commenced on May 28 at the Nasirabad military cantonment. Driven by suspicion surrounding British troop deployments and defensive movements near Ajmer, native soldiers mutinied, seized artillery units, and destroyed military property. This outbreak marked the official beginning of armed resistance against British authority across the various cantonments located within the Rajputana Agency.

14. (D) The 15th Bengal Native Infantry
The rebellion at Nasirabad was initiated by soldiers of the 15th Bengal Native Infantry on May 28, 1857. This regiment had recently been relocated from Ajmer due to British administrative distrust. Resenting this suspicion and fearing religious infringement, the infantrymen revolted, persuaded the 30th Native Infantry to join them, captured local artillery, and subsequently marched toward Delhi.

15. (B) Major Spottiswoode and Colonel Newbury
During the armed outbreak at Nasirabad cantonment on May 28, 1857, rebellious sepoys attacked British officers attempting to restore military order. Major Spottiswoode and Colonel Newbury were killed in the confrontation. Other British officers and their family members fled toward Beawar while mutinous soldiers burnt residential bungalows, seized light artillery pieces, and proceeded along the road to Delhi.

16. (A) P-4, Q-3, R-2, S-1
Specific military contingents were stationed across designated cantonments in Rajputana during 1857. The Merwara Battalion was garrisoned at Beawar, while the Mewar Bhil Corps maintained post at Kherwara. The Jodhpur Legion was stationed at Erinpura, and the Kota Contingent occupied Deoli. These deployments were intended to maintain regional security, maintain communication lines, and suppress potential domestic uprisings.

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17. (B) Mohammad Ali Beg
The military mutiny at Neemuch cantonment erupted on the night of June 3, 1857, led by Subedar Mohammad Ali Beg and Jamadar Hira Singh. Resenting forced pledges of allegiance to British command, Mohammad Ali Beg openly challenged British authority. Mutinous sepoys seized state treasuries, destroyed military barracks, and subsequently moved toward Deoli and Agra en route to Delhi.

18. (A) Colonel Abbott
On June 2, 1857, Colonel Abbott attempted to avert impending rebellion at Neemuch

cantonment by administering oaths of allegiance to native troops. He requested Hindu and Muslim sepoys to swear loyalty on the Geeta and Quran respectively. Subedar Mohammad Ali Beg publicly defied Abbott, reminding him of British treaty violations in Awadh, leading to open mutiny the following night.

19. (C) Maharana Swarup Singh of Mewar
Following the Neemuch outbreak, approximately forty fleeing British officers and families received initial refuge from villagers at Dungla. Captain Showers subsequently contacted Maharana Swarup Singh of Mewar, who arranged safe military transport for the refugees to Udaipur. The Maharana provided them secure residency and hospitality at the island palace of Jag Mandir until order was restored.

20. (D) The British completely failed to recapture Nimach until the end of 1858.
The mutineers who revolted at Neemuch quickly abandoned the cantonment to march toward Delhi, looting the Deoli treasury along their path. Local populations in places like Nimbahera showed sympathy toward the rebels. Recognizing the strategic importance of Neemuch, British forces under Brigadier General Lawrence swiftly reoccupied and secured the cantonment shortly after the mutineers had departed for Delhi.

21. (B) Marwar (Jodhpur)
Auwa was an important feudal estate located within the princely state of Marwar (Jodhpur). Governed by Thakur Kushal Singh, Auwa emerged as a principal center of anti-British resistance during 1857. Kushal Singh mobilized regional jagirdars and aligned with rebellious soldiers of the Jodhpur Legion, creating a formidable stronghold against both British authority and the Maharaja of Jodhpur.

22. (B) Captain Heathcote and Kiledar Onar Singh
The Battle of Bithoda was fought on September 8, 1857, between the combined forces of Auwa under Thakur Kushal Singh and the joint army of Jodhpur state and the British. The allied government force was commanded by Captain Heathcote and Kiledar Onar Singh. Kushal Singh achieved a decisive victory, resulting in the death of Onar Singh.

23. (C) Battle of Chelawas
The Battle of Chelawas, fought on September 18, 1857, is locally remembered as the "Battle of Black and White." Agent to the Governor-General George Patrick Lawrence and Political Agent Monck Mason personally led British forces against Thakur Kushal Singh's army. The rebels defeated the British forces, resulting in the death of Monck Mason during the encounter.

24. (A) I, II, and III only
The Auwa uprising combined feudal dissatisfaction with military mutiny. Thakur Kushal Singh originally rebelled against Maharaja Takht Singh's administrative encroachments before opposing British interference. Rebellious soldiers from the Jodhpur Legion joined his forces, defeating British troops at Chelawas where Monck Mason was killed. Contrary to claims of isolation, several neighboring jagirdars actively supported Kushal Singh's military resistance campaign.

25. (B) 15 October 1857
The uprising in Kota broke out on October 15, 1857, representing the most organized civilian and military revolt in Rajasthan. State artillery and infantry contingents mutinied against Maharao Ram Singh II and British presence. The rebels seized control of the city, murdered Political Agent Major Burton, and held the state capital under independent authority for nearly six months.

26. (C) Lala Jaydayal and Mehrab Khan
The Kota uprising was organized and directed by Lala Jaydayal, a prominent court civil official, and Mehrab Khan, a risaldar in the Kota state army. Together, they led local soldiers and citizens against British influence, confined Maharao Ram Singh II to his palace, established provisional administration, and coordinated defense against subsequent British military operations in 1858.

27. (D) Major Burton
Major Charles Burton served as the British Political Agent stationed at Kota during the 1857 revolt. On October 15, 1857, rebellious state soldiers surrounded the Residency building. Major Burton, along with his two sons and a British doctor, was killed during the assault. His severed head was paraded through Kota city by rebels as a symbol of defiance.

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28. (A) Nasirabad, Nimach, Erinpura, Kota
The outbreak of the 1857 revolt in Rajasthan followed a distinct chronological progression across key locations. The first military uprising occurred at Nasirabad on May 28, followed by Neemuch on June 3. The Jodhpur Legion mutinied at Erinpura on August 21, while the civilian and military revolt at Kota erupted later on October 15, 1857.

29. (A) Mount Abu
On August 21, 1857, contingents of the Jodhpur Legion stationed at Mount Abu initiated a mutiny by attacking British officers, including the AGG's son. After failing to seize the hill station completely, these mutinous soldiers marched down to their primary military cantonment at Erinpura, where they persuaded the rest of the garrison to join their rebellion.

30. (C) Shivnath Singh
Subedar Shivnath Singh of Asop assumed tactical military command of the mutinous Jodhpur Legion troops after they joined Thakur Kushal Singh at Auwa. While leading a detachment toward Delhi, Shivnath Singh raised the famous rallying call "Chalo Delhi, Maro Firangi." Under his command, the troops engaged British forces in regional battles before being intercepted at Narnaul.

31. (B) Taylor Commission
Following the eventual suppression of the rebellion, the British government instituted the Taylor Commission to investigate the political actions and conduct of Thakur Kushal Singh of Auwa. After evaluating evidence regarding his conflicts with the Maharaja of Jodhpur and the deaths of British officers, the commission acquitted Kushal Singh of murder, recognizing his struggle as feudal.

32. (B) Neemuch
After the fall of Auwa in January 1858, Thakur Kushal Singh evaded British capture and took temporary shelter with sympathetic regional nobles in Mewar. Recognizing the futility of continued armed resistance and seeking formal legal resolution, Kushal Singh voluntarily surrendered to British authorities at Neemuch in August 1860, where he subsequently faced inquiry under the Taylor Commission.

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33. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The sepoy mutinies in Rajputana failed to permanently dismantle British authority because rebel forces lacked centralized operational command and unified political objectives. Rather than consolidating their tactical control over strategic centers within Rajasthan, most mutinous units quickly marched toward Delhi. This strategic dispersion allowed British authorities and loyal native rulers to systematically restore territorial control across the region.

34. (B) Beawar and Kherwara
Among the six British military cantonments located in Rajasthan in 1857, Beawar and Kherwara did not experience any mutiny among their stationed garrisons. Beawar was garrisoned by the Merwara Battalion, composed of local Mers, while Kherwara was held by the Mewar Bhil Corps. Both units remained loyal, preventing outbreaks at these specific strategic posts.

35. (B) Awadh and the Doab region
The regular Bengal Native Infantry units stationed across British cantonments in Rajputana were largely recruited from Awadh and the Gangetic Doab region. These sepoys maintained deep familial and cultural ties to North India. When news of revolts, land confiscations, and religious grievances arrived from their native homelands, these soldiers readily mutinied against their British officers in Rajasthan.

36. (B) They were motivated by religious grievances and sympathy for the deposed Mughal Emperor.
Sepoys stationed across Rajasthan were driven primarily by intense religious anxieties regarding greased cartridges and fear of forced conversion. Furthermore, they felt strong political sympathy for the deposed Mughal Emperor, whom they viewed as the legitimate sovereign of India. Their military rebellion aimed at ending British paramountcy rather than creating democratic political institutions or restoring localized monarchical absolutism.

37. (B) I and II only
Popular participation during the 1857 revolt in Rajasthan varied significantly by region. Kota experienced extensive civilian involvement where citizens and administrative officials actively supported state troops. Elsewhere, the uprising

functioned primarily as isolated military mutinies or feudal conflicts. Merchant attitudes were mixed, as several financiers provided funds to rebels, contradicting claims of universal support for the British.

38. (B) They supported his struggle as a defense of local autonomy against British interference and the Jodhpur ruler's demands.
Local peasantry and commoners in Marwar rallied behind Thakur Kushal Singh of Auwa because they viewed his resistance as a defense of traditional regional autonomy. Kushal Singh opposed centralized tax extractions and administrative encroachments imposed by Maharaja Takht Singh and supported by British authorities. Consequently, his rebellion came to symbolize resistance against foreign domination and internal oppression.

39. (C) It was a coordinated revolt involving both state military forces and civilian participation.
The revolt at Kota was distinct in Rajasthan due to its broad social mobilization. Unlike other centers where resistance was limited to mutinous sepoys or individual jagirdars, Kota witnessed combined action between state army units, civil administration, and local citizens. This unified coalition successfully governed the state capital for months while keeping the local ruler confined.

40. (A) Amar Chand Banthia - Bikaner/Gwalior
Amar Chand Banthia was a prominent merchant hailing from Bikaner who served as the chief treasurer of the Gwalior state treasury. During the 1857 revolt, he provided crucial financial resources to the rebel forces led by Rani Laxmibai and Tantia Tope. For this anti-British financial support, he was arrested and executed by hanging in Gwalior.

41. (A) P-3, Q-1, R-4, S-2
During the 1857 uprising, specific monarchs ruled the princely states of Rajasthan. Maharaja Ram Singh II governed Jaipur, while Maharana Swarup Singh ruled Mewar. Maharaja Takht Singh held the throne of Jodhpur (Marwar), and Maharaja Sardar Singh ruled Bikaner. These rulers uniformly maintained their treaty obligations with the British East India Company throughout the turbulent revolt.

42. (B) The British guaranteed their dynastic survival and protection from external incursions under the treaties of 1817-1818.
Princely rulers of Rajasthan supported the British during 1857 primarily because their personal political survival depended on treaties signed between 1817 and 1818. These agreements guaranteed internal dynastic security and protection against Maratha, Pindari, or feudal threats. Believing that a rebel victory would cause political instability and dismantle monarchical privileges, the rulers remained firmly allied with British paramountcy.

43. (C) Maharaja Sardar Singh of Bikaner
Maharaja Sardar Singh of Bikaner was the only ruler in Rajasthan who personally led his state's military forces outside his territory to assist the British during 1857. He marched into the neighboring regions of Hansi, Sirsa, and Hissar in Punjab and Haryana to suppress rebel uprisings, for which the British rewarded him with territory.

44. (C) They formed a unified confederacy to negotiate better terms with the British during the crisis.
During the 1857 uprising, the princely rulers of Rajasthan did not form any collective confederacy to challenge or negotiate with the British. Instead, each monarch acted individually to fulfill treaty obligations, dispatching state military contingents to assist British forces, sheltering European refugees, and forbidding their own subjects and jagirdars from assisting rebel movements across the region.

45. (B) He imprisoned key nobles, including Nawab Vilayat Ali Khan, on suspicion of anti-British conspiracy.
During the 1857 uprising, Maharaja Ram Singh II of Jaipur demonstrated firm support for British authority. When anti-British sentiment emerged within court circles, he took preventive administrative action by arresting suspected conspirators, including Nawab Vilayat Ali Khan, Osmania Khan, and Saadullah Khan. He secured his capital, suppressed internal agitation, and deployed state troops to protect British territories.

46. (A) The pargana of Kotputli
In recognition of his loyalty and military assistance during the 1857 uprising, the British Crown conferred official honors upon Maharaja

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Ram Singh II of Jaipur. He was awarded the valuable territory of the pargana of Kotputli as a hereditary estate. Additionally, the British government bestowed upon him the prestigious honorific title of "Sitar-e-Hind" (Star of India).

47. (B) William Eden
Major William Eden served as the British Political Agent at Jaipur during the revolt of 1857. Working closely with Maharaja Ram Singh II, Eden managed military deployments and monitored regional political activity. Their effective collaboration successfully maintained domestic order within Jaipur state, suppressed potential conspiracies, and secured adjacent administrative routes for British troop movements throughout the conflict.

48. (B) Despite the Maharaja's pro-British stance, anti-British conspiracy among some courtiers was swiftly suppressed.
Jaipur state remained relatively stable during 1857 due to proactive governance. Although Maharaja Ram Singh II maintained a firm pro-British stance, anti-colonial sentiment existed among certain influential court officials and local soldiers. Prompt administrative action and arrests prevented these internal conspiracies from developing into open armed rebellion, thereby securing Jaipur city and its surrounding territories throughout the crisis.

49. (A) I and II only
Maharaja Takht Singh of Jodhpur assisted the British during 1857 by sending state forces to suppress the mutinous Jodhpur Legion. He maintained deep political hostility toward his noble, Thakur Kushal Singh of Auwa. However, Takht Singh's state army was defeated alongside British troops at Chelawas and Bithoda, and he did not grant safe passage to mutineers.

50. (A) Kiledar Onar Singh
When Thakur Kushal Singh rebelled at Auwa, Maharaja Takht Singh of Jodhpur dispatched a state army under the command of Kiledar Onar Singh (also known as Anar Singh) to suppress the uprising. In the ensuing Battle of Bithoda on September 8, 1857, Kushal Singh's forces defeated the state army, and Onar Singh was killed on the battlefield.

51. (C) Captain Monck Mason
Captain Monck Mason was the British Political Agent stationed at Jodhpur during the 1857 uprising. While proceeding to assist British forces against the rebels at Auwa, he was killed during the Battle of Chelawas on September 18, 1857. Rebellious soldiers severed his head and hung it above the main entrance gate of the Auwa fort.

52. (B) A dispute over feudal succession rights in Bithoda and the imposition of heavy "Rekh" feudal taxes.
Antagonism between Maharaja Takht Singh and Thakur Kushal Singh preceded the 1857 revolt, originating from feudal disputes over succession rights in the Bithoda estate. Furthermore, Takht Singh's attempts to extract heavy "Rekh" feudal dues and centralize state authority angered Kushal Singh. This internal conflict led Kushal Singh to adopt an anti-government stance when the sepoy mutiny erupted.

53. (A) 1, 2, 4, 3
The historical events unfolded in precise order during and after the revolt. British forces under Colonel Holmes captured Auwa in January 1858. General Roberts recaptured Kota in March 1858. Later during his campaign, Tantia Tope was defeated at the Battle of Kuwada in August 1858, and he was eventually captured and hanged in April 1859.

54. (B) Colonel Holmes
Following the rebel victories at Bithoda and Chelawas, British authorities dispatched a strong military column under Colonel Holmes to subdue Auwa. Holmes besieged the fortress in January 1858. Realizing that defense was unsustainable, Thakur Kushal Singh evacuated the fort at night, allowing British forces to capture and destroy the stronghold on January 24, 1858.

55. (A) Major General H.G. Roberts
Kota remained under the complete political and military control of rebel forces led by Jaydayal and Mehrab Khan for several months. In March 1858, a major British offensive was launched under the command of Major General H.G. Roberts. His forces bombarded and stormed the city, successfully defeating the rebels and liberating Maharao Ram Singh II.

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56. (B) Karauli (under Madan Pal)
During the prolonged rebel siege of Kota in early 1858, Maharaja Madan Pal of Karauli dispatched state troops to assist the besieged ruler, Maharao Ram Singh II. Karauli forces joined British troops under General Roberts, helping break the rebel stronghold, restore order, and free the Kota monarch from his confinement within the royal palace.

57. (C) Sugali Mata
After capturing Auwa fort in January 1858, British forces under Colonel Holmes executed severe punitive measures. They destroyed the fort's defensive structures and confiscated the famous black stone idol of Sugali Mata. Revered as the patron deity of the Auwa estate and a symbol of anti-British resistance, the idol was removed to prevent future local uprisings.

58. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Following the 1857 revolt, the British adjusted gun salutes based on royal loyalty. The Maharao of Kota was held accountable for failing to prevent the murder of Major Burton, resulting in his salute being reduced. Conversely, Maharaja Madan Pal of Karauli was rewarded with an increased gun salute for sending crucial military assistance to liberate Kota.

59. (C) They were captured and hanged publicly near the Kota Residency.
Following the reoccupation of Kota by British forces under General Roberts in March 1858, primary leaders Lala Jaydayal and Mehrab Khan fled the city. However, both were eventually captured by British authorities, tried for treason and murder of British officers, and publicly executed by hanging near the Agency building in Kota to deter further rebellions.

60. (B) From 17 to 13
As punishment for his failure to protect Political Agent Major Burton and control mutinous state troops during the 1857 uprising, the British government penalized Maharao Ram Singh II of Kota. His official ceremonial gun salute was formally reduced from 17 guns to 13 guns, serving as a public mark of British displeasure and administrative reprimand.

61. (B) Amar Chand Banthia
Amar Chand Banthia, a wealthy merchant originally from Bikaner, played a vital role in financing the 1857 revolt by handing over the Gwalior treasury to Rani Laxmibai and Tantia Tope. Recognized as the first martyr from Rajasthan in the 1857 uprising, his revolutionary sacrifice earned him the popular historic title "Mangal Pandey of Rajasthan."

62. (D) I, II, and III
Amar Chand Banthia served as the chief treasurer of Gwalior state. Demonstrating extraordinary patriotism, he provided the entire state treasury funds to Rani Laxmibai and Tantia Tope to sustain their military resistance against the British. Following the fall of Gwalior, British forces arrested Banthia and executed him by hanging from a neem tree in Gwalior.

63. (B) Suryamal Misran
Suryamal Misran, the official court poet of Bundi, was a fiery literary figure during the 1857 period. Through his celebrated poetic work "Veer Satsai," he sought to arouse patriotic spirit and martial courage among Rajput rulers against British domination. He openly criticized native monarchs who supported foreign rule at the expense of regional sovereignty.

64. (D) Both (A) and (B)
Rawat Kesari Singh of Salumbar and Thakur Jodh Singh of Kotharia were prominent feudal nobles in Mewar who openly defied Maharana Swarup Singh's pro-British policy. They provided crucial shelter, financial assistance, and logistical support to rebel leaders, including Thakur Kushal Singh of Auwa and Tantia Tope, during their anti-British resistance campaigns across Rajasthan.

65. (B) Rajasthan's revolt was limited to localized military mutinies and feudal discontent, lacking Awadh's mass civil rebellion.
The revolt of 1857 in Rajasthan differed significantly from the uprising in Awadh. In Awadh, the movement took the form of a widespread civil rebellion with mass peasant participation. Conversely, in Rajasthan, resistance remained largely confined to localized military mutinies within garrisons and specific feudal conflicts between discontented jagirdars and their rulers or British agents.

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66. (A) P-4, Q-1, R-2, S-3
Key centers of the 1857 uprising in Rajasthan exhibited distinct characteristics. Kota experienced a large civilian uprising alongside mutinous state troops. Nasirabad was the first military cantonment to revolt on May 28. Auwa served as the epicenter of feudal resistance against the Jodhpur ruler and British, while Neemuch troops mutinied following tension over loyalty oaths.

67. (B) The lack of coordination and centralized leadership among rebel factions.
The primary cause for the failure of the 1857 revolt in Rajasthan was the complete lack of unified leadership and tactical coordination among different rebel groups. Mutinous sepoys, isolated jagirdars, and local civilian leaders acted independently without a comprehensive strategic plan. Additionally, the overwhelming military and political support provided to the British by native princes crippled the uprising.

68. (B) Leadership in Rajasthan was assumed by subedars and local jagirdars rather than ruling monarchs.
Unlike national centers where dethroned monarchs or prominent royals often led the rebellion, leadership in Rajasthan was assumed by lower-ranking military subedars like Mohammad Ali Beg and local jagirdars such as Thakur Kushal Singh. The reigning Maharajas uniformly supported the British, forcing the rebellion to rely entirely on non-monarchical military and feudal leaders.

69. (B) Paramountcy over princely states transferred from the East India Company to the British Crown.
Following the suppression of the 1857 revolt, the British Parliament enacted the Government of India Act 1858. This legislation abolished East India Company rule and directly transferred paramountcy over the princely states of Rajasthan to the British Crown. Sovereign rulers retained their thrones, but their political relationship was henceforth managed directly through the Crown's Viceroy.

70. (B) By organizing public 'Darbars' in princely capitals where the proclamation was read aloud.
Queen Victoria's Proclamation of 1858 was formally communicated throughout Rajasthan through ceremonial public 'Darbars' organized in the capitals of various princely states. British Political Agents and local monarchs read the royal decree aloud to gathered nobles, officials, and citizens, announcing the transfer of government to the British Crown and promising respect for native treaty rights.

71. (B) They reduced recruitment of Awadh sepoys while increasing reliance on loyal groups and reorganized contingents.
Post-1857 military reforms in Rajputana altered troop composition. The British systematically reduced recruitment of sepoys from Awadh and the Gangetic Doab due to their prominent role in the mutiny. Instead, British military authorities increased reliance on local groups deemed loyal, such as Mers and Bhils, and restructured regional contingents to prevent future coordinated uprisings.

72. (B) The Rajputana Agency headed by the AGG
Following the 1857 revolt, the Rajputana Agency, headed by the Agent to the Governor-General (AGG), emerged with greatly consolidated political and administrative authority. Operating from Ajmer and Mount Abu, the AGG maintained enhanced surveillance over princely durbars, streamlined diplomatic communication, and ensured that native rulers strictly adhered to British Crown policies and regional security directives.

73. (A) From Subordinate Isolation to Subordinate Union
Post-1857 British policy toward princely states transitioned from "Subordinate Isolation" to "Subordinate Union." Recognizing the indispensability of native rulers as vital allies during the crisis, the British Crown abandoned aggressive annexation policies. Instead, princes were integrated as subordinate partners into the broader imperial structure, guaranteeing dynastic preservation while requiring absolute allegiance to the British sovereign.

74. (B) I, III, and IV only
Following 1857, British policy recognized princes as vital pillars of the Empire. The Crown granted Sanads of Adoption ensuring dynastic continuity and rewarded loyal rulers with titles and territories. However, the British did not cease economic interference; instead, they expanded control over state salt production,

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railway expansion, and telegraph networks across Rajputana.

75. (A) The Sanads of Adoption
To alleviate anxieties caused by Lord Dalhousie's Doctrine of Lapse and reward loyalty during 1857, the British Crown issued "Sanads of Adoption" to princely rulers. These official decrees guaranteed native monarchs the right to adopt heirs according to Hindu law or state custom, ensuring dynastic continuity and territorial integrity under the ultimate protection of British paramountcy.

76. (B) Taking direct control of economic resources like salt, railways, and telegraph networks.
Although the British Crown guaranteed political preservation to Rajputana rulers after 1857, imperial control intensified through economic and infrastructural integration. The British negotiated compulsory leases for key salt resources like Sambhar Lake and established state monopolies over railways, postal networks, and telegraph lines, effectively binding the princely economies directly to British imperial interests.

77. (B) 10 heads and 54 hands
The idol of Sugali Mata, deeply revered by Thakur Kushal Singh and local revolutionaries of Auwa during the 1857 uprising, possesses a distinct iconographic representation. The black stone statue is carved with 10 heads and 54 hands. Viewed as a divine symbol of resistance, the idol served as a spiritual focal point for anti-British forces.

78. (A) Mutiny at Nasirabad → Battle of Bithoda → Battle of Chelawas → Capture of Auwa by Holmes
Local historical accounts celebrate key events of 1857 in a specific sequence. The revolt began with the military mutiny at Nasirabad on May 28. This was followed by the rebel victories at the Battle of Bithoda on September 8 and Chelawas on September 18. The campaign concluded when Colonel Holmes captured Auwa in January 1858.

79. (C) The hanging of Political Agent Mac Mason's severed head on the gate of Auwa fort.
The famous Rajasthani folk song beginning with "Dhol baje, chang baje..." commemorates the rebel victory at the Battle of Chelawas. Specifically, the lyrics celebrate the dramatic killing of British Political Agent Monck Mason and the subsequent hanging of his severed head on the main entrance gate of the Auwa fort by Kushal Singh's forces.

80. (A) Baankidas
Baankidas, a celebrated court poet of Marwar and official scholar to Maharaja Man Singh of Jodhpur, wrote powerful verses warning Rajput rulers against foreign subjugation. Through his compositions like "Aayo Angrez Mulk Re Upar," he sharply criticized the growing influence of the British East India Company and championed native sovereignty prior to the 1857 uprising.

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81. (B) Mandalgarh (Bhilwara)
During his strategic military campaign to rally regional support against the British, famous rebel leader Tantia Tope entered Rajasthan in August 1858 through Mandalgarh in Bhilwara district. Leading a Mobile rebel force from central India, he sought provisions, funds, and military alliances from various local rulers and jagirdars across the princely territories of Rajputana.

82. (A) General Roberts
In August 1858, Tantia Tope's advancing forces clashed with British military units at the Battle of Kuwada, located along the banks of the Kothari River in Bhilwara. The British troops were commanded by Major General H.G. Roberts. Roberts defeated Tantia Tope's army, forcing the rebel leader to retreat toward Kotharia and Jhalawar.

83. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Tantia Tope failed to gain substantial military support from ruling monarchs during his incursions into Rajasthan. Bound by subsidiary treaty obligations, princes viewed his presence as a threat to domestic security and deployed state armies against him. Consequently, Tantia Tope relied primarily on limited help from sympathetic nobles rather than ruling monarchs.

84. (B) Man Singh Naruka
Tantia Tope's evasive military campaign ended due to internal betrayal. Man Singh Naruka, the feudatory Jagirdar of Narwar, betrayed Tantia Tope's location to British officers in exchange for British recognition of his own land claims. Consequently, British forces surprised and

captured the sleeping rebel leader in the Paron forests in April 1859.

85. (B) 18 April 1859
Following his capture in the Paron forests, Tantia Tope was tried by a British military court martial at Sipri (Shivpuri) in Madhya Pradesh. He was convicted of waging war against the British Crown and executed by public hanging on April 18, 1859. His death effectively ended organized armed resistance linked to the 1857 uprising.

86. (C) August 1857
The mutiny of the Jodhpur Legion at Erinpura broke out in August 1857. Following an initial armed revolt by legion detachments at Mount Abu on August 21, news reached the main garrison at Erinpura two days later. The stationed troops immediately revolted on August 23, 1857, plunder military stores, and marched to join Thakur Kushal Singh.

87. (A) I, II, III
The deaths of prominent British officials in Rajasthan during 1857 occurred in distinct chronological sequence. Major Spottiswoode was killed first during the Nasirabad mutiny on May 28. Captain Monck Mason was killed later during the Battle of Chelawas on September 18. Major Charles Burton was killed last during the Kota uprising on October 15, 1857.

88. (B) Early to Mid 1858
British military authority across Rajputana was substantially restored between early and mid-1858. The fall of Auwa fort in January 1858 and the recapture of Kota by General Roberts in March 1858 eliminated major military strongholds. By the summer of 1858, open armed rebellion within Rajasthan was suppressed, leaving only roving insurgencies.

89. (B) Bangur Museum, Pali
The historic black stone idol of Sugali Mata, associated with Thakur Kushal Singh's resistance at Auwa during 1857, was confiscated by British forces in 1858 and later moved between official repositories. To preserve regional heritage, the idol was eventually relocated and is currently displayed and preserved at the Bangur Museum in Pali, Rajasthan.

90. (C) Kota
To honor Political Agent Major Charles Burton and his two sons who were killed during the uprising on October 15, 1857, the British administration constructed a memorial monument within the Residency grounds at Kota. The site serves as a historical marker commemorating the British officials who lost their lives during the Kota rebellion.

91. (A) P-4, Q-1, R-3, S-2
Historical sites connected to 1857 map to specific locations. Fleeing British families were sheltered at Jag Mandir palace in Udaipur. The historic idol of Sugali Mata originated from Auwa. Amar Chand Banthia was executed at a neem tree in Gwalior, while the Battle of Kuwada between Roberts and Tantia Tope occurred in Bhilwara.

92. (B) It was blown up by the British in 1858, leaving ruins and a memorial.
Following its capture in January 1858 by troops under Colonel Holmes, the historic Auwa fort was largely destroyed by British forces as punitive retaliation. Fortifications and arsenals were blown up with gunpowder to eliminate its defensive capabilities. Today, the site exists primarily as historical ruins featuring memorial structures commemorating the 1857 resistance struggle.

93. (C) Kota
Comparative historical analysis establishes that Kota experienced the most organized and prolonged civilian-military alliance during the 1857 revolt in Rajasthan. Unlike other stations characterized by swift troop evacuations or isolated feudal skirmishes, Kota witnessed sustained administration by rebel leaders Jaydayal and Mehrab Khan, who held control over the state capital for nearly six months.

94. (A) Deoli
The military cantonment at Deoli experienced a unique uprising in June 1857. Stationed troops abandoned their posts upon receiving news of the Neemuch outbreak. Rather than engaging in extensive violence or destruction at Deoli, the native soldiers evacuated the base to join the advancing Neemuch mutineers, subsequently marching together toward Agra and Delhi.

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95. (A) 2, 3, 1, 4
The rebel leaders initiated their anti-British actions in clear chronological order. Subedar Mohammad Ali Beg led the Neemuch uprising on June 3, 1857. Thakur Kushal Singh assumed leadership at Auwa in late August 1857. Lala Jaydayal directed the Kota revolt on October 15, 1857, while Tantia Tope entered Rajasthan later in August 1858.

96. (B) They were intercepted and decisively defeated by General Gerrard at Narnaul.
After departing Auwa to join the national revolt, the main body of the Jodhpur Legion marched toward Delhi under Subedar Shivnath Singh. However, before reaching the imperial capital, the mutineers were intercepted by British forces commanded by General Gerrard at the Battle of Narnaul on November 16, 1857, suffering a decisive defeat that broke their contingent.

97. (C) 1841
The Mewar Bhil Corps (MBC) was officially raised by the British East India Company in 1841 to maintain order across the hilly tribal tracts of southern Rajasthan. Headquartered at Kherwara, this specialized military unit successfully recruited local Bhil tribals into formal service, providing regular pay and establishing British influence across the traditionally autonomous tribal regions.

98. (C) They remained neutral or loyal to British command, keeping tribal belts peaceful.
During the 1857 uprising, Bhil tribal populations in southern Rajasthan largely remained neutral or supported British authorities through their service in the Mewar Bhil Corps. Influenced by regular salaries and effective British administration at Kherwara, tribal communities refrained from joining anti-British rebellions, thereby maintaining peaceful conditions throughout the southern borderlands of Mewar.

99. (A) I and III only
During 1857, the Mewar Bhil Corps played a critical role in preserving British control in southern Rajasthan. The regular pay structure and ethnic distinction from Awadh sepoys kept Bhil soldiers loyal at Kherwara. Consequently, the British utilized the unit to secure borders and deter Neemuch mutineers, while tribal regions were not granted independent princely status.

100. (C) Beawar and Kherwara
Beawar and Kherwara were the two military cantonments in Rajasthan garrisoned predominantly by local Mer and Bhil tribal forces respectively. Beawar hosted the Merwara Battalion, while Kherwara was garrisoned by the Mewar Bhil Corps. Due to ethnic detachment from Gangetic sepoys and strong loyalty to local officers, neither garrison witnessed any mutiny during 1857.

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CHAPTER 05

Tribal and Peasant Movements in Rajasthan

1. The primary cause of peasant unrest in the princely states of Rajasthan during the late 19th and early 20th centuries was rooted in the agrarian structure. Which of the following best describes the 'Lata-Kunta' system, which was widely opposed by the peasantry?
(A) A system of forced unpaid labour exacted by the Jagirdars for construction works
(B) A method of estimating and extracting land revenue based on the standing or harvested crop without actual weighment
(C) A tax imposed on the marriage of a peasant's daughter
(D) A succession fee paid by the peasants when a new Jagirdar ascended the estate

2. The Bijolia peasant movement, often considered India's longest non-violent agrarian struggle, occurred in a prominent Thikana of which princely state?
(A) Marwar
(B) Jaipur
(C) Kota
(D) Mewar

3. Consider the following statements regarding the role of Sadhu Sitaram Das in the Bijolia Peasant Movement:
Statement I: He was a librarian in the Bijolia Thikana who actively organised the peasants in the initial phase of the movement.
Statement II: He invited Vijay Singh Pathik to assume the leadership of the movement in 1916.
Which of the statements given above is/are correct?
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct, but Statement II is incorrect
(D) Statement I is incorrect, but Statement II is correct

4. Consider the following statements regarding the taxes in Bijolia Thikana:
I. Rao Krishna Singh imposed a 'Chauri' tax of Rs. 5 on the marriage of a farmer's daughter in 1903.
II. Rao Prithvi Singh imposed 'Talwar Bandhai' as a succession tax on the public in 1906.
III. The farmers gladly paid 'Talwar Bandhai' as a customary tribute to the Mewar Maharana.
Which of the statements given above is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

5. Vijay Singh Pathik played a monumental role in the Bijolia movement. What was his original name before he changed it to evade British arrest?
(A) Bhoop Singh Gurjar
(B) Ramnarayan Chaudhary
(C) Nayanuram Sharma
(D) Roopji Patel

6. The tragic Mangarh Massacre, often referred to as the Jallianwala Bagh of Rajasthan, took place on which of the following dates?
(A) 14 May 1925
(B) 13 April 1919
(C) 7 March 1922
(D) 17 November 1913

7. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Govind Guru established the Sampsabha in 1883.
Reason (R): The primary objective of the Sampsabha was to initiate armed rebellion against the British and the Mewar state.
In the light of the above statements, choose the correct answer from the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.

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(D) Assertion (A) is false but Reason (R) is true.

8. The Begu Peasant Movement was deeply influenced by the success in Bijolia. Which British official headed the commission established to inquire into the grievances of the Begu farmers?
(A) Robert Holland
(B) J.C. Brooke
(C) G.C. Trench
(D) A.G.G. Barton

9. Mahatma Gandhi described which agrarian massacre in Rajasthan as "Dyrism Double Distilled" in his publication Young India?
(A) Govindpura Massacre
(B) Dabi Massacre
(C) Rohera Massacre
(D) Neemuchana Massacre

10. Match List I with List II.
List I: Leader
P. Nayanuram Sharma
Q. Motilal Tejawat
R. Yasin Khan
S. Ramnarayan Chaudhary
List II: Associated Movement/Region
1. Mewar Bhil (Eki) Movement
2. Bundi (Barad) Peasant Movement
3. Begu Peasant Movement
4. Mewat (Alwar-Bharatpur) Peasant Movement
Choose the correct answer from the options given below:
(A) P-2, Q-1, R-4, S-3
(B) P-3, Q-1, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-1, Q-2, R-4, S-3

11. The Eki Movement (Bhagat Movement phase 2) aimed at uniting the Bhils and resolving their grievances against the Jagirdars. From which place did Motilal Tejawat officially launch this movement in 1921?
(A) Mangarh Hill
(B) Matrikundiya
(C) Jhadol Thikana
(D) Neemda Village

12. Consider the following events of the tribal and peasant movements in Rajasthan:
1. Formation of Rajasthan Seva Sangh
2. Mangarh Massacre
3. Neemuchana Massacre
4. Establishment of Sampsabha
Which of the following represents the correct chronological order of these events?
(A) 4, 2, 1, 3
(B) 2, 4, 1, 3
(C) 4, 1, 2, 3
(D) 1, 4, 2, 3

13. Which of the following statements about the Mangarh Massacre is incorrect?
(A) Govind Guru was immediately executed by hanging on the battlefield.
(B) The Bhils had gathered on Mangarh hill for a peaceful religious fair under the leadership of Govind Guru.
(C) The Mewar Bhil Corps, along with British and state forces, surrounded the hill and opened fire.
(D) Over 1,500 Bhils lost their lives in the tragedy.

14. The Meena tribal unrest in Jaipur state was primarily a reaction against a discriminatory law that required adult Meena men and women to mark their daily attendance at the local police station. What was the name of this act?
(A) Meena Restriction Act
(B) Rajputana Forest Act
(C) Criminal Tribes Act
(D) Vagrancy Control Act

15. Identify the correct pair regarding the role of women in the peasant movements of Rajasthan:
(A) Rama Devi - Led the Bhil women during the active phase of Eki Movement
(B) Kishori Devi - Led the massive women's protest during Bundi movement
(C) Narayani Devi Verma - Formed the Sampsabha for social tribal reform
(D) Anjana Devi Chaudhary - Arrested for active role in Bijolia and Begu

16. Consider the following statements regarding Motilal Tejawat and the Eki Movement:
I. Tejawat belonged to the Oswal Jain community and worked as a Kamdar in Jhadol Thikana.
II. He presented a 21-point demand charter known as "Mewar Pukar" to the Maharana of Mewar.
III. The Maharana immediately accepted all 21 demands, resulting in the peaceful conclusion of the movement.
IV. Tejawat firmly believed in non-violent methods, though the movement occasionally

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faced violent state repression.

Which of the statements given above are correct?

(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I and IV only

17. Which of the following options best describes the context of the martyrdom of Nanak Ji Bhil?

(A) He was killed during the indiscriminate police firing at Govindpura in the Begu movement.
(B) He was shot dead during a peasant gathering at Dabi while hoisting the patriotic flag.
(C) He lost his life while fighting heroically against the Mewar Bhil Corps forces at Mangarh.
(D) He was arrested by state police and died in the central jail of Udaipur during Eki movement.

18. The Bharatpur peasant movement in 1931 gained momentum predominantly under the leadership of Bhoji Nambardar. What was the immediate cause of this unrest?

(A) Strict enforcement of the draconian Criminal Tribes Act on Jat farmers
(B) Imposition of a state ban on exporting food grains to nearby British India
(C) Forced conversion of local pasture lands into exclusive royal hunting grounds
(D) Implementation of a new land revenue settlement that steeply increased taxes

19. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).

Assertion (A): The Bijolia Peasant Movement successfully gained national attention and support.

Reason (R): Vijay Singh Pathik effectively used newspapers like 'Pratap' (edited by Ganesh Shankar Vidyarthi) to publicise the plight of Bijolia's farmers across India.

In the light of the above statements, choose the correct answer from the options given below:

(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

20. "Mewar Pukar", a crucial document in the history of Rajasthan's tribal movements, is best defined as:

(A) A revolutionary weekly newspaper published by Manikya Lal Verma to spread political awareness
(B) The official royal gazette of Mewar State warning local tribals against joining the Eki Movement
(C) A 21-point charter of demands drafted by Motilal Tejawat addressing grievances of Bhils
(D) A popular collection of inspirational folk songs compiled by Govind Guru for Bhagat Movement

21. To integrate the political struggles of the princely states with the larger Indian independence movement, the Akhil Bharatiya Deshi Rajya Lok Parishad (All India States People's Conference) was formed. In which year was its first session held?

(A) 1919
(B) 1927
(C) 1931
(D) 1938

22. Manikya Lal Verma significantly contributed to the peasant movements through grassroots mobilisation and inspiring literature. Which of the following works/songs is incorrectly associated with him?

(A) Panchida song
(B) Mewar Ka Vartman Shasan
(C) Arji (song addressed to farmers)
(D) Meena Purana

23. Balwant Singh Mehta, an associate of Manikya Lal Verma, was deeply involved in the political awakening of Mewar. He is famously remembered in Rajasthan's history as:

(A) The commander of the Mewar Bhil Corps who refused to fire on tribals
(B) The first president of the Mewar Prajamandal
(C) The author of the 'Mewar Pukar' demands
(D) The prime minister of the Matsya Union

24. Match List I with List II.

List I: Tax/Term

P. Begar
Q. Chauri
R. Talwar Bandhai
S. Kamdar

List II: Meaning

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1. Succession tax paid by a new Jagirdar
2. Tax on the marriage of a peasant's daughter
3. Forced labour without remuneration
4. Manager or official of a Thikana

Choose the correct answer from the options given below:
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-2, R-1, S-3

25. The Bijolia movement progressed in three distinct phases. Which of the following leaders was NOT actively associated with the leadership in the final phase (1927-1941) of the movement?
(A) Manikya Lal Verma
(B) Jamnalal Bajaj
(C) Hari Bhau Upadhyay
(D) Sadhu Sitaram Das

26. Govind Guru's Bhagat Movement among the Bhils had a profound social reform aspect. Which of the following was a core tenet prescribed by Govind Guru for his followers?
(A) Abstinence from meat, alcohol, and the practice of theft
(B) Rejection of all Hindu deities and rituals
(C) Mandatory migration to the Gujarat region
(D) Boycott of modern education provided by British missionaries

27. Consider the following statements about the Begu Peasant Movement:
I. The movement started in 1921 at Menal in Bhilwara.
II. The peasants of Begu boycotted the state courts and set up their own parallel administrative panchayats.
III. The Maharana of Mewar welcomed the 'Bolshevik Agreement' signed between the Thakur of Begu and the Rajasthan Seva Sangh.

Which of the statements given above is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

28. Rup Ji and Nanji Patel are revered martyrs of the Rajasthan peasant movements. In which incident did they sacrifice their lives?
(A) The police firing in Neemuchana village
(B) The Trench Commission's firing at Govindpura village in 1923
(C) The Dabi massacre in Bundi
(D) The assault on peasants in Bijolia during the Talwar Bandhai protest

29. Select the correct sequence of the principal leaders who guided the Bijolia Peasant Movement across its three phases (from Phase I to Phase III):
(A) Sadhu Sitaram Das → Vijay Singh Pathik → Manikya Lal Verma
(B) Vijay Singh Pathik → Manikya Lal Verma → Sadhu Sitaram Das
(C) Manikya Lal Verma → Sadhu Sitaram Das → Vijay Singh Pathik
(D) Sadhu Sitaram Das → Motilal Tejawat → Jamnalal Bajaj

30. One of the unique initial triggers for the Alwar peasant movement (1921) was the state's prohibition on killing a specific animal that was destroying the farmers' crops. Which animal was this?
(A) Blue Bull (Nilgai)
(B) Desert Fox
(C) Wild Boar
(D) Blackbuck

31. To reform the Meena community and unite them against the draconian laws of the state, a grand conference was held at Neem Ka Thana in 1944. Which prominent saint presided over this conference and later compiled the 'Meena Purana'?
(A) Swami Keshwanand
(B) Govind Guru
(C) Sant Mavji
(D) Muni Magan Sagar

32. In the context of the Meena tribal movement in Jaipur state, the Meena Kshetriya Mahasabha was established to politically and socially organize the community. In which year was it formed?
(A) 1924
(B) 1933
(C) 1942
(D) 1952

33. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The 19th-century Bhil revolts in Southern Rajasthan were largely a reaction against British administrative policies.

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Reason (R): The British intervened in the traditional socio-economic life of the Bhils by banning their right to brew local liquor (Mahuwa) and restricting their forest rights.
In the light of the above statements, choose the correct answer from the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

34. The Neemda Massacre (1922) is a dark chapter in the history of tribal movements in Rajasthan. Which of the following statements correctly identifies the event?
(A) The armed police forces of Mewar state fired upon peaceful farmers protesting against Chauri tax.
(B) It was a major state crackdown on Meena community members who refused to register at police stations.
(C) It was a violent internal clash between the rival factions of Zamindar Meenas and Chaukidar Meenas.
(D) British forces under Col. Sutton fired upon Bhils gathered under Motilal Tejawat at Neemda.

35. Which of the following is an incorrect pair regarding the legacy and commemoration of tribal/peasant leaders in Rajasthan?
(A) Mangarh Dham Memorial - Pratapgarh
(B) Govind Guru National Tribal University - Banswara
(C) Vijay Singh Pathik Smarak - Bijolia
(D) Shahid Nanak Ji Bhil Memorial - Dabi (Bundi)

36. Consider the following statements regarding Govind Guru and the Sampsabha:
I. Govind Guru was deeply inspired by the teachings of Swami Dayanand Saraswati.
II. The Sampsabha was established in Sirohi to promote harmony and social reform among the Bhils.
III. Govind Guru encouraged the Bhils to adopt the 'Bhagat' way of life, emphasizing temperance and monotheism.
IV. He demanded the establishment of an independent Bhil state completely outside the British Indian empire prior to 1900.
Which of the statements given above are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, II, and III only
(D) I, III, and IV only

37. Who among the following holds the distinction of being the first female political worker in Rajasthan to be arrested and exiled for her active participation in the Bijolia and Begu peasant movements?
(A) Anjana Devi Chaudhary
(B) Ratan Shastri
(C) Narayani Devi Verma
(D) Rama Devi

38. Consider the following statements about the Rajasthan Seva Sangh:
Statement I: It was established in 1919 at Wardha by Vijay Singh Pathik, Ramnarayan Chaudhary, and Hari Bhai Kinkar.
Statement II: The primary objective of the Sangh was to awaken political consciousness and support the agrarian struggles in Rajasthan.
Which of the statements given above is/are correct?
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct, but Statement II is incorrect
(D) Statement I is incorrect, but Statement II is correct

39. During the Bundi (Barad) peasant movement, the tragic firing at Dabi village was ordered by which of the following state police officials on 2 April 1923?
(A) G.C. Trench
(B) Ikram Hussain
(C) Chhajju Singh
(D) Robert Holland

40. When analyzing the comparative nature of peasant and tribal movements in Rajasthan, which of the following best highlights a fundamental difference between the two?
(A) Tribal movements were strictly non-violent socio-religious struggles, while peasant movements relied extensively on armed rebellion throughout.
(B) Tribal movements received immediate ideological and financial support from the Indian National Congress, unlike the early

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peasant movements.
(C) Peasant movements opposed excess taxes and Begar, while tribal movements fought threats to forest rights and social identity.
(D) Peasant movements were organised and led by external British administrative reformers, whereas tribal movements were led by local Jagirdars.

41. Match List I with List II.
List I: Movement
P. Begu Peasant Movement
Q. Bhil (Bhagat) Movement
R. Bundi Peasant Movement
S. Alwar Peasant Movement
List II: Associated Place/Event
1. Neemuchana Massacre
2. Govindpura Firing
3. Mangarh Massacre
4. Dabi Massacre
Choose the correct answer from the options given below:
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-4, R-3, S-1
(D) P-4, Q-3, R-2, S-1

42. In the early stages of the Bijolia movement, which organization was established by Hari Bhai Kinkar and later used by Vijay Singh Pathik to secretly educate and mobilize the youth of the Thikana?
(A) Vidya Pracharini Sabha
(B) Rajasthan Seva Sangh
(C) Rajputana Madhya Bharat Sabha
(D) Veer Bharat Samaj

43. Which prominent Hindi newspaper, published from Kanpur by Ganesh Shankar Vidyarthi, was instrumental in bringing the Bijolia peasant movement to the national limelight?
(A) Tarun Rajasthan
(B) Pratap
(C) Navjyoti
(D) Rajasthan Kesari

44. Identify the odd one out in terms of leadership associated with the Bharatpur peasant movement and political awakening:
(A) Bhoji Nambardar
(B) Sadhu Sitaram Das
(C) Master Aditendra
(D) Kishan Lal Joshi

45. Consider the following statements regarding the Meena tribal movement:
I. The movement sought the abolition of the Jarayampesha Law.
II. The Meena Kshetriya Mahasabha organized a massive conference at Bamanwas in 1946 where Meena watchmen resigned from their posts in protest.
III. The Jarayampesha Law was immediately and completely repealed by the Jaipur state in 1946 itself.
Which of the statements given above is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

46. During the Begu Peasant Movement, the term "Bolshevik Agreement" was used by the Mewar State administration. What did this refer to?
(A) An international boundary agreement signed between the British Imperial Government and Russian Empire
(B) A secret peace treaty signed directly between Motilal Tejawat and the ruling Maharana of Mewar
(C) A compromise treaty between Thakur Anoop Singh of Begu and the Rajasthan Seva Sangh
(D) The final political settlement negotiated between Vijay Singh Pathik and A.G.G. Robert Holland

47. Consider the following events related to tribal uprisings in Rajasthan:
1. Birth of Govind Guru
2. Neemda Massacre during the Eki Movement
3. Mangarh Massacre
4. Launch of the Eki Movement at Matrikundiya
Which of the following represents the correct chronological sequence of these events?
(A) 1, 3, 4, 2
(B) 1, 4, 3, 2
(C) 3, 1, 4, 2
(D) 3, 4, 1, 2

48. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The early peasant movements in Rajasthan significantly contributed to the later political awakening and the establishment of Prajamandals.

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Reason (R): The peasant movements trained a generation of grassroots leaders and broke the psychological fear of the princely administration, creating a base for civil liberties movements.
In the light of the above statements, choose the correct answer from the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

49. Motilal Tejawat, the fiery leader of the Eki movement, eluded capture for several years. In which state was he finally arrested by the police in 1929 before being handed over to Mewar?
(A) Gujarat
(B) Idar
(C) Banswara
(D) Dungarpur

50. Which of the following was NOT a rule or teaching prescribed under the Sampsabha founded by Govind Guru?
(A) Followers must refrain from drinking alcohol.
(B) Followers must maintain internal unity and resolve disputes through their own panchayats.
(C) Followers must not commit theft or robbery.
(D) Followers must strictly adhere to the caste hierarchy and untouchability.

51. In the context of agrarian taxation in princely Rajasthan, the terms 'Lags' and 'Begar' frequently appeared as core grievances. 'Begar' refers to:
(A) Forced unpaid labour exacted from peasants
(B) The customary monetary offering made directly to the ruler during royal festivals
(C) The heavy state tax levied on the export of agricultural produce across borders
(D) A revised land revenue settlement system strictly based on the quality of soil

52. During the Bijolia movement, when traditional communication channels were blocked by the Thikana, who among the following bravely acted as a secret messenger to carry the movement's correspondence?
(A) Nanak Ji Bhil
(B) Govind Guru
(C) Tulsi Bhil
(D) Thakri Patel

53. The Eki Movement initiated by Motilal Tejawat found its most intense support and base in which specific geographical region of Mewar?
(A) Bhomat
(B) Uparmal
(C) Magra
(D) Shekhawati

54. Consider the following statements regarding the role of Manikya Lal Verma and Balwant Singh Mehta:
I. Manikya Lal Verma authored the famous book "Mewar Ka Vartman Shasan" criticizing the state administration.
II. Balwant Singh Mehta established the Pratap Sabha in Udaipur to promote nationalism.
III. Both leaders were instrumental in bridging the gap between peasant distress and the broader democratic Prajamandal movement.
IV. Balwant Singh Mehta strongly opposed the integration of Mewar into the Indian Union.
Which of the statements given above are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I and III only
(D) I, II, III, and IV

55. Identify the incorrect pair regarding the princely rulers and the peasant movements that occurred during their reign:
(A) Maharana Fateh Singh - Early Bijolia Peasant Movement phase
(B) Maharaja Kishan Singh - Bharatpur Movement
(C) Maharaja Jai Singh - Alwar Peasant Movement unrest
(D) Rao Krishna Singh - Imposition of Chauri Tax in Bijolia estate

56. The suppression of the Bhil uprising at Mangarh in 1913 was primarily executed by which specialized military regiment formed by the British in 1841?
(A) Shekhawati Brigade
(B) Merwara Battalion
(C) Mewar Bhil Corps
(D) Jodhpur Legion

57. Govind Guru's Bhagat movement transformed the socio-cultural landscape of the Bhils. Whose visit to Udaipur in 1881 profoundly influenced Govind Guru's spiritual and reformist ideology?
(A) Swami Vivekananda
(B) Mahatma Gandhi

(C) Raja Ram Mohan Roy
(D) Swami Dayanand Saraswati

58. Match List I with List II.
List I: Book/Song
P. Panchida
Q. Mewar Pukar
R. Pratap (Newspaper Editor)
S. Meena Purana
List II: Associated Leader/Author
1. Motilal Tejawat
2. Ganesh Shankar Vidyarthi
3. Manikya Lal Verma
4. Muni Magan Sagar
Choose the correct answer from the options given below:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

59. When the farmers of Begu decided to launch an agitation against unjust taxes in 1921, they approached Vijay Singh Pathik for leadership. Whom did Pathik depute to directly lead the Begu movement?
(A) Jamnalal Bajaj
(B) Ramnarayan Chaudhary
(C) Hari Bhau Upadhyay
(D) Sadhu Sitaram Das

60. Consider the following peasant movements in Rajasthan:
1. Bijolia Peasant Movement
2. Begu Peasant Movement
3. Alwar (Neemuchana) Unrest
Which of the following represents the correct chronological order of their initiation?
(A) 1, 2, 3
(B) 2, 1, 3
(C) 1, 3, 2
(D) 3, 1, 2

61. The mobilization of peasants in princely states received organizational backing from the Rajputana branch of the Akhil Bharatiya Deshi Rajya Lok Parishad. Who was elected as the president of this Rajputana unit?
(A) Ramnarayan Chaudhary
(B) Vijay Singh Pathik
(C) Manikya Lal Verma
(D) Amritlal Payak

62. In 1903, Rao Krishna Singh of Bijolia imposed the humiliating 'Chauri Tax'. What was the exact amount levied under this tax?
(A) Rs. 1
(B) Rs. 5
(C) Rs. 11
(D) Rs. 21

63. Consider the following statements regarding the Mangarh Massacre:
I. The event is historically recorded to have taken place on Margashirsha Purnima.
II. The British political agent at the time, Major Hamilton, ordered the immediate withdrawal of forces to prevent bloodshed.
III. Modern historians refer to it as the "Jallianwala Bagh of Rajasthan."
Which of the statements given above is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

64. The Govindpura village incident, where farmers were fired upon resulting in the death of Rup Ji and Nanji Patel, occurred in which month and year?
(A) May 1925
(B) April 1919
(C) July 1923
(D) November 1913

65. Which of the following statements correctly highlights the association of Nayanuram Sharma with the Bundi (Barad) peasant movement?
(A) He was the Diwan of Bundi state who successfully crushed the entire rebellion.
(B) He led the movement as a leader of Rajasthan Seva Sangh.
(C) He drafted the famous Bolshevik agreement on behalf of Bundi farmers.
(D) He assassinated the chief British political agent stationed in Bundi.

66. Several leaders and social reformers were associated with the Meena movement to secure their civil rights. Which of the following leaders was NOT prominently associated with the Meena tribal movement?
(A) Bansi Dhar Sharma
(B) Thakkar Bapa
(C) Chhoturam Jharnawal
(D) Chhajju Singh

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67. Before launching the Eki movement and dedicating his life to the welfare of the Bhils, Motilal Tejawat served as a 'Kamdar' (manager) in which Thikana of Mewar?
(A) Jhadol
(B) Salumbar
(C) Kothariya
(D) Bijolia

68. When applying a comparative analysis between the peasant movements (like Bijolia/Begu) and the tribal movements (like Eki/Bhagat) in Rajasthan, which of the following characteristics was more uniquely pronounced in the tribal movements?
(A) Demand for written land revenue codes and formal land settlement rights
(B) Complete and organized boycott of state-run judicial courts and schools
(C) Integration of socio-religious reform with political demands
(D) Heavy reliance on prominent national Hindi newspapers for wide publicity

69. In the Bharatpur peasant uprising of 1931, the farmers were severely affected by the global economic depression. Who led the massive protest against the revised land settlement that increased taxes?
(A) Bhoji Nambardar
(B) Gokulbhai Bhatt
(C) Yasin Khan
(D) Master Bholanath

70. Consider the following statements about the Alwar and Bharatpur peasant movements:
I. Both movements occurred in states with a predominantly agricultural Jat and Meo population.
II. The Meo peasant movement in Alwar-Bharatpur was led by leaders like Yasin Khan and Syed Bhikha.
III. The agrarian distress in these regions was occasionally colored by communal tensions due to the policies of the state administrations.
IV. Both states witnessed the total abolition of Jagirdari system by 1930 as a direct result of the movements.
Which of the statements given above are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I and III only
(D) I, II, III, and IV

71. During the earliest phase of the Bijolia movement (1897-1915), local leaders emerged from the peasant community itself to voice their grievances. Apart from Sadhu Sitaram Das, who among the following were prominent early leaders?
(A) Jamnalal Bajaj and Hari Bhau Upadhyay
(B) Fatehkaran Charan and Brahmadeo
(C) Nayanuram Sharma and Ramnarayan Chaudhary
(D) Gokulbhai Bhatt and Bhogilal Pandya

72. Govind Guru, the pioneer of the Bhagat movement among the Bhils, was born into which community?
(A) Bhil
(B) Meena
(C) Banjara
(D) Rajput

73. Which of the following best defines the document known as "Mewar Pukar"?
(A) The peace treaty signed between peasants and Jagirdars at the end of Bijolia movement
(B) An underground revolutionary pamphlet written and circulated widely by Manikya Lal Verma
(C) The official state declaration enforcing strict martial law throughout Bhomat region
(D) A 21-point demand letter presented by Motilal Tejawat to Mewar's Maharana

74. During the Eki Movement, a brutal massacre ordered by state forces resulted in the deaths of numerous tribal peasants at which of the following villages in the Sirohi region?
(A) Pal Chhitariya (Rohera)
(B) Dabi
(C) Govindpura
(D) Neemuchana

75. Identify the correct pair matching the female leader with the region/movement where she demonstrated prominent leadership:
(A) Ratan Shastri - Meo Peasant Movement in Alwar
(B) Kishori Devi - Shekhawati Movement
(C) Kalibai - Bijolia Peasant Movement struggle
(D) Rama Devi - Alwar Peasant Movement struggle

76. The Thakur of Begu, who sympathized with the farmers and signed a compromised agreement with the Rajasthan Seva Sangh, was later exiled

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to Udaipur by the British Resident. What was his name?
(A) Thakur Prithvi Singh
(B) Thakur Anoop Singh
(C) Thakur Kesari Singh
(D) Thakur Kalyan Singh

77. The Neemuchana Massacre in Alwar state, where state troops fired upon a peaceful gathering of Rajput farmers protesting increased land revenue, occurred on:
(A) 14 May 1925
(B) 13 April 1919
(C) 17 November 1913
(D) 2 April 1923

78. Consider the following statements about the Bundi peasant movement:
Statement I: The movement was predominantly centered in the Barad region of Bundi.
Statement II: It was entirely a spontaneous uprising with no organizational support from the Rajasthan Seva Sangh.
Which of the statements given above is/are correct?
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct, but Statement II is incorrect
(D) Statement I is incorrect, but Statement II is correct

79. When assessing the legacy and impact of the peasant and tribal movements in Rajasthan, which conceptual shift is most evident in the political history of the state?
(A) A political shift from popular democratic demands back to absolute state monarchy
(B) A complete isolation of regional state movements from the Indian National Congress leadership
(C) The successful establishment of independent tribal republics recognized by the British Crown
(D) A shift from local agrarian struggles to demands for responsible government

80. The military operation that led to the Mangarh Massacre was commanded by which British officer?
(A) Major Hamilton
(B) General Dyer
(C) Col. Shutton (Sutton)
(D) A.G.G. Robert Holland

81. In the context of the Bijolia movement, the 'Talwar Bandhai' tax imposed in 1906 was inherently:
(A) A special fee charged by state authorities to equip the army with new swords
(B) A succession fee passed by the new Jagirdar as a tax onto peasants
(C) A tax levied exclusively on local village blacksmiths who forged weapons
(D) A severe financial penalty imposed on farmers who participated in rebellion

82. Manikya Lal Verma's organizational skills in the peasant movements paved the way for institutional politics in Mewar. He was the chief architect of which political organization formed in 1938?
(A) Marwar Lok Parishad
(B) Rajputana Madhya Bharat Sabha
(C) Rajasthan Seva Sangh
(D) Mewar Prajamandal

83. Balwant Singh Mehta, an active supporter of tribal and peasant causes in Mewar, holds a unique distinction in India's constitutional history. What is it?
(A) He was the first from Rajasthan to sign the draft Indian Constitution.
(B) He drafted the official Fundamental Rights resolution during the Karachi Congress session.
(C) He served as the inaugural Chief Justice of the newly established Rajasthan High Court.
(D) He was chosen as the sole representative of tribal communities in British Parliament.

84. The Akhil Bharatiya Deshi Rajya Lok Parishad provided a national platform for the grievances of the state subjects. Where was its foundational session held in 1927?
(A) Delhi
(B) Wardha
(C) Bombay
(D) Ajmer

85. Alongside Govind Guru, which other prominent figure played a vital role in initiating religious and social reforms among the Bhils in the late 19th century, laying the groundwork for tribal awakening?
(A) Surji Bhagat

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(B) Thakkar Bapa
(C) Mama Baleshwar Dayal
(D) Bhogilal Pandya

86. The Meena movement in Jaipur state required reconciling internal divisions within the community to build a united front against the Jarayampesha Law. This primary division was between:
(A) Bhil Meenas and Rajput Meenas
(B) Ujale Meenas and Maile Meenas
(C) Purabiya Meenas and Pashchimi Meenas
(D) Chaukidar Meenas and Zamindar Meenas

87. Which of the following statements about the Bharatpur peasant movement is correct?
(A) It was exclusively an agrarian movement of landless laborers fighting against local moneylenders.
(B) Abrupt land revenue hikes united Jat and Gujjar farmers with Jat Mahasabha support.
(C) The movement successfully deposed the ruling Maharaja of Bharatpur and established a republic in 1925.
(D) It was heavily influenced by the spiritual and social reform teachings of Govind Guru.

88. In the initial mobilization of peasant movements in Rajasthan, which traditional social institution proved most effective in enforcing solidarity and boycotts among the farmers?
(A) The regional Thikana judicial courts
(B) The British Residency office
(C) The traditional Caste Panchayats
(D) The modern university student unions

89. Following the Mangarh Massacre, Govind Guru was arrested and sentenced to life imprisonment, though his sentence was later reduced. Where did he spend the final years of his life in exile, continuing his social reform work?
(A) Jhadol (Mewar)
(B) Pune (Maharashtra)
(C) Mandalgarh (Bhilwara)
(D) Kamboi (Gujarat)

90. Identify the odd one out among the following factors regarding the causes of the Bhil uprising under the Eki Movement:
(A) Demand for an independent sovereign nation named 'Bhilistan'
(B) Forced exaction of Begar (unpaid labour) by local Jagirdars across state estates
(C) Arbitrary taxes on forest produce and banning of traditional ancestral forest rights
(D) High rates of land revenue collected aggressively by state officials in times of scarcity

91. Which of the following statements regarding the repression of the Begu peasant movement is incorrect?
(A) The state deployed armed forces under the direct command of G.C. Trench to crush the agitation.
(B) Following the Govindpura firing, the movement collapsed and farmers paid all taxes.
(C) Peasant women actively participated in the movement and faced severe physical police brutality.
(D) Vijay Singh Pathik secretly arrived in Begu to sustain the movement after Ramnarayan Chaudhary's arrest.

92. Due to the national outcry over the Bijolia movement, a high-level committee visited Bijolia in 1922 and managed to temporarily resolve the crisis by abolishing 35 taxes. Who headed this committee?
(A) Resident of Mewar, Col. Walter
(B) A.G.G. Robert Holland
(C) Viceroy of India, Lord Reading
(D) Revenue Commissioner G.C. Trench

93. The Bundi peasant movement is often referred to as the 'Barad' peasant movement. In the geographical context of Rajasthan, what does 'Barad' represent?
(A) A stony, hilly, and rugged terrain in Bundi where farming was difficult
(B) A fertile river valley region located in southern Bundi near Chambal river
(C) The dense, protected forest area reserved exclusively for royal game hunting
(D) The central urban market and commercial trade center of Bundi princely state

94. The Alwar peasant movement (Neemuchana) was uniquely sparked not just by high revenue demands, but also by Maharaja Jai Singh's specific administrative policies. Which of the following policies added fuel to the unrest?
(A) Imposing an absolute state ban on local youth joining the British Indian Army forces
(B) Forcing the systematic conversion of all fertile agricultural land into tea plantations
(C) Depriving Rajput farmers of revenue

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privileges and raising grazing taxes
(D) Compelling local farmers to completely shift to commercial indigo farming for export

95. The Sampsabha, the primary vehicle for the Bhagat Movement among the Bhils, was established by Govind Guru in 1883 in which princely state?
(A) Banswara
(B) Dungarpur
(C) Mewar
(D) Sirohi

96. The annual gathering of the Bhils at Mangarh Hill, which tragically ended in the 1913 massacre, traditionally took place on which significant day of the Hindu calendar?
(A) Chaitra Navratri
(B) Kartik Purnima
(C) Margashirsha Purnima
(D) Sharad Purnima

97. The persistent struggle of the Meena community against the draconian Jarayampesha Law (Criminal Tribes Act) finally culminated in success when the law was completely repealed in Rajasthan in the year:
(A) 1944
(B) 1947
(C) 1952
(D) 1956

98. Motilal Tejawat's deep connection with the tribal communities earned him immense respect. By what popular title was he affectionately addressed by the Bhils?
(A) Loknayak
(B) Mahamana
(C) Deshratna
(D) Bawji

99. Which of the following is the most appropriate statement regarding the transition of political consciousness in Rajasthan from the 1920s to the 1940s?
(A) Agrarian struggles created politically aware masses who later joined Prajamandals.
(B) The peasant movements completely failed, causing urban political leaders to abandon all civic activity.
(C) Tribal uprisings established sovereign states in southern regions, rendering Prajamandals irrelevant.
(D) The British imperial administration backed peasant agitation to systematically dissolve princely rule.

100. The Bijolia Peasant Movement, which began in 1897, finally reached a conclusive and permanent settlement in 1941. Who was the Revenue Minister of Mewar who negotiated this final settlement with leaders like Manikya Lal Verma?
(A) Sir T. Vijayraghavacharya
(B) Sukhdeo Prasad
(C) Dr. Mohan Singh Mehta
(D) G.C. Trench

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ANSWERS

1. (B) A method of estimating and extracting land revenue based on the standing or harvested crop without actual weighment
In the agrarian structure of princely Rajasthan, the Lata-Kunta system was an arbitrary mechanism used by feudal landlords for collecting land revenue. Under this framework, Lata referred to estimating revenue from harvested crop heaps, whereas Kunta involved evaluating standing crops through visual inspection. Peasants strongly opposed this system due to its inherent extortion and lack of scientific measurement.

2. (D) Mewar
The Bijolia peasant movement stands as a historic agrarian movement in Rajasthan, lasting for nearly forty-four years from 1897 to 1941. Bijolia was a premier first-class Thikana, historically known as Uparmal, situated within the princely state of Mewar. The movement originated as a non-violent protest by local Dhakad farmers against excessive feudal cesses and forced labour.

3. (A) Both Statement I and Statement II are correct
Sadhu Sitaram Das was an influential pioneer who initiated the Bijolia peasant agitation while working as a librarian in the estate administration. He successfully organized local farmers to oppose arbitrary taxes and extractions. Recognizing the need for dynamic national-level leadership, he met Vijay Singh Pathik in 1916 and formally persuaded him to take charge of the movement.

4. (A) I and II only
In 1903, Rao Krishna Singh imposed a Chauri tax of five rupees on every peasant for the marriage of his daughter, causing severe public distress. Following his death, Rao Prithvi Singh introduced Talwar Bandhai in 1906, passing his succession fee on to the local peasantry. Farmers bitterly resisted both arbitrary levies through boycotts and non-cooperation movements.

5. (A) Bhoop Singh Gurjar
Vijay Singh Pathik, one of India's prominent agrarian revolutionaries, was born as Bhoop Singh Gurjar in Bulandshahr, Uttar Pradesh. After participating in the revolutionary activities led by Ras Behari Bose, he went underground to evade British arrest. He subsequently adopted the pseudonym Vijay Singh Pathik and migrated to Rajasthan, transforming the Bijolia movement into a national agitation.

6. (D) 17 November 1913
The Mangarh Massacre occurred on 17 November 1913, coinciding with Margashirsha Purnima, on the border of Banswara and Gujarat. Armed British forces, along with troops from local princely states and the Mewar Bhil Corps, surrounded Mangarh Hill. They opened fire on thousands of peaceful Bhil tribals gathered under Govind Guru, resulting in over fifteen hundred martyrs.

7. (C) Assertion (A) is true but Reason (R) is false.
Govind Guru founded the Sampsabha in 1883 at Sirohi as a social and religious organization to unite and reform the tribal communities. Its primary objective was to eradicate social evils, promote temperance, and foster unity among Bhils through non-violent means. It did not aim to instigate an armed rebellion against British rule or the princely states.

8. (C) G.C. Trench
In response to the growing peasant agitation against high taxes and forced labour in the Begu estate, the Mewar government constituted an inquiry commission headed by Commissioner G.C. Trench. The commission rejected the demands of the farmers, leading to widespread dissatisfaction. Subsequently, Trench ordered armed firing on a peaceful gathering at Govindpura village in July 1923.

9. (D) Neemuchana Massacre
On 14 May 1925, state troops of Alwar opened fire on a large gathering of farmers in Neemuchana village who were protesting against land revenue hikes and lost grazing rights. Over fifty people were killed and hundreds injured. Writing in Young India, Mahatma Gandhi severely condemned this brutal event, describing it as even more ruthless than Jallianwala Bagh.

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10. (A) P-2, Q-1, R-4, S-3
Prominent leaders in Rajasthan led key regional agrarian movements. Nayanuram Sharma spearheaded the Bundi movement, while Motilal Tejawat organized the Eki movement to address Bhil grievances. Yasin Khan led the Meo peasant movement in the Mewat region, and Ramnarayan Chaudhary guided the Begu movement under the banner of Rajasthan Seva Sangh, fighting feudal exploitation.

11. (B) Matrikundiya
In 1921, Motilal Tejawat formally launched the Eki Movement at Matrikundiya, situated in the Chittorgarh district of Rajasthan. Matrikundiya, often referred to as the Haridwar of Rajasthan, served as a sacred gathering spot where tribals took a collective vow for unity and resistance against the forced labour and high taxes imposed by state authorities.

12. (A) 4, 2, 1, 3
The chronological timeline of these historic events begins with the establishment of Sampsabha by Govind Guru in 1883. This was followed by the Mangarh Massacre on 17 November 1913. Later, the Rajasthan Seva Sangh was founded at Wardha in 1919. Finally, the Neemuchana Massacre occurred during the Alwar peasant uprising on 14 May 1925.

13. (A) Govind Guru was immediately executed by hanging on the battlefield.
During the Mangarh Massacre in 1913, British forces and princely state troops surrounded Mangarh Hill and fired indiscriminately, killing over fifteen hundred Bhils. Govind Guru was captured alive during the operation rather than executed on the spot. His death sentence was later commuted to life imprisonment, and he was eventually released under strict surveillance.

14. (C) Criminal Tribes Act
The Jaipur princely state enforced the Criminal Tribes Act in 1930, alongside the Jarayampesha Law, declaring the entire Meena community a criminal tribe. Under this law, all adult Meena men and women were required to register and mark daily attendance at local police stations. This severe humiliation led to a widespread, organized movement against state oppression.

15. (D) Anjana Devi Chaudhary
Anjana Devi Chaudhary, wife of prominent leader Ramnarayan Chaudhary, actively participated in the Bijolia and Begu peasant agitations. She inspired female workers to enter public life and organized protest rallies against feudal land policy. She holds the historical distinction of being the first woman leader in Rajasthan to be arrested and deported by princely authorities.

16. (A) I, II, and IV only
Motilal Tejawat, an Oswal Jain who served as a Kamdar in Jhadol, led the Eki Movement for tribal rights. He drafted a 21-point charter named Mewar Pukar for the Maharana of Mewar. Although Tejawat advocated non-violent protest, state authorities rejected major demands and deployed military force, resulting in violent massacres at Neemda and other sites.

17. (B) He was shot dead during a peasant gathering at Dabi while hoisting the patriotic flag.
Nanak Ji Bhil was a devoted activist in the Bundi peasant movement. On 2 April 1923, during a public assembly at Dabi village organized to protest high taxes, state police under Ikram Hussain opened fire on the peaceful gathering. Nanak Ji Bhil was shot while bravely hoisting the national flag and singing patriotic songs.

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18. (D) Implementation of a new land revenue settlement that steeply increased taxes
The 1931 Bharatpur peasant movement was triggered when the state government implemented a revised land revenue settlement. This new system steeply increased land tax rates at a time when farmers were suffering under the Economic Depression. Led by Bhoji Nambardar, Jat peasants organized widespread non-payment agitations until state administration conceded to their demands.

19. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Vijay Singh Pathik recognized the power of media in mobilizing public opinion for local struggles. He established contact with Ganesh Shankar Vidyarthi, editor of the influential Hindi newspaper Pratap from Kanpur. Through regular publishing of reports detailing feudal atrocities in Bijolia, the movement garnered widespread sympathies from prominent national leaders across British India.

20. (C) A 21-point charter of demands drafted by Motilal Tejawat addressing grievances of Bhils
Mewar Pukar was a comprehensive 21-point memorandum drafted by tribal leader Motilal Tejawat in 1921. It highlighted severe oppression suffered by Bhil and Garasia tribals, including excessive land revenue, forced labour, and arbitrary forest restrictions. The charter was directly presented to Maharana Fateh Singh of Mewar, demanding immediate relief and administrative reforms.

21. (B) 1927
The All India States People's Conference, known as Akhil Bharatiya Deshi Rajya Lok Parishad, was formally established in 1927. Its inaugural session took place in Bombay under the leadership of prominent political leaders. The organization provided a national platform to integrate popular democratic movements in princely states with the main freedom struggle.

22. (D) Meena Purana
Manikya Lal Verma composed inspiring folk songs like Panchida and Arji to rally peasants against feudal oppression, and wrote Mewar Ka Vartman Shasan critiquing state rule. In contrast, Meena Purana was composed by the religious reformer Muni Magan Sagar during the 1944 Neem Ka Thana conference to unite and reform the Meena community.

23. (B) The first president of the Mewar Prajamandal
Balwant Singh Mehta was a prominent freedom fighter and social worker from Udaipur who actively supported peasant causes. On 24 April 1938, when the Mewar Prajamandal was founded to demand responsible governance and civil liberties, Mehta was elected as its first president, working alongside Manikya Lal Verma to build grassroots political awareness.

24. (A) P-3, Q-2, R-1, S-4
Feudal administration in princely Rajasthan relied on specific terminology. Begar signified forced labor exacted from subjects without remuneration. Chauri was an oppressive cash tax levied on a peasant during his daughter's marriage. Talwar Bandhai was a succession tax imposed when a new landlord took charge, while Kamdar served as the administrative manager.

25. (D) Sadhu Sitaram Das
The Bijolia Peasant Movement developed through three distinct leadership phases. Sadhu Sitaram Das led the initial phase until 1915 before stepping back. During the final phase from 1927 to 1941, leadership transitioned to national figures including Jamnalal Bajaj, Hari Bhau Upadhyay, and Manikya Lal Verma, who ultimately negotiated the final settlement.

26. (A) Abstinence from meat, alcohol, and the practice of theft
Govind Guru initiated the Bhagat Movement to uplift tribal Bhils morally and socially. He urged his followers, called Bhagats, to adopt high moral standards by refraining from alcohol consumption, meat eating, stealing, and social vices. He encouraged daily worship, hygiene, and peaceful dispute resolution to foster self-respect and unity among indigenous communities.

27. (A) I and II only
The Begu Peasant Movement originated in 1921 at Menal in Bhilwara as farmers united against excessive taxes and forced labor. Peasants successfully boycotted state courts and established alternative local panchayats. However, when Thakur Anoop Singh signed a conciliatory agreement with Rajasthan Seva Sangh, the Mewar Maharana rejected it, branding it Bolshevik.

28. (B) The Trench Commission's firing at Govindpura village in 1923
Rup Ji Patel and Nanji Patel were courageous peasant activists during the Begu movement. On 13 July 1923, a peaceful peasant assembly gathered at Govindpura village to discuss agrarian grievances. State forces under Commissioner Trench surrounded the gathering and opened fire, leading to the immediate martyrdom of both Rup Ji and Nanji Patel.

29. (A) Sadhu Sitaram Das → Vijay Singh Pathik → Manikya Lal Verma
The Bijolia Peasant Movement evolved over three chronological stages under distinct leaders. Sadhu Sitaram Das guided the initial local phase from 1897 to 1915. Vijay Singh Pathik took charge in 1916 during the second phase, giving it national prominence. Following Pathik's withdrawal, Manikya Lal Verma, alongside other leaders, guided the final phase.

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30. (C) Wild Boar
In 1921, farmers in Alwar state organized protests against state wildlife laws that strictly prohibited killing wild boars. These protected animals roamed freely across rural fields, destroying standing crops and causing severe economic losses to agriculturalists. The state's refusal to allow crop protection sparked widespread agitation, marking the start of the movement.

31. (D) Muni Magan Sagar
In April 1944, a historic conference of the Meena community was held at Neem Ka Thana to organize resistance against oppressive state laws. The conference was presided over by Muni Magan Sagar, a respected Jain monk. He authored the famous work Meena Purana, highlighting the rich cultural heritage of Meenas and inspiring reform.

32. (B) 1933
The Meena Kshetriya Mahasabha was established in 1933 to unite members of the community and fight against discriminatory legislation in Jaipur state. The organization worked toward abolishing the Jarayampesha Act and Criminal Tribes Act, raising political consciousness and demanding equal civil rights and social reform for all Meena men and women across the region.

33. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
During the nineteenth century, British intervention in southern Rajasthan directly altered traditional socio-economic practices of the Bhil community. The British administration curtailed customary forest rights, restricted timber collection, and banned the traditional brewing of Mahuwa liquor. These oppressive measures disrupted indigenous livelihoods and provoked series of armed tribal uprisings across the region.

34. (D) British forces under Col. Sutton fired upon Bhils gathered under Motilal Tejawat at Neemda.
On 7 March 1922, during the Eki Movement, a large gathering of Bhil and Garasia tribals assembled at Neemda village in Vijaynagar estate. British forces commanded by Colonel Sutton surrounded the assembly and opened fire with machine guns on unarmed tribals. Over twelve hundred individuals were killed in this tragic incident.

35. (A) Mangarh Dham Memorial - Pratapgarh
Mangarh Dham is a sacred historical memorial dedicated to the tribal martyrs who lost their lives in the tragic 1913 firing. It is geographically located on Mangarh Hill in Banswara district along the Rajasthan-Gujarat border, not in Pratapgarh. Other listed institutions correctly honor the sacrifice of key historical figures in Rajasthan.

36. (C) I, II, and III only
Govind Guru founded Sampsabha at Sirohi in 1883 after being deeply influenced by Swami Dayanand Saraswati during his visit to Udaipur. Sampsabha promoted monotheism, temperance, and social harmony among Bhils. Govind Guru focused on socio-religious reform within existing political frameworks and did not demand an independent sovereign Bhil state prior to 1900.

37. (A) Anjana Devi Chaudhary
Anjana Devi Chaudhary holds the distinct honour of being the first woman political activist in Rajasthan to be arrested and banished by princely state authorities. She mobilized women in rural areas during the Bijolia and Begu peasant movements, protesting against forced labor, unfair taxes, and feudal atrocities with great courage and determination.

38. (A) Both Statement I and Statement II are correct
Rajasthan Seva Sangh was founded in 1919 at Wardha by Vijay Singh Pathik, Ramnarayan Chaudhary, and Hari Bhai Kinkar, before shifting its headquarters to Ajmer in 1920. The primary purpose of the Sangh was to generate political awareness, expose feudal exploitation, and actively support peasant and tribal agitations throughout the region.

39. (B) Ikram Hussain
On 2 April 1923, a peaceful public conference of peasants was held at Dabi village during the Bundi movement to discuss local grievances and taxes. Police official Ikram Hussain arrived with armed forces and ordered open fire on the defenseless crowd. This brutal firing led to the death of Nanak Ji Bhil.

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40. (C) Peasant movements opposed excess taxes and Begar, while tribal movements fought threats to forest rights and social identity.
Peasant movements in Rajasthan primarily concentrated on economic issues such as excessive land revenue rates, arbitrary cesses, and forced labor imposed by Jagirdars. Conversely, tribal agitations combined social and religious reform with struggles to protect traditional forest rights, ancestral autonomy, and cultural identity against expanding British and princely administrative controls.

41. (A) P-2, Q-3, R-4, S-1
Major agrarian and tribal movements in Rajasthan are tied to tragic historical suppression events. The Begu peasant movement saw the Govindpura firing, while the Bhil Bhagat movement suffered the Mangarh massacre. The Bundi peasant agitation experienced police firing at Dabi village, and the Alwar peasant movement was marked by the Neemuchana massacre.

42. (A) Vidya Pracharini Sabha
The Vidya Pracharini Sabha was established by Hari Bhai Kinkar at Chittoor. Vijay Singh Pathik associated himself with this organization to establish night schools and libraries in the Bijolia estate. Under the guise of educational activities, Pathik used this platform to secretly educate peasant youth, impart patriotic values, and build an organized revolutionary cadre.

43. (B) Pratap
The Hindi newspaper Pratap, edited and published by freedom fighter Ganesh Shankar Vidyarthi from Kanpur, played a pivotal role in nationalizing the Bijolia movement. By regularly publishing detailed reports on the exploitation and heroic endurance of Bijolia's peasantry, Pratap drew national attention, earning active sympathies from leaders like Mahatma Gandhi and Lokmanya Tilak.

44. (B) Sadhu Sitaram Das
Sadhu Sitaram Das was exclusively associated with the Bijolia Peasant Movement in the Mewar princely state, where he served as an early pioneer and organizer. In contrast, Bhoji Nambardar, Master Aditendra, and Kishan Lal Joshi were key leadership figures involved in organizing agrarian protests and political awakening in the princely state of Bharatpur.

45. (A) I and II only
The Meena movement fought for the complete abolition of the Jarayampesha Law. In 1946, the Meena Kshetriya Mahasabha held a massive conference at Bamanwas, where thousands of Meena watchmen collectively resigned from their hereditary state duties in protest. However, the law was only partially relaxed in 1946 and was completely repealed in 1952.

46. (C) A compromise treaty between Thakur Anoop Singh of Begu and the Rajasthan Seva Sangh
During the Begu Peasant Movement, Thakur Anoop Singh of Begu acknowledged the severe grievances of his peasants and signed a settlement agreement with Rajasthan Seva Sangh leaders. However, the Mewar state administration and British Resident refused to ratify the agreement, derisively labeling it a Bolshevik agreement due to its perceived radical compromise with popular leaders.

47. (A) 1, 3, 4, 2
The historical sequence begins with the birth of reformer Govind Guru in 1858. Later, the Mangarh Massacre occurred on 17 November 1913. Motilal Tejawat subsequently launched the Eki Movement at Matrikundiya in 1921. Finally, state forces opened fire on tribals during the Eki Movement at the Neemda Massacre on 7 March 1922.

48. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Early agrarian movements in Rajasthan laid the groundwork for broader democratic struggles. By exposing feudal corruption and resisting illegal taxes, these movements eliminated fear of state authority among rural masses. They trained dedicated local leadership cadres, which facilitated the establishment of Prajamandals to fight for civil liberties and responsible democratic government across princely states.

49. (B) Idar
Following the bloody suppression at Neemda in 1922, Motilal Tejawat went underground while continuing to organize tribal communities across border regions. British and state police pursued him for years. In June 1929, he was finally tracked down and arrested by police in the princely state of Idar, after which he was handed over to Mewar.

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50. (D) Followers must strictly adhere to the caste hierarchy and untouchability.
Govind Guru established the Sampsabha as a reformist organization promoting equality, temperance, and social upliftment among tribals. He strongly preached against social evils, alcohol consumption, theft, and domestic violence, while encouraging self-reliance through local panchayats. Contrary to rigid feudal norms, his teachings opposed untouchability and caste discrimination, striving to elevate the social status of Bhils.

51. (A) Forced unpaid labour exacted from peasants
In the agrarian structure of feudal Rajasthan, Begar was a coercive institution under which Jagirdars and state authorities forced peasants and artisans to perform arduous labor without financial compensation. Landlords extracted Begar for agricultural work, construction, domestic tasks, and transport, creating immense hardship and becoming a central cause of popular peasant agitations.

52. (C) Tulsi Bhil
During the height of the Bijolia movement, estate authorities imposed strict restrictions on movement and communication to suppress protests. Tulsi Bhil, a loyal local activist, served as a secret runner and messenger for the movement. He repeatedly traveled long distances on foot at great personal risk to deliver vital news and strategic letters between leaders.

53. (A) Bhomat
The Eki Movement initiated by Motilal Tejawat in 1921 was most intensely rooted in the Bhomat region of Mewar. Bhomat was a hilly and forested tract inhabited predominantly by Bhil and Garasia tribes. The region became the principal stronghold of resistance against high land revenues, arbitrary forest restrictions, and compulsory forced labor practices.

54. (A) I, II, and III only
Manikya Lal Verma criticized Mewar's administration in his book Mewar Ka Vartman Shasan. Balwant Singh Mehta established the Pratap Sabha in Udaipur to promote national consciousness. Both leaders successfully linked local peasant grievances with the national struggle through the Mewar Prajamandal. Mehta actively supported, rather than opposed, Mewar's integration into independent India.

55. (B) Maharaja Kishan Singh - Bharatpur Movement
The 1931 Bharatpur peasant movement took place during the reign of Maharaja Brijendra Singh under British regency administration, not during the rule of Maharaja Kishan Singh. In contrast, Maharana Fateh Singh ruled Mewar during the early Bijolia agitation, Maharaja Jai Singh ruled Alwar during its agrarian unrest, and Rao Krishna Singh levied the Chauri tax.

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56. (C) Mewar Bhil Corps
The Mewar Bhil Corps was a specialized military regiment raised by the British in 1841 with headquarters at Kherwara to maintain order in tribal tracts. In November 1913, British authorities deployed the Mewar Bhil Corps, alongside British Indian Army units, to surround and open fire on the Bhil assembly at Mangarh Hill.

57. (D) Swami Dayanand Saraswati
Swami Dayanand Saraswati, the founder of Arya Samaj, visited Udaipur in 1881 as a guest of Maharana Sajjan Singh. Govind Guru met Swami Dayanand during this visit and was deeply inspired by his teachings on social reform, monotheism, swadeshi, and self-reliance. This encounter motivated Govind Guru to establish the Sampsabha for tribal upliftment.

58. (A) P-3, Q-1, R-2, S-4
Historical literature and journalism played a critical role during regional popular movements. Manikya Lal Verma composed the revolutionary song Panchida, while Motilal Tejawat authored the Mewar Pukar demand charter. Ganesh Shankar Vidyarthi edited the influential newspaper Pratap from Kanpur, and Muni Magan Sagar compiled the religious text Meena Purana for community upliftment.

59. (B) Ramnarayan Chaudhary
In 1921, when peasants of Begu met at Menal to launch an agitation against unjust taxes and forced labor, they requested Vijay Singh Pathik to lead them. Preoccupied with the Bijolia movement, Pathik deputed his trusted lieutenant Ramnarayan Chaudhary. Operating under Rajasthan Seva Sangh, Chaudhary successfully organized Begu farmers and directed their agitation.

60. (A) 1, 2, 3
The chronological order of these agrarian agitations begins with the Bijolia Peasant Movement in 1897, which lasted until 1941. Inspired by Bijolia's success, the Begu Peasant Movement started in 1921 at Menal. Shortly thereafter, the Alwar Peasant Movement began around 1921 and culminated in the famous Neemuchana incident in May 1925.

61. (A) Ramnarayan Chaudhary
The All India States People's Conference established regional branches to coordinate democratic movements across princely territories. Ramnarayan Chaudhary, a prominent leader of Rajasthan Seva Sangh who led the Begu peasant agitation, was elected president of the Rajputana branch of the Parishad, playing a central role in organizing state subjects and unifying regional political demands.

62. (B) Rs. 5
In 1903, Rao Krishna Singh, the feudal chief of Bijolia estate, imposed an oppressive cess named Chauri tax on his subjects. Under this levy, every farmer was required to pay an amount of five rupees to the Thikana whenever his daughter got married. Peasants strongly resisted this financial extraction through non-cooperation and marital boycotts.

63. (C) I and III only
The Mangarh Massacre occurred on Margashirsha Purnima in November 1913 when British and princely state forces surrounded Mangarh Hill. Contrary to retreating, military commanders ordered open fire on thousands of gathered Bhils, killing over fifteen hundred tribals. Because of the scale of brutality, modern historians refer to it as the Jallianwala Bagh of Rajasthan.

64. (C) July 1923
The Govindpura village incident occurred on 13 July 1923 during the Begu peasant agitation. Peasants assembled peacefully at Govindpura to discuss land revenue demands and negotiate with authorities. State forces commanded by Commissioner G.C. Trench surrounded the village and opened fire on the crowd, resulting in the martyrdom of Rup Ji and Nanji Patel.

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65. (B) He led the movement as a leader of Rajasthan Seva Sangh.
Nayanuram Sharma was a prominent freedom fighter from Hadoti who spearheaded the Bundi (Barad) peasant movement. Operating as an active worker of Rajasthan Seva Sangh, he organized local farmers to protest against illegal cesses, Begar, and high revenue rates. Under his guidance, the movement developed a strong organizational network across the Barad region.

66. (D) Chhajju Singh
Bansi Dhar Sharma, Thakkar Bapa, and Chhoturam Jharnawal were dedicated social reformers and leaders actively involved in organizing the Meena community and fighting against the Jarayampesha Law. In contrast, Chhajju Singh was an infamous state military officer in Alwar, nicknamed General Dyer of Rajasthan for ordering the brutal firing at Neemuchana in 1925.

67. (A) Jhadol
Before dedicating his life to political mobilization and leading the Eki Movement, Motilal Tejawat worked as a Kamdar in the Jhadol Thikana of Mewar. His administrative position enabled him to closely observe the severe exploitation and hardship experienced by tribal communities, prompting him to resign from service and spearhead the struggle for tribal rights.

68. (C) Integration of socio-religious reform with political demands
While peasant movements focused primarily on land revenue, illegal cesses, and forced labor, tribal movements uniquely combined political resistance with socio-religious reform. Leaders like Govind Guru and Motilal Tejawat emphasized moral purification, temperance, and ending social evils, blending spiritual awakening with anti-feudal and anti-colonial resistance to build a unified community consciousness.

69. (A) Bhoji Nambardar
In 1931, the princely state of Bharatpur implemented a revised land settlement that significantly increased revenue taxes during the global Great Depression. Bhoji Nambardar, an influential local leader, mobilized Jat farmers against this exorbitant hike. Under his leadership, peasants launched a widespread non-payment campaign, forcing state authorities to intervene and make concessions.

70. (A) I, II, and III only
Agrarian movements in Alwar and Bharatpur involved predominantly Jat and Meo agrarian communities. In Mewat, leaders like Yasin Khan led Meo peasants against state taxation, though state policies occasionally stoked communal tensions. Neither state abolished the Jagirdari system by 1930, as feudal land structures persisted across princely Rajasthan well into the post-independence era.

71. (B) Fatehkaran Charan and Brahmadeo
During the early phase of the Bijolia peasant agitation between 1897 and 1915, leadership emerged locally before national revolutionaries joined. Sadhu Sitaram Das, alongside Fatehkaran Charan and Brahmadeo, organized Dhakad peasants. They presented formal petitions to the Maharana of Mewar at Udaipur, highlighting administrative extortion and excessive feudal cesses in the Thikana.

72. (C) Banjara
Govind Guru, the pioneer of the Bhagat Movement, was born in 1858 into a nomadic Banjara family in Bansia village of Dungarpur district. Despite not being born into a Bhil family, he dedicated his life to reforming and uplifting tribal communities across southern Rajasthan, introducing social, moral, and religious reforms through the Sampsabha.

73. (D) A 21-point demand letter presented by Motilal Tejawat to Mewar's Maharana
Mewar Pukar is the historic 21-point memorandum drafted by Motilal Tejawat in 1921 during the Eki Movement. It listed core grievances of Bhil and Garasia peasants against the state and Jagirdars, including oppressive taxes, forced labor, and forest curbs. Tejawat personally presented this petition to Maharana Fateh Singh at Udaipur, demanding administrative relief.

74. (A) Pal Chhitariya (Rohera)
During the Eki Movement in Sirohi state, state and British forces brutally suppressed tribal gatherings demanding tax relief. In May 1922, armed troops surrounded and fired upon assemblies of Bhils and Garasias at Pal Chhitariya near Rohera. The firing destroyed entire villages, resulting in heavy casualties among tribals and highlighting the violent state crackdown.

75. (B) Kishori Devi - Shekhawati Movement
Kishori Devi played an extraordinary leadership role during the Shekhawati Peasant Movement in Jaipur state. In 1934, she organized and addressed a massive historic assembly of over ten thousand peasant women at Katrathal village in Sikar to protest against feudal harassment and demand equal civil rights, marking a landmark moment in regional women's political participation.

76. (B) Thakur Anoop Singh
Thakur Anoop Singh of Begu expressed empathy toward his struggling peasants and signed a compromise agreement with Rajasthan Seva Sangh in 1922. However, the Mewar state administration and British Resident nullified the treaty, labeling it a Bolshevik agreement. Anoop Singh was subsequently stripped of his administrative powers, placed under house arrest, and exiled to Udaipur.

77. (A) 14 May 1925
The Neemuchana Massacre occurred on 14 May 1925 in the Alwar princely state. Rajput farmers had gathered peacefully at Neemuchana village to protest land revenue increases and the withdrawal of customary grazing rights. State forces commanded by Chhajju Singh surrounded the village and opened fire, burning houses and causing scores of civilian deaths.

78. (C) Statement I is correct, but Statement II is incorrect
The Bundi peasant agitation was geographically centered in the rugged Barad region, where local farmers suffered from exorbitant land taxes, arbitrary cesses, and compulsory forced labor. Contrary to being entirely spontaneous, the movement received strong organizational leadership, political direction, and guidance from the Rajasthan Seva Sangh, led prominently by Nayanuram Sharma.

79. (D) A shift from local agrarian struggles to demands for responsible government
Political evolution in princely Rajasthan witnessed a fundamental shift from early localized agrarian agitations against specific taxes to broader political struggles demanding democratic governance. The experience gained during peasant and tribal protests helped political workers organize Prajamandals, ultimately transitioning regional goals from

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feudal concession demands to establishing responsible government and civil liberties.

80. (C) Col. Shutton (Sutton)
The military operation against the peaceful Bhil assembly at Mangarh Hill in November 1913 was commanded by British officer Colonel Sutton. Under his direct orders, combined military detachments from the Mewar Bhil Corps and princely state forces encircled Mangarh Hill and fired indiscriminately, resulting in the tragic deaths of over fifteen hundred tribal protesters.

81. (B) A succession fee passed by the new Jagirdar as a tax onto peasants
Talwar Bandhai was traditionally a succession fee paid by a new Jagirdar to the ruling state monarch upon assuming estate charge. In 1906, when Rao Prithvi Singh succeeded in Bijolia, he arbitrarily extracted this succession payment directly from his local peasantry as a new tax, provoking intense anger and leading to widespread agricultural boycotts.

82. (D) Mewar Prajamandal
Manikya Lal Verma played a pioneering role in political awakening across southern Rajasthan. Leveraging organizational networks developed during the Bijolia movement, Verma collaborated with Balwant Singh Mehta and Bhure Lal Baya to found the Mewar Prajamandal on 24 April 1938. The organization spearheaded public campaigns demanding civil rights, freedom of speech, and democratic governance.

83. (A) He was the first from Rajasthan to sign the draft Indian Constitution.
Balwant Singh Mehta, the founder-president of Mewar Prajamandal and a dedicated leader of rural and tribal struggles in Mewar, was elected to represent the princely states of Rajasthan in the Constituent Assembly of India. He holds the unique historical distinction of being the first member from Rajasthan to sign the draft Constitution of India.

84. (C) Bombay
The All India States People's Conference was founded to coordinate public struggles for political rights across Indian princely states. Its foundational session was held in Bombay in December 1927 under the leadership of eminent figures like M. Ramachandra Rai and Jawaharlal Nehru. It linked regional Prajamandals with the national Indian independence movement.

85. (A) Surji Bhagat
Surji Bhagat was a key social reformer and spiritual figure who worked alongside Govind Guru to initiate the Bhagat Movement among Bhils during the late nineteenth century. He played a vital role in spreading religious teachings, encouraging temperance, and promoting ethical living, which helped foster social cohesion and self-respect within the indigenous tribal communities.

86. (D) Chaukidar Meenas and Zamindar Meenas
The Meena community in Jaipur state was traditionally divided into two main socio-economic groups: Zamindar Meenas, who practiced agriculture, and Chaukidar Meenas, who performed security and village watch duty. The state imposed the oppressive Jarayampesha Law on both groups, prompting community leaders to bridge internal divisions between Chaukidars and Zamindars to form a united liberation movement.

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87. (B) Abrupt land revenue hikes united Jat and Gujjar farmers with Jat Mahasabha support.
The 1931 Bharatpur peasant movement arose due to steep land revenue increases introduced during economic depression. These revenue hikes caused distress among rural cultivators, uniting Jat and Gujjar farming communities. Supported by the Desh Hiteshini Jat Sabha and led by Bhoji Nambardar, peasants launched organized non-payment protests, forcing state authorities to reconsider revenue assessments.

88. (C) The traditional Caste Panchayats
In the early stages of peasant mobilization across princely Rajasthan, traditional Caste Panchayats served as the most effective social mechanism for enforcing collective decisions. Peasant leaders utilized Caste Panchayats to issue binding community decrees, organize tax non-payment boycotts, enforce solidarity among villagers, and maintain strict discipline against state coercion and feudal pressure.

89. (D) Kamboi (Gujarat)
Following the Mangarh Massacre in 1913, Govind Guru was tried and sentenced to life imprisonment. After his sentence was commuted and he was released from prison, he

was permanently barred from entering princely states in southern Rajasthan. He spent his final years living peacefully in Kamboi near Zalod in Gujarat, continuing his social service until his death in 1931.

90. (A) Demand for an independent sovereign nation named 'Bhilistan'
The Eki Movement led by Motilal Tejawat aimed at securing agrarian and civil rights for tribals within the existing socio-political framework. Key causes included opposing forced unpaid labor, excessive land revenue demands, and arbitrary forest restrictions imposed by state authorities. The movement focused on economic relief and social dignity, rather than demanding a separate sovereign nation.

91. (B) Following the Govindpura firing, the movement collapsed and farmers paid all taxes.
The state government under G.C. Trench attempted to crush the Begu peasant movement through force, culminating in the fatal Govindpura firing on 13 July 1923. Contrary to collapsing, the firing intensified public outrage and resistance. Vijay Singh Pathik secretly entered Begu to direct the movement, sustaining peasant defiance until state authorities negotiated revenue relief.

92. (B) A.G.G. Robert Holland
In February 1922, due to widespread national outrage over the Bijolia agitation, a high-level commission headed by Agent to the Governor-General Sir Robert Holland visited Bijolia. Recognizing the genuine hardship of peasants, Holland negotiated directly with leaders, signing an agreement that abolished thirty-five oppressive local cesses and provided significant financial relief to agriculturalists.

93. (A) A stony, hilly, and rugged terrain in Bundi where farming was difficult
In the geographical terminology of Rajasthan, Barad refers to a rocky, hilly, and unfertile tract located in the Bundi princely state. Cultivating crops in this harsh environment required immense labor with low agricultural yields. Despite poor soil productivity, state authorities extracted heavy land revenue and arbitrary cesses, triggering the famous Barad peasant movement.

94. (C) Depriving Rajput farmers of revenue privileges and raising grazing taxes
The Alwar peasant movement was sparked by land revenue reforms introduced under Maharaja Jai Singh. The administration revoked traditional land tax concessions previously enjoyed by Rajput landholders and sharply increased land revenue assessments. Simultaneously, the state imposed heavy grazing taxes and strict wild boar protections, threatening peasant livelihoods and provoking widespread agrarian protests.

95. (D) Sirohi
Govind Guru founded the Sampsabha in 1883 in the princely state of Sirohi. Designed as a socio-religious organization to unite and reform tribal communities, Sampsabha held regular meetings to promote harmony, eliminate social vices, and resist feudal exploitation. Sirohi served as the foundational administrative center from which Sampsabha expanded across southern Rajasthan.

96. (C) Margashirsha Purnima
The annual gathering of Bhils at Mangarh Hill traditionally took place on Margashirsha Purnima, a sacred full moon day in the Hindu calendar. On this auspicious day in November 1913, thousands of tribals assembled peacefully at Mangarh for religious rituals under Govind Guru, before British forces encircled the hill and executed the tragic massacre.

97. (C) 1952
The persistent struggle of the Meena community against the discriminatory Criminal Tribes Act and Jarayampesha Law spanned several decades. Following sustained protests, public assemblies, and mass resignations by watchmen, administrative restrictions were partially relaxed after independence in 1947. The draconian Jarayampesha Law was completely and officially repealed by the Rajasthan state government in 1952.

98. (D) Bawji
Motilal Tejawat earned profound affection, respect, and trust from the Bhil and Garasia tribal communities during the Eki Movement. Because of his selfless service, relentless dedication to ending feudal oppression, and willingness to share their hardships, tribals revered him as a divine figure and affectionately addressed him by the honorary title of Bawji.

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99. (A) Agrarian struggles created politically aware masses who later joined Prajamandals.
Agrarian and tribal movements of the 1920s transformed public consciousness across Rajasthan by breaking the fear of feudal authority. Rural masses trained during peasant protests formed a strong base of politically conscious citizens. In the 1930s and 1940s, these rural networks merged into Prajamandals, expanding localized economic protests into nationwide democratic movements.

100. (C) Dr. Mohan Singh Mehta
The historic Bijolia Peasant Movement, which started in 1897, concluded peacefully in 1941 after forty-four years of continuous struggle. Dr. Mohan Singh Mehta, serving as the Revenue Minister of Mewar state, conducted negotiations with leaders like Manikya Lal Verma. He accepted the core demands of farmers, restored confiscated lands, and finalized a permanent settlement.

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CHAPTER 06

Political Awakening and Praja Mandal Movement

1. What was the primary objective behind the establishment of the Praja Mandals in the princely states of Rajasthan?
(A) To abolish the princely states and establish direct British rule
(B) To establish a responsible government under the aegis of the princely rulers
(C) To launch armed rebellions against the local jagirdars and rulers
(D) To completely sever all diplomatic ties with the British Paramountcy

2. Which of the following factors did NOT significantly contribute to the early political awakening in Rajasthan?
(A) The impact of peasant and tribal movements in the region
(B) The spread of modern western education and reformist ideas of the Arya Samaj
(C) The influence of the broader Indian national movement and neighboring British provinces
(D) The establishment of large-scale heavy industries by the princely rulers

3. The newspaper 'Sajjan Kirti Sudhakar', which played a pioneering role in the socio-political awakening of Rajasthan, was published from which princely state?
(A) Udaipur
(B) Jaipur
(C) Jodhpur
(D) Bikaner

4. In which year was the 'Sajjan Kirti Sudhakar' first published under the patronage of Maharana Sajjan Singh?
(A) 1876
(B) 1879
(C) 1885
(D) 1899

5. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R). Read the statements and select the correct option.
Assertion (A): The political awakening in the princely states of Rajasthan was significantly delayed compared to British Indian provinces.
Reason (R): The princely states lacked a modern middle class, widespread modern education, and basic civil liberties during the late 19th and early 20th centuries.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

6. Who among the following established the 'Jain Vardhaman Vidyalaya' in Jaipur, which secretly served as a training center for revolutionaries?
(A) Hiralal Shastri
(B) Jamnalal Bajaj
(C) Kapurchand Patni
(D) Arjun Lal Sethi

7. The first Praja Mandal in the Rajputana region was established in 1931 in which of the following states?
(A) Marwar
(B) Jaipur
(C) Mewar
(D) Kota

8. Who was the first President of the Jaipur Praja Mandal when it was initially formed in 1931?
(A) Jamnalal Bajaj
(B) Hiralal Shastri
(C) Kapurchand Patni
(D) Baba Harishchandra

9. In 1936, the Jaipur Praja Mandal was reorganized and revived under the leadership of which prominent national leader?
(A) Jai Narayan Vyas
(B) Manikya Lal Verma

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(C) Vijay Singh Pathik
(D) Jamnalal Bajaj

10. The famous 'Gentlemen's Agreement' of 1942 was signed between Mirza Ismail and which leader of the Jaipur Praja Mandal?
(A) Hiralal Shastri
(B) Jamnalal Bajaj
(C) Baba Harishchandra
(D) Tikaram Paliwal

11. Consider the following statements regarding the 'Azad Morcha' in Jaipur:
I. It was formed by leaders dissatisfied with the Gentlemen's Agreement of 1942.
II. It actively participated in the Quit India Movement against the British.
III. It was led by Baba Harishchandra.
Which of the combinations given above is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

12. The Marwar (Jodhpur) Praja Mandal was established in 1934 by which of the following leaders?
(A) Magharam Vaidya and Raghubar Dayal Goyal
(B) Jai Narayan Vyas and Bhanwarlal Saraf
(C) Manikya Lal Verma and Balwant Singh Mehta
(D) Nayanuram Sharma and Abhinna Hari

13. Which organization was established in Jodhpur in 1938 to replace the banned Marwar Praja Mandal and continue the demand for a responsible government?
(A) Marwar Lok Parishad
(B) Marwar Hitkarini Sabha
(C) Marwar Seva Sangh
(D) Marwar Youth League

14. In 1936, 'Krishna Diwas' was observed by political activists to protest against the abduction of a woman named Krishna. In which princely state did this take place?
(A) Jaipur
(B) Bikaner
(C) Jodhpur
(D) Mewar

15. Who among the following is the author of the controversial booklets 'Marwar Ki Awastha' and 'Popa Bai Ki Pol', which exposed the misrule in Jodhpur state?
(A) Achaleshwar Prasad Sharma
(B) Bhanwarlal Saraf
(C) Mathuradas Mathur
(D) Jai Narayan Vyas

16. The Mewar Praja Mandal was formally established on 24 April 1938. Who was elected as its first President?
(A) Manikya Lal Verma
(B) Bhurelal Baya
(C) Balwant Singh Mehta
(D) Mohanlal Sukhadia

17. Given below are two lists. Match List I with List II and select the correct option:
List I: Newspaper/Journal
P. Rajasthan Samachar
Q. Rajputana Gazette
R. Tarun Rajasthan
S. Tyag Bhoomi
List II: Editor/Founder
1. Maulvi Murad Ali Bimar
2. Hari Bhau Upadhyay
3. Munshi Samarth Daan
4. Jai Narayan Vyas
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-2, R-1, S-3

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18. Upon the establishment of the Mewar Praja Mandal in 1938, which Prime Minister of Mewar immediately declared it an illegal organization?
(A) Sir T. Vijayaraghavachari
(B) Sukhdeo Prasad
(C) Mirza Ismail
(D) Dharam Narayan Kak

19. The first session of the Mewar Praja Mandal was held in Udaipur in 1941. Which prominent national leader inaugurated this session?
(A) J.B. Kripalani
(B) Mahatma Gandhi
(C) Jawaharlal Nehru
(D) Sardar Vallabhbhai Patel

20. Manikya Lal Verma was severely tortured and imprisoned in which fort during his leadership of the Mewar Praja Mandal movement?
(A) Chittorgarh Fort
(B) Mandalgarh Fort
(C) Kumbhalgarh Fort

(D) Taragarh Fort

21. Bikaner Praja Mandal was established in 1936. Where was it uniquely founded, away from the state's territory to avoid strict state repression?
(A) Calcutta
(B) Bombay
(C) Ajmer
(D) Delhi

22. Who among the following was the founder of the Bikaner Praja Mandal?
(A) Raghubar Dayal Goyal
(B) Swami Gopal Das
(C) Hanuman Singh Budania
(D) Magharam Vaidya

23. Consider the following statements regarding the political awakening in Bikaner:
I. The Bikaner state celebrated 'Birbal Diwas' in 1946 to honor a martyr of the Praja Mandal movement.
II. The 'Kangad Kand' of 1946 was a major agrarian atrocity linked to the political struggle in Bikaner.
III. Maharaja Ganga Singh strongly supported the Bikaner Praja Mandal's demands for responsible government.
IV. The Bikaner Rajya Praja Parishad was established by Raghubar Dayal Goyal in 1942.
Which of the combinations given above are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

24. Hadoti Praja Mandal was established in 1934. Who was its key founding leader?
(A) Abhinna Hari
(B) Rishi Dutt Mehta
(C) Nayanuram Sharma
(D) Brij Sundar Sharma

25. Kota Praja Mandal was established in 1939. Which of the following events is a unique achievement of the Kota Praja Mandal during the Quit India Movement of 1942?
(A) They established an independent parallel state government for three full years.
(B) They convinced the ruling Maharao of Kota to abdicate his throne voluntarily.
(C) They merged the Kota state administration entirely with British provincial system.
(D) They captured the city administration and hoisted the tricolor on the Kotwali.

26. Alwar Praja Mandal was formed in 1938. Which leader was instrumental in its foundation alongside Kunjbihari Lal Modi?
(A) Harinarayan Sharma
(B) Master Aditendra
(C) Gopi Lal Yadav
(D) Yugal Kishore Chaturvedi

27. Before the formation of the Alwar Praja Mandal, Harinarayan Sharma had established organizations to drive social awakening. Which of the following was NOT established by him?
(A) Asprishyatanivarak Sangh
(B) Rajputana Harijan Sevak Sangh
(C) Valmiki Sangh
(D) Adivasi Sangh

28. Due to restrictions within the state, the Bharatpur Praja Mandal was established in 1938 at which place outside the princely boundary?
(A) Agra
(B) Rewari
(C) Mathura
(D) Delhi

29. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R). Read the statements and select the correct option.
Assertion (A): The Haripura Session of the Indian National Congress in 1938 was a major turning point for the Praja Mandal movements in Rajasthan.
Reason (R): It was at the Haripura Session that the Congress officially resolved to lend moral and political support to the people's struggles in the princely states.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

30. Who was the first President of the Bharatpur Praja Mandal upon its establishment in 1938?
(A) Kishan Lal Joshi
(B) Master Aditendra
(C) Gopi Lal Yadav
(D) Yugal Kishore Chaturvedi

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31. The All India States People's Conference (AISPC) was established in 1927. Where was its first session held?
(A) Ajmer
(B) Delhi
(C) Wardha
(D) Bombay

32. Who was elected as the President of the first session of the All India States People's Conference in 1927?
(A) Jawaharlal Nehru
(B) Mahatma Gandhi
(C) Diwan Bahadur M. Ramachandra Rao
(D) Vijay Singh Pathik

33. The prominent song "Panchhida", which became highly popular among peasants and political activists during the freedom struggle in Rajasthan, was written by?
(A) Jai Narayan Vyas
(B) Manikya Lal Verma
(C) Hiralal Shastri
(D) Arjun Lal Sethi

34. Which of the following statements about Hiralal Shastri is incorrect?
(A) He founded the institution 'Shanti Ashram', which later became Banasthali Vidyapith.
(B) He wrote the famous patriotic song "Pralay Pratiksha Namo Namah".
(C) He authored an autobiography titled 'Pratyaksha Jiwan Shastra'.
(D) He vigorously opposed the formation of the Jaipur Praja Mandal in 1931.

35. Arrange the following Praja Mandals in the chronological order of their establishment:
1. Mewar Praja Mandal
2. Jaipur Praja Mandal
3. Bikaner Praja Mandal
4. Marwar Praja Mandal

(A) 2, 4, 3, 1
(B) 2, 3, 4, 1
(C) 4, 2, 1, 3
(D) 4, 2, 3, 1

36. Which female activist led a massive procession of women against state repression during the 1942 Quit India Movement in Udaipur and faced severe imprisonment?
(A) Ratan Shastri
(B) Rama Devi
(C) Narayani Devi Verma
(D) Anjana Devi Chaudhary

37. The Rajasthan Seva Sangh was founded in 1919 with the objective of addressing the grievances of the public and raising political consciousness. Where was it established?
(A) Wardha
(B) Ajmer
(C) Beawar
(D) Delhi

38. In 1920, the headquarters of the Rajasthan Seva Sangh was shifted from Wardha to which city in Rajasthan to better coordinate local movements?
(A) Jaipur
(B) Jodhpur
(C) Udaipur
(D) Ajmer

39. Who among the following was NOT a founding member of the Rajasthan Seva Sangh?
(A) Vijay Singh Pathik
(B) Jamnalal Bajaj
(C) Ramnarayan Chaudhary
(D) Hari Bhai Kinkar

40. The 'Dabra Kand' occurred on 13 March 1947, where jagirdar forces ruthlessly attacked a gathering of farmers and Praja Mandal workers. In which princely state did this tragedy happen?
(A) Bikaner
(B) Mewar (Udaipur)
(C) Marwar (Jodhpur)
(D) Alwar

41. Identify the most appropriate reason why rulers of Rajputana states subjected Praja Mandal activists to severe repression and bans.
(A) They alleged that Praja Mandals sought complete abolition of native monarchies and immediate integration into British India.
(B) They claimed that Praja Mandals were secretly orchestrating armed communist peasant rebellions across the rural provinces.
(C) They believed that Praja Mandals were heavily financed by foreign anti-monarchical groups to destabilize local dynasties.
(D) They demanded responsible government, which directly threatened the autocratic power and feudal privileges of the rulers.

42. Consider the following statements about Balwant Singh Mehta:
I. He was the first President of the Mewar Praja Mandal.

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II. He established the 'Pratap Sabha' in Udaipur to promote nationalism.
III. He served as the representative of Mewar in the Constituent Assembly of India.
Which of the combinations given above are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

43. Who was the first woman in Rajasthan to be arrested during the freedom movement for her active participation in peasant and political agitations?
(A) Ratan Shastri
(B) Anjana Devi Chaudhary
(C) Mahima Devi Kinkar
(D) Savitri Devi Bhati

44. The 'Rasta Pal Kand' (1947), where a young girl named Kali Bai was martyred while trying to save her teacher Sengabhai from the state police, occurred in which princely state?
(A) Banswara
(B) Dungarpur
(C) Pratapgarh
(D) Sirohi

45. Which Praja Mandal leader founded the 'Harijan Ashram' in Dungarpur to promote education and social upliftment among the tribal and marginalized communities?
(A) Bhogilal Pandya
(B) Gokulbhai Bhatt
(C) Motilal Tejawat
(D) Govind Guru

46. Identify the incorrect statement regarding the integration of Praja Mandal movements with the mainstream national movement.
(A) The Haripura Session of Congress (1938) passed a resolution favoring the establishment of responsible governments in princely states.
(B) After 1938, Praja Mandals increasingly aligned their local agitations with national campaigns like the Quit India Movement.
(C) Before 1938, the Indian National Congress strictly prohibited members of princely states from participating in Congress sessions.
(D) The All India States People's Conference eventually came under the direct leadership of Jawaharlal Nehru, bridging the two movements.

47. Who established the 'Vidya Pracharini Sabha' in Bijolia, which played a critical early role in creating political awareness among the peasantry?
(A) Sadhu Sitaram Das
(B) Vijay Singh Pathik
(C) Manikya Lal Verma
(D) Hari Bhai Kinkar

48. Given below are two lists. Match List I with List II and select the correct option:
List I: Women Leader
P. Rama Devi
Q. Narayani Devi
R. Savitri Devi Bhati
S. Saraswati Bohra
List II: Region of Primary Political Activity
1. Mewar
2. Bharatpur
3. Jaipur
4. Marwar
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

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49. The 'Marwar Youth League' was established in 1931 to organize the young population for political awakening. Who was its chief architect?
(A) Mathuradas Mathur
(B) Jai Narayan Vyas
(C) Bhanwarlal Saraf
(D) Chhaganraj Chopasniwala

50. During the political awakening phase, the Rajputana Madhya Bharat Sabha was founded in 1918. Where was its headquarters established?
(A) Delhi
(B) Kanpur
(C) Wardha
(D) Ajmer

51. The English weekly newspaper 'Rajasthan Times', established in 1885 to highlight administrative corruption in princely states, was published from which city?
(A) Ajmer
(B) Jaipur
(C) Jodhpur
(D) Udaipur

52. Which prominent leader famously stated, "If I take up a state job, who will drive the British

out of India?", thereby resigning from the Jaipur state service to train revolutionaries?
(A) Jamnalal Bajaj
(B) Pratap Singh Barhath
(C) Arjun Lal Sethi
(D) Kesari Singh Barhath

53. Under whose chairmanship was the first session of the Rajputana States Peoples Conference held in Ajmer in 1931?
(A) Ramnarayan Chaudhary
(B) Vijay Singh Pathik
(C) Amritlal Seth
(D) Jamnalal Bajaj

54. Consider the following statements about the role of newspapers in Rajasthan's political awakening:
I. 'Naveen Rajasthan' was published by the Rajasthan Seva Sangh.
II. When 'Naveen Rajasthan' was banned, it was renamed and published as 'Tarun Rajasthan'.
III. 'Tarun Rajasthan' prominently highlighted the agrarian grievances of the Bijolia and Begun farmers.
IV. 'Agibaan', the first political newspaper in the Rajasthani language, was edited by Hiralal Shastri.
Which of the combinations given above are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

55. 'Prajasevak' was a nationalist weekly newspaper that aggressively supported the Praja Mandal movement. From where was it published and by whom?
(A) Ajmer city, under leadership of Hari Bhau Upadhyay
(B) Jodhpur city, under leadership of Achaleshwar Sharma
(C) Beawar city, under leadership of Rishi Dutt Mehta
(D) Jaipur city, under leadership of Baba Harishchandra

56. The 'Taseemo Kand' took place on 11 April 1947, resulting in the martyrdom of Chhatar Singh and Pancham Singh while defending the tricolor flag. Which Praja Mandal was associated with this event?
(A) Bharatpur Praja Mandal
(B) Alwar Praja Mandal
(C) Dholpur Praja Mandal
(D) Karauli Praja Mandal

57. Who were the founders of the Dholpur Praja Mandal established in 1936?
(A) Trilokchand Mathur alongside Chiranjilal Sharma
(B) Gopi Lal Yadav alongside activist Master Aditendra
(C) Meethalal Vyas alongside leader Mangilal Bhavya
(D) Krishnadutt Paliwal and Jwala Prasad Jigyasu

58. Identify the incorrect pair of Praja Mandal and its founder:
(A) Pratapgarh Praja Mandal – Mangilal Bhavya
(B) Sirohi Praja Mandal – Gokulbhai Bhatt
(C) Banswara Praja Mandal – Bhupendra Nath Trivedi
(D) Jaisalmer Praja Mandal – Meethalal Vyas

59. Who founded the Jhalawar Praja Mandal in 1946, which is often considered the last Praja Mandal established in Rajputana?
(A) Amritlal Payak and Chunnilal Prabhakar
(B) Kanhaiyalal Mittal and Mangilal Bhavya
(C) Bhogilal Pandya and Hari Deo Joshi
(D) Gokulbhai Bhatt and Vriddhi Shankar

60. Which of the following provides the correct sequence of Praja Mandal presidents corresponding to Jaipur, Mewar, Bikaner, and Marwar respectively during their initial establishment phases?
(A) Jamnalal Bajaj, Manikya Lal Verma, Raghubar Dayal Goyal, Jai Narayan Vyas
(B) Kapurchand Patni, Balwant Singh Mehta, Magharam Vaidya, Bhanwarlal Saraf
(C) Hiralal Shastri, Bhurelal Baya, Swami Gopal Das, Mathuradas Mathur
(D) Kapurchand Patni, Manikya Lal Verma, Magharam Vaidya, Jai Narayan Vyas

61. Read Statement I and Statement II and select the correct option:
Statement I: The Praja Mandal movements in Rajasthan predominantly demanded the complete removal of the princely rulers from their thrones.
Statement II: The All India States People's Conference initially advocated for responsible

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government under the aegis of the rulers, rather than the outright abolition of the monarchy.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

62. Which of the following princely states witnessed a massive student strike and political upheaval following the arrest of Subhash Chandra Bose in 1942?
(A) Bikaner
(B) Udaipur
(C) Jodhpur
(D) Jaipur

63. Who established the 'Veer Bharat Samaj' to instill revolutionary ideas among the youth of Rajputana and prepare them for armed struggle?
(A) Arjun Lal Sethi
(B) Kesari Singh Barhath
(C) Rao Gopal Singh Kharwa
(D) Vijay Singh Pathik

64. The 'Khandlai Ashram' was established in Sagwara to promote education and political consciousness among the Bhils. Who was its founder?
(A) Bhogilal Pandya
(B) Motilal Tejawat
(C) Manikya Lal Verma
(D) Govind Guru

65. The newspaper 'Rajasthan Weekly' was published in 1923 from Beawar by which prominent political activist?
(A) Ramnarayan Chaudhary
(B) Rishi Dutt Mehta
(C) Hari Bhau Upadhyay
(D) Jai Narayan Vyas

66. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R). Read the statements and select the correct option.
Assertion (A): Educational institutions like the Jain Vardhaman Vidyalaya in Jaipur played a dual role in the state's political awakening.
Reason (R): While outwardly providing modern and religious education, they covertly acted as centers to recruit and train youth for revolutionary and anti-British activities.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

67. The 'Desh Hiteshini Sabha', an early reformist organization that helped set the stage for later socio-political awakening, was established in 1877 in which state?
(A) Mewar (Udaipur)
(B) Jaipur
(C) Marwar (Jodhpur)
(D) Bikaner

68. Identify the correct statement regarding the role of women in the Praja Mandal movement:
(A) Women were largely confined to household duties and did not participate in public political agitations until 1947.
(B) Ratan Shastri was deported from Mewar State for leading a prominent women's protest against the Prime Minister.
(C) Narayani Devi Verma founded the 'Mahila Ashram' in Bhilwara for women's education and self-reliance.
(D) Savitri Devi Bhati was the only female leader elected as President of the All India States People's Conference.

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69. 'Agibaan', the pioneering political newspaper published in the local language to connect directly with the rural masses, was launched from Beawar in 1932 by?
(A) Jai Narayan Vyas
(B) Haribhau Upadhyay
(C) Vijay Singh Pathik
(D) Manikya Lal Verma

70. Find the odd one out concerning the location where these Praja Mandals were established:
(A) Bikaner Praja Mandal
(B) Bharatpur Praja Mandal
(C) Sirohi Praja Mandal
(D) Mewar Praja Mandal

71. The 'Sarva Hitkarini Sabha' of Bikaner, which played a crucial role in awakening the masses by starting schools like 'Kabir Pathshala' and 'Putri Pathshala', was founded by?
(A) Magharam Vaidya

(B) Swami Gopal Das
(C) Raghubar Dayal Goyal
(D) Hanuman Singh Budania

72. Consider the following statements regarding the Rajputana Madhya Bharat Sabha:
I. It was formed in 1918 at the Chandni Chowk, Delhi.
II. Jamnalal Bajaj served as its first elected President.
III. Its primary objective was to restrict the political movement solely to British-administered Ajmer-Merwara.
Which of the combinations given above is/are incorrect?
(A) I only
(B) III only
(C) I and II only
(D) II and III only

73. During the Quit India Movement, an agreement was reached ensuring that the Jaipur Praja Mandal would not launch a direct agitation against the Jaipur Maharaja. This agreement was heavily criticized by which faction?
(A) Marwar Lok Parishad
(B) Mewar Praja Mandal
(C) Rajasthan Seva Sangh
(D) Azad Morcha

74. Which of the following leaders reorganized the defunct 'Marwar Hitkarini Sabha' in 1923, transforming it into a potent political body against state exploitation?
(A) Jai Narayan Vyas
(B) Bhanwarlal Saraf
(C) Anand Raj Surana
(D) Chandmal Surana

75. The Churu 'Dharm Stupa', where political activists boldly hoisted the Indian tricolor flag on Independence Day (26 January) in 1930, was located in the territory of which princely state?
(A) Marwar
(B) Bikaner
(C) Jaipur
(D) Shekhawati Thikana

76. In 1938, Subhash Chandra Bose visited which princely state, deeply inspiring the local youth and accelerating the formation of its Praja Mandal?
(A) Jaipur
(B) Jodhpur
(C) Bikaner
(D) Udaipur

77. The 'Poonawara Kand', an incident of severe police brutality against a teacher advocating for public education during the Praja Mandal movement, is associated with which state?
(A) Dungarpur
(B) Banswara
(C) Pratapgarh
(D) Kushalgarh

78. Given below are two lists. Match List I with List II and select the correct option:
List I: Incident/Tragedy
P. Dabra Kand
Q. Rasta Pal Kand
R. Kangad Kand
S. Taseemo Kand
List II: Associated Princely State
1. Dholpur
2. Bikaner
3. Dungarpur
4. Marwar
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

79. Who among the following was the founder of the 'Rajasthan Mahila Parishad' in Udaipur in 1947, dedicated to women's rights and political awakening?
(A) Ratan Shastri
(B) Narayani Devi Verma
(C) Anjana Devi Chaudhary
(D) Shanta Trivedi

80. The 'Marwar Public Society Ordinance', passed to aggressively crush civil liberties and ban political gatherings, was issued in which year?
(A) 1931
(B) 1934
(C) 1938
(D) 1942

81. In the context of the political awakening in Rajasthan, what was the primary focus of the 'Charakha Sangh' established in Jaipur by Jamnalal Bajaj?
(A) To organize and train an underground revolutionary army across the region
(B) To promote khadi, rural self-reliance, and constructive political work

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(C) To act as a secret correspondence coordination unit between Praja Mandals
(D) To systematically manage the financial funds allocated for the Azad Morcha

82. Kishangarh Praja Mandal was established in 1939. Who among the following were its principal founders?
(A) Gokulbhai Bhatt and Vriddhi Shankar
(B) Meethalal Vyas and Shivshankar Gopa
(C) Jwala Prasad Jigyasu and Krishnadutt Paliwal
(D) Kantilal Chauthani and Jamal Shah

83. Which prominent Rajputana leader famously declared that the integration of the princely states into a unified Rajasthan was the only viable path to achieve true responsible government?
(A) Manikya Lal Verma
(B) Hiralal Shastri
(C) Jai Narayan Vyas
(D) Gokulbhai Bhatt

84. Consider the following statements about the Praja Mandal Movement's merger with the national movement:
I. Prior to 1938, the Praja Mandals fought their battles entirely independently with no moral backing from the Indian National Congress.
II. The Haripura Session explicitly encouraged the people of the princely states to launch movements for civil liberties in the name of Praja Mandals.
III. During the Quit India Movement of 1942, all Praja Mandals in Rajasthan successfully overthrew their local monarchs.
IV. Post-1945, the All India States People's Conference effectively merged its ultimate objectives with the Congress's demand for a unified, independent India.
Which of the combinations given above are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

85. Who was the editor of the nationalist newspaper 'Navjivan', published from Ajmer, which significantly contributed to the political awakening in the region?
(A) Hari Bhau Upadhyay
(B) Ramnarayan Chaudhary
(C) Vijay Singh Pathik
(D) Jai Narayan Vyas

86. The Bundi Praja Mandal was established in 1931 by which of the following leaders?
(A) Nayanuram Sharma
(B) Rishi Dutt Mehta
(C) Abhinna Hari
(D) Kantilal

87. Read Statement I and Statement II and select the correct option:
Statement I: The Praja Mandal movements in Rajputana initially faced immense difficulties because the majority of the rural population was actively loyal to the British crown.
Statement II: The rulers of the princely states often utilized British support and draconian state laws to exile prominent Praja Mandal leaders.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

88. 'Pratap', a prominent newspaper published from Kanpur, played a major role in drawing national attention to the political and agrarian struggles in Rajasthan. Who was its editor?
(A) Makhanlal Chaturvedi
(B) Bal Gangadhar Tilak
(C) Ganesh Shankar Vidyarthi
(D) Vijay Singh Pathik

89. Arrange the following key events in the chronological order of their occurrence:
1. Formation of the All India States People's Conference
2. Establishment of the Rajputana Madhya Bharat Sabha
3. Formation of the Jaipur Praja Mandal
4. Haripura Session of the Indian National Congress
(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 2, 3, 1, 4
(D) 3, 2, 1, 4

90. Which British-administered territory in Rajasthan served as a safe haven and operational

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base for numerous exiled Praja Mandal leaders and revolutionary newspapers?
(A) Ajmer-Merwara
(B) Mount Abu
(C) Sambhar
(D) Neemuch

91. Which ruler of Alwar was eventually deposed by the British in 1933 following widespread agrarian unrest and intense political agitations within the state?
(A) Maharaja Tej Singh
(B) Maharaja Jai Singh
(C) Maharaja Mangal Singh
(D) Maharaja Vinay Singh

92. The 'Vidyarthi Bhavan' in Jodhpur emerged as a major nerve center for youth awakening and nationalist activities. It was heavily influenced by the ideology of which leader?
(A) Manikya Lal Verma
(B) Jai Narayan Vyas
(C) Hiralal Shastri
(D) Mathuradas Mathur

93. What was the central agenda of the 'Marwar Lok Parishad' when it was established in 1938?
(A) To establish a responsible government under the supervision of the Maharaja
(B) To demand the restoration of the powers of the local Jagirdars
(C) To advocate for the separation of Marwar into an independent sovereign nation
(D) To implement strict religious orthodoxy in the state administration

94. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R). Read the statements and select the correct option.
Assertion (A): The Bikaner Praja Mandal struggled to maintain strong grassroots momentum within the boundaries of the Bikaner State in its early years.
Reason (R): Maharaja Ganga Singh implemented severe repressive measures, including the draconian Bikaner Public Safety Act, rendering political organization nearly impossible inside the state.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

95. Who authored the inspirational book 'Mewar Ka Vartaman Shasan', which severely criticized the autocratic administration of the Mewar state?
(A) Balwant Singh Mehta
(B) Bhurelal Baya
(C) Mohanlal Sukhadia
(D) Manikya Lal Verma

96. During the Praja Mandal movement, the institution 'Bhil Seva Mandal' was active in raising consciousness among the tribal populations. It was highly influenced by the work of which national figure?
(A) Mahatma Gandhi
(B) Vinoba Bhave
(C) Thakkar Bapa
(D) B.R. Ambedkar

97. Consider the following statements about the role of Swami Dayanand Saraswati in Rajasthan's political awakening:
I. He established the 'Paropkarini Sabha' in Udaipur in 1883.
II. His teachings of 'Swadeshi' and 'Swaraj' deeply influenced the early generation of Rajasthani revolutionaries.
III. He actively funded the establishment of the first Praja Mandal in Jaipur.
Which of the combinations given above is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

98. Given below are two lists. Match List I with List II and select the correct option:
List I: Leader
P. Arjun Lal Sethi
Q. Vijay Singh Pathik
R. Jamnalal Bajaj
S. Harinarayan Sharma
List II: Institution/Organization Founded
1. Rajasthan Seva Sangh
2. Valmiki Sangh
3. Jain Vardhaman Vidyalaya
4. Charkha Sangh
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

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99. Which of the following provides the correct chronological sequence of the establishment of these organizations?

(A) Marwar Hitkarini Sabha, Rajputana Madhya Bharat Sabha, All India States People's Conference, Marwar Lok Parishad

(B) Rajputana Madhya Bharat Sabha, Marwar Hitkarini Sabha, All India States People's Conference, Marwar Lok Parishad

(C) Rajputana Madhya Bharat Sabha, All India States People's Conference, Marwar Hitkarini Sabha, Marwar Lok Parishad

(D) All India States People's Conference, Rajputana Madhya Bharat Sabha, Marwar Lok Parishad, Marwar Hitkarini Sabha

100. Consider the following statements regarding the comparative dynamics of the Praja Mandal movements across Rajasthan:

I. The movement in Mewar experienced more continuous grassroots agrarian backing compared to Jaipur.

II. In states like Bikaner and Bharatpur, early Praja Mandals had to be formed outside the state territories due to extreme repression.

III. The Praja Mandal in Jhalawar was established much earlier than the one in Jaipur.

IV. Almost all Praja Mandals eventually sought the integration of their respective states into the Indian Union by 1947–48.

Which of the combinations given above are correct?

(A) I, II, and III only

(B) I, II, and IV only

(C) II, III, and IV only

(D) I, III, and IV only

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ANSWERS

1. (B) To establish a responsible government under the aegis of the princely rulers
The Praja Mandals were political organizations established in the princely states of Rajputana to demand democratic reforms and civil rights. Their main objective was to introduce democratic principles and set up a responsible governance system under the constitutional headship of the local rulers, rather than completely overthrowing the existing dynasties or inviting direct administration from British India.

2. (D) The establishment of large-scale heavy industries by the princely rulers
Early political awakening in Rajasthan was driven by social and religious movements like the Arya Samaj, western education, regional peasant agitations, and developments in British Indian provinces. Princely rulers did not establish heavy industries during this era, making industrial expansion irrelevant to the growth of public political consciousness across the various princely states of Rajputana.

3. (A) Udaipur
Sajjan Kirti Sudhakar was a prominent weekly newspaper launched from the Udaipur state of Mewar. Initiated under the patronization of Maharana Sajjan Singh, it emerged as one of the earliest official journal publications in the region. It played a crucial role in disseminating administrative notices, social reform ideas, and early public information to local citizens.

4. (B) 1879
The weekly publication Sajjan Kirti Sudhakar was established in the year 1879 under the direct patronage of Maharana Sajjan Singh of Udaipur. It is regarded as the first weekly Hindi newspaper printed in the Mewar state. Its establishment marked a key milestone in the early history of journalism and social awareness across the entire Rajputana region.

5. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Political consciousness in the princely states of Rajputana developed later than in British Indian provinces because the feudal setup hindered modern progress. The absence of a strong middle class, limited access to modern education, severe censorship, and strict restrictions on civil liberties delayed the emergence of political movements until external influences and local reformists gradually organized the masses.

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6. (D) Arjun Lal Sethi
Arjun Lal Sethi established the Jain Vardhaman Vidyalaya in Jaipur in 1907. Although outwardly operating as an educational school for youth, it secretly served as an underground revolutionary training center. It nurtured key nationalist figures and provided instruction in political ideology, physical fitness, and revolutionary strategies aimed at ending British colonial domination across India.

7. (B) Jaipur
The Jaipur Praja Mandal was established in 1931, making it the very first Praja Mandal formed in the Rajputana region. Founded to campaign for responsible government and civil rights, it marked the beginning of organized political movements across the princely states, encouraging similar organizations to emerge in other princely territories later on across Rajasthan.

8. (C) Kapurchand Patni
When the Jaipur Praja Mandal was originally founded in 1931 under the guidance of Arjun Lal Sethi and Kapurchand Patni, Kapurchand Patni served as its initial President. The organization initially struggled due to severe state repression and lack of widespread public participation, leading to its reorganization and revival a few years later.

9. (D) Jamnalal Bajaj
After remaining inactive for several years due to administrative pressure, the Jaipur Praja Mandal was reorganized and revived in 1936 under the guidance of Jamnalal Bajaj. His leadership brought national attention, organizational strength, and financial stability to the movement, turning it into a prominent public force advocating for constitutional reforms across the state.

10. (A) Hiralal Shastri
The Gentlemen's Agreement of 1942 was signed between Hiralal Shastri, representing the Jaipur Praja Mandal, and Sir Mirza Ismail, the Prime Minister of Jaipur. Under this pact, the state government promised administrative reforms while the Praja Mandal agreed not to launch direct anti-government agitations during the ongoing Quit India Movement against British rule.

11. (D) I, II and III
The Azad Morcha was formed in 1942 by a faction of political leaders who strongly opposed the Gentlemen's Agreement. Led by Baba Harishchandra, this group insisted on participating actively in the Quit India Movement against British rule. All three descriptive points accurately detail its leadership, core ideological opposition, and active role during the national movement.

12. (B) Jai Narayan Vyas and Bhanwarlal Saraf
The Marwar Praja Mandal was established in 1934 in Jodhpur through the dedicated efforts of Jai Narayan Vyas and Bhanwarlal Saraf. Bhanwarlal Saraf served as its first President. The organization was created to mobilize the public, fight against autocratic governance, and demand civil liberties and responsible government in the Marwar region.

13. (A) Marwar Lok Parishad
Following the ban imposed on the Marwar Praja Mandal by the state authorities, political activists organized the Marwar Lok Parishad in May 1938 under the leadership of Ranchhod Das Gattani and Jai Narayan Vyas. This new body continued raising public demands for constitutional reforms, civil rights, and responsible governance in Jodhpur state.

14. (C) Jodhpur
In 1936, political activists in Jodhpur observed Krishna Diwas to protest against the state administration regarding the abduction of a woman named Krishna. The event galvanized public outrage against government apathy, served as a major rallying point for civil rights, and drew national attention to the autocratic rule in Marwar state.

15. (D) Jai Narayan Vyas
Jai Narayan Vyas authored the widely circulated booklets titled Marwar Ki Awastha and Popa Bai Ki Pol. These publications severely criticized the corrupt administration, economic exploitation, and lack of accountability in Jodhpur state. They played a vital role in educating the public and fueling popular demand for democratic government reforms.

16. (C) Balwant Singh Mehta
The Mewar Praja Mandal was established on 24 April 1938 at Udaipur. Balwant Singh Mehta was elected as its first President, while Bhurelal Baya served as Vice President and Manikya Lal Verma as Chief Secretary. The organization aimed to fight feudal oppression and establish responsible governance under the constitutional rule of Maharana.

17. (A) P-3, Q-1, R-4, S-2
Munshi Samarth Daan published Rajasthan Samachar, Maulvi Murad Ali Bimar edited Rajputana Gazette, Jai Narayan Vyas managed Tarun Rajasthan, and Hari Bhau Upadhyay was the editor of Tyag Bhoomi. These periodicals were instrumentally responsible for raising political consciousness, exposing administrative corruption, and spreading nationalist ideas throughout the Rajputana region.

18. (D) Dharam Narayan Kak
Immediately after the establishment of the Mewar Praja Mandal in April 1938, the Prime Minister of Mewar, Dharam Narayan Kak, declared the organization illegal and banned its activities within the state. Prominent leaders were exiled or arrested as the autocratic state administration attempted to suppress the nascent democratic movement.

19. (A) J.B. Kripalani
The first annual session of the Mewar Praja Mandal took place at Udaipur in November 1941. It was inaugurated by Acharya J.B. Kripalani, with prominent national leaders like Vijaya Lakshmi Pandit also attending. The session elevated the status of the regional movement and strengthened its links with the broader Indian independence struggle.

20. (C) Kumbhalgarh Fort
During his relentless campaign for political rights and agrarian relief in Mewar, Manikya Lal

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Verma was arrested by the state authorities and imprisoned in Kumbhalgarh Fort. While detained there, he suffered severe physical hardships and torture, which further galvanized public support for the Mewar Praja Mandal and its democratic objectives.

21. (A) Calcutta
Due to strict administrative repression, surveillance, and immediate bans imposed by Maharaja Ganga Singh inside Bikaner, the Bikaner Praja Mandal was established outside state boundaries in Calcutta in October 1936. Founding leaders operated from exile to build organizational support and raise awareness among Bikaner expatriates living in Bengal during that period.

22. (D) Magharam Vaidya
Magharam Vaidya was the principal founder of the Bikaner Praja Mandal, established in October 1936 along with Laxman Das Swami. Facing severe persecution and exile from Bikaner state authorities, Vaidya organized the political body in Calcutta to fight against autocratic rule, excessive taxation, and the suppression of civil liberties in Bikaner.

23. (B) I, II, and IV only
Political activists observed Birbal Diwas in 1946 in honor of martyr Birbal Singh. The Kangad Kand involved severe feudal brutality against tenant farmers in Bikaner. Raghubar Dayal Goyal founded the Bikaner Rajya Praja Parishad in 1942. However, Maharaja Ganga Singh strongly opposed Praja Mandal activities rather than supporting their political demands.

24. (C) Nayanuram Sharma
The Hadoti Praja Mandal was established in 1934 under the leadership of Pandit Nayanuram Sharma. He was a dedicated freedom fighter who spearheaded political awareness and social awakening across the Hadoti region, which included Kota, Bundi, and Jhalawar states, laying the foundation for future public agitations against feudal injustice.

25. (D) They captured the city administration and hoisted the tricolor on the Kotwali.
During the Quit India Movement in 1942, activists of the Kota Praja Mandal led by Motilal and Abhinna Hari organized a massive public uprising. They successfully captured control of Kota city administration for three days, locked police officials inside, and hoisted the national tricolor atop the main police station at Kotwali.

26. (A) Harinarayan Sharma
The Alwar Praja Mandal was established in 1938 through the active efforts of Pandit Harinarayan Sharma and Kunjbihari Lal Modi. They worked extensively to organize the local citizenry, oppose autocratic administrative measures, advocate for social equality, and demand the introduction of a constitutional and responsible governance system in Alwar state.

27. (B) Rajputana Harijan Sevak Sangh
Prior to establishing the Alwar Praja Mandal, Pandit Harinarayan Sharma worked dedicatedly for social reform and tribal welfare. He founded local social organizations such as the Asprishyatanivarak Sangh, Valmiki Sangh, and Adivasi Sangh to eradicate untouchability. The Rajputana Harijan Sevak Sangh was a larger regional body established separately across Rajputana.

28. (B) Rewari
Due to strict administrative bans and political restrictions imposed inside Bharatpur state, the Bharatpur Praja Mandal was established in March 1938 at Rewari, located in present-day Haryana. Founding leaders operated from Rewari to evade immediate arrest while systematically building political awareness and organizational momentum across the state border.

29. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Haripura Session of the Indian National Congress in 1938 marked a critical shift in policy. For the first time, Congress officially passed a resolution extending moral support to political struggles in princely states. This decision encouraged local leaders across Rajasthan to establish Praja Mandals and launch organized public movements.

30. (C) Gopi Lal Yadav
When the Bharatpur Praja Mandal was established at Rewari in March 1938, Gopi Lal Yadav was selected as its first President, with Master Aditendra serving as Vice President. Kishan Lal Joshi played a central role as its organizer. The association sought responsible

governance and the protection of basic civil liberties.

31. (D) Bombay
The All India States People's Conference was founded in December 1927, holding its inaugural session in Bombay. Representatives from various princely states gathered to coordinate political strategies, highlight administrative abuses, and campaign collectively for constitutional reforms and responsible governance across all princely territories in India during that period.

32. (C) Diwan Bahadur M. Ramachandra Rao
The first session of the All India States People's Conference held at Bombay in December 1927 was presided over by Diwan Bahadur M. Ramachandra Rao. K.Y. Chintamani served as Vice President, while Vijay Singh Pathik and K.L. Vaidya were key organizers advocating for democratic rights in princely states across the country.

33. (B) Manikya Lal Verma
The patriotic song Panchhida was composed by Manikya Lal Verma. Written in the local Rajasthani dialect, its powerful lyrics inspired peasants, social workers, and political activists during the Bijolia movement and subsequent Praja Mandal agitations. It served as a major source of morale and ideological unity during public protests across Mewar.

34. (D) He vigorously opposed the formation of the Jaipur Praja Mandal in 1931.
Hiralal Shastri was a founding pioneer of political awakening in Jaipur and did not oppose the formation of the Jaipur Praja Mandal. He founded Shanti Ashram, which later developed into Banasthali Vidyapith, wrote the famous song Pralay Pratiksha Namo Namah, and detailed his life's work in his autobiography Pratyaksha Jiwan Shastra.

35. (A) 2, 4, 3, 1
The Jaipur Praja Mandal was founded first in 1931, followed by the Marwar Praja Mandal in 1934. The Bikaner Praja Mandal was subsequently established in October 1936, while the Mewar Praja Mandal was established in April 1938. Thus, the correct chronological sequence of their establishment is strictly 2, 4, 3, and 1.

36. (C) Narayani Devi Verma
Narayani Devi Verma, the wife of Manikya Lal Verma, actively led women in political agitations in Mewar. During the 1942 Quit India Movement, she organized public demonstrations against state repression in Udaipur, leading to her arrest and imprisonment alongside her young children for supporting the Indian freedom movement.

37. (A) Wardha
The Rajasthan Seva Sangh was founded in 1919 at Wardha in Maharashtra under the guidance of Vijay Singh Pathik, Ramnarayan Chaudhary, and Hari Bhai Kinkar. It was established to address public grievances, support peasant movements, expose administrative abuses, and raise political consciousness among the people across Rajputana.

38. (D) Ajmer
In 1920, the headquarters of the Rajasthan Seva Sangh was relocated from Wardha to Ajmer. Centrally located in British-administered territory, Ajmer offered a strategic operational base free from direct princely state censorship, enabling the organization to effectively coordinate agrarian agitations, publish newspapers, and build nationalist networks throughout the region.

39. (B) Jamnalal Bajaj
The Rajasthan Seva Sangh was founded in 1919 by Vijay Singh Pathik, Ramnarayan Chaudhary, and Hari Bhai Kinkar at Wardha. Although Jamnalal Bajaj was a prominent nationalist leader and philanthropist who supported various political and social causes in Rajasthan, he was not among the original founding members of this specific organization at Wardha.

40. (C) Marwar (Jodhpur)
The Dabra Kand took place on 13 March 1947 in Dabra village, located in the Marwar state. Armed forces sent by local jagirdars violently attacked a peaceful gathering of farmers and Marwar Lok Parishad activists, resulting in multiple deaths and severe injuries, highlighting the brutal feudal repression in Jodhpur state during that era.

41. (D) They demanded responsible government, which directly threatened the autocratic power and feudal privileges of the rulers.
Princely state rulers suppressed Praja Mandal activists primarily because the

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movement demanded responsible government, administrative transparency, and basic civil liberties. These political objectives directly threatened the autocratic authority, unbridled power, and revenue privileges long enjoyed by the ruling monarchs and feudal jagirdars throughout the entire Rajputana region.

42. (D) I, II, and III
Balwant Singh Mehta was a key political figure in Mewar. He served as the founding President of the Mewar Praja Mandal in 1938, established the Pratap Sabha in Udaipur to promote national consciousness, and was later chosen to represent Mewar in the Constituent Assembly of India. All three statements accurately reflect his contributions.

43. (B) Anjana Devi Chaudhary
Anjana Devi Chaudhary, wife of freedom fighter Ramnarayan Chaudhary, was the first woman in Rajasthan to be arrested during the national struggle. She actively participated in peasant movements in Bijolia and Begun and led political demonstrations, facing arrest and deportation by state authorities for her active public nationalist work.

44. (B) Dungarpur
The Rasta Pal Kand occurred in June 1947 in Dungarpur state. Police attempted to forcibly close a local school run by the Praja Mandal. When police dragged teacher Sengabhai behind a vehicle, thirteen-year-old Bhil girl Kali Bai courageously cut the rope with her sickle to free him and was shot dead by police.

45. (A) Bhogilal Pandya
Bhogilal Pandya, popularly known as Vagad Ke Gandhi, established the Harijan Ashram in Dungarpur. He dedicated his life to promoting literacy, social equality, and political consciousness among the indigenous Bhil tribes and downtrodden communities, eventually founding the Dungarpur Praja Mandal in 1944 to demand democratic governance across Dungarpur.

46. (C) Before 1938, the Indian National Congress strictly prohibited members of princely states from participating in Congress sessions.
Prior to 1938, the Indian National Congress maintained a non-intervention policy in internal state politics, but it never prohibited individuals from princely states from attending Congress sessions as delegates or members. Delegates regularly attended national sessions, though independent Praja Mandals were organized to handle state-specific political issues directly across the region.

47. (D) Hari Bhai Kinkar
The Vidya Pracharini Sabha was established in Bijolia by Hari Bhai Kinkar. It operated educational institutions that served as secret centers for spreading nationalist literature and political awareness. Vijay Singh Pathik later associated with this institution, leveraging its local network to organize and lead the historic Bijolia peasant movement effectively.

48. (A) P-3, Q-1, R-4, S-2
Rama Devi was politically active in Jaipur, Narayani Devi Verma operated primarily in Mewar, Savitri Devi Bhati led women's political participation in Marwar, and Saraswati Bohra was associated with political movements in Bharatpur. These women played pivotal roles in mobilizing female participation and resisting severe state repression during regional agitations.

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49. (B) Jai Narayan Vyas
The Marwar Youth League was established in Jodhpur in May 1931 under the leadership of Jai Narayan Vyas. The organization aimed to rally students and young citizens against British rule and state despotism, promoting national songs, foreign cloth boycotts, and civil rights awareness across the entire Marwar region.

50. (D) Ajmer
The Rajputana Madhya Bharat Sabha was founded in December 1918 at Delhi during a session of the Indian National Congress. However, its permanent headquarters was established in Ajmer because of its central geographical location and British administrative status, which protected activists from immediate arrest by local princely state monarchs.

51. (A) Ajmer
The English weekly publication Rajasthan Times was launched in 1885 from Ajmer. It exposed administrative corruption, financial mismanagement, and arbitrary governance across various princely states in Rajputana. Being published from British-controlled territory allowed the newspaper to bypass strict

censorship laws enforced by local princely state rulers during that era.

52. (C) Arjun Lal Sethi
Arjun Lal Sethi made this famous statement when he turned down a prestigious administrative position offered by the Maharaja of Jaipur. Dedicated to freeing India from foreign rule, he resigned from state service to establish the Jain Vardhaman Vidyalaya, which secretly trained young revolutionaries for the broader national independence struggle.

53. (A) Ramnarayan Chaudhary
The inaugural session of the Rajputana States Peoples Conference was organized in Ajmer in November 1931 under the chairmanship of Ramnarayan Chaudhary. Political activists from various princely states assembled to address autocratic governance, highlight rural agrarian problems, demand civil rights, and formulate strategies to achieve responsible government across Rajputana.

54. (A) I, II, and III only
Naveen Rajasthan was published by the Rajasthan Seva Sangh in Ajmer and was renamed Tarun Rajasthan after facing a state ban. It extensively covered agrarian struggles in Bijolia and Begun. However, Agibaan was edited by Jai Narayan Vyas in Beawar rather than Hiralal Shastri, validating the three former publications only.

55. (B) Jodhpur city, under leadership of Achaleshwar Sharma
Prajasevak was a weekly nationalist newspaper published from Jodhpur under the editorial leadership of Achaleshwar Prasad Sharma. It played a critical role in supporting the Marwar Lok Parishad, exposing administrative corruption, and raising political awareness among the masses regarding civil liberties and responsible government in Marwar state during the struggle.

56. (C) Dholpur Praja Mandal
The Taseemo Kand took place on 11 April 1947 in Taseemo village, associated with the Dholpur Praja Mandal. Police fired upon a peaceful political gathering organized to hoist the national tricolor flag, leading to the martyrdom of activists Chhatar Singh and Pancham Singh while defending the Indian national flag.

57. (D) Krishnadutt Paliwal and Jwala Prasad Jigyasu
The Dholpur Praja Mandal was established in 1936 through the active efforts of Krishnadutt Paliwal, Jwala Prasad Jigyasu, and Johari Lal Indu. The organization worked to unite citizens, oppose state oppression, highlight administrative corruption, and demand the establishment of responsible government under constitutional norms in Dholpur state during that era.

58. (A) Pratapgarh Praja Mandal – Mangilal Bhavya
The Pratapgarh Praja Mandal was established in 1945 by Amritlal Payak and Chunnilal Prabhakar, whereas Mangilal Bhavya was the principal founder of the Jhalawar Praja Mandal formed in 1946. All other listed option pairs correctly match the respective Praja Mandals with their true founders, making the first option pair historically incorrect.

59. (B) Kanhaiyalal Mittal and Mangilal Bhavya
The Jhalawar Praja Mandal was founded in November 1946 by Kanhaiyalal Mittal, Mangilal Bhavya, and Maqbool Alam. It is recognized as the last Praja Mandal established in Rajputana. Uniquely, the ruler Maharao Harish Chandra supported the movement, leading to administrative reforms without violent state opposition across the region.

60. (B) Kapurchand Patni, Balwant Singh Mehta, Magharam Vaidya, Bhanwarlal Saraf
During the initial establishment phases of these Praja Mandals, Kapurchand Patni served as the first President of Jaipur Praja Mandal in 1931, Balwant Singh Mehta headed Mewar Praja Mandal in 1938, Magharam Vaidya founded Bikaner Praja Mandal in 1936, and Bhanwarlal Saraf was President of Marwar Praja Mandal in 1934.

61. (D) Statement I is incorrect but Statement II is correct.
The Praja Mandal movements did not demand the complete removal of princely rulers; rather, they sought responsible government under the constitutional aegis of local monarchs. The All India States People's Conference similarly advocated for democratic governance and civil liberties within the monarchical setup until the final integration into India occurred.

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62. (C) Jodhpur
Following the arrest of Subhash Chandra Bose in 1942, widespread political outrage swept across Jodhpur. Students organized major strikes, public demonstrations, and processions under the banner of the Marwar Lok Parishad. The state government responded with severe repression, arresting prominent youth leaders and activists across the entire Marwar state.

63. (D) Vijay Singh Pathik
The Veer Bharat Samaj was founded in 1910 by Vijay Singh Pathik along with Gopal Singh Kharwa. It aimed to recruit, organize, and inspire young citizens across Rajputana for revolutionary anti-British activities and secret armed resistance, contributing significantly to the early underground nationalist movement in the region during that era.

64. (C) Manikya Lal Verma
Manikya Lal Verma established the Khandlai Ashram in Sagwara, located in the Dungarpur region, in 1934. The institution focused on social reform, basic literacy, and economic self-reliance among the tribal Bhil community, while secretly building political consciousness and preparing local inhabitants for active democratic movement participation.

65. (B) Rishi Dutt Mehta
The Rajasthan Weekly was founded in 1923 at Beawar by Rishi Dutt Mehta. The journal focused on exposing administrative corruption, feudal oppression, and social evils in the Hadoti region and neighboring princely states. Mehta faced repeated arrests and publication bans by state authorities for his fearless political journalism.

66. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Educational institutions like Jaipur's Jain Vardhaman Vidyalaya served a dual role in political awakening. While publicly functioning as schools, they covertly provided nationalist instruction and physical training to youth. Founding leaders like Arjun Lal Sethi utilized these centers to build secret revolutionary networks across British India during the movement.

67. (A) Mewar (Udaipur)
The Desh Hiteshini Sabha was established on 2 July 1877 in Udaipur under the leadership of Maharana Sajjan Singh. Created primarily to address social reforms such as reducing marriage expenses and curbing polygamy, it fostered civic dialogue and laid an early foundation for socio-political awakening across Mewar state.

68. (C) Narayani Devi Verma founded the 'Mahila Ashram' in Bhilwara for women's education and self-reliance.
Narayani Devi Verma established the Mahila Ashram at Bhilwara in November 1944 to promote education, social empowerment, and political awareness among women. Women played an active role in regional Praja Mandal protests, and Narayani Devi's institution served as a key center for women's constructive national work across Rajasthan.

69. (A) Jai Narayan Vyas
Agibaan was launched in 1932 from Beawar by Jai Narayan Vyas. It was the first political newspaper published entirely in the Rajasthani language. By using the regional dialect, it successfully communicated political ideas, criticized feudal exploitation, and raised public awareness among rural masses across the Rajputana region.

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70. (D) Mewar Praja Mandal
The Mewar Praja Mandal was established within its home territory at Udaipur in April 1938. In contrast, the Bikaner, Bharatpur, and Sirohi Praja Mandals were initially established outside their respective state borders—in Calcutta, Rewari, and Bombay—due to extreme state repression and legal bans on political associations inside those states.

71. (B) Swami Gopal Das
Swami Gopal Das established the Sarva Hitkarini Sabha in Churu, Bikaner state, in 1907. To promote social equality and education among marginalized groups, he started Kabir Pathshala for lower castes and Putri Pathshala for girls' education, creating a strong foundation for public political awareness across Bikaner state.

72. (B) III only
The Rajputana Madhya Bharat Sabha was formed in December 1918 in Delhi with Jamnalal Bajaj serving as its first elected President. Its primary objective was to extend political

activities actively into all princely states of Rajputana, rather than limiting work solely to British-administered Ajmer-Merwara, rendering the third statement false.

73. (D) Azad Morcha
The Gentlemen's Agreement of 1942 bound the Jaipur Praja Mandal to refrain from launching direct agitations against the Maharaja during the Quit India Movement. Dissatisfied nationalist leaders led by Baba Harishchandra split from the Praja Mandal and formed the Azad Morcha to actively participate in the anti-British national movement across the region.

74. (A) Jai Narayan Vyas
Jai Narayan Vyas reorganized the Marwar Hitkarini Sabha in 1923 in Jodhpur. Under his leadership, the organization exposed administrative corruption, published political literature, opposed illegal feudal cesses, and demanded administrative reforms, converting the Sabha into an effective instrument for public political awakening across the Marwar region.

75. (B) Bikaner
The Dharm Stupa is located in Churu, which was part of the princely state of Bikaner. On 26 January 1930, freedom fighters led by Swami Gopal Das and Chandanmal Bahad boldly climbed the stupa and hoisted the national tricolor flag, defying state authority and marking a historic moment of political assertion.

76. (B) Jodhpur
Subhash Chandra Bose visited Jodhpur in January 1938. During his visit, he addressed public gatherings, met with local youth, and interacted with political leaders. His inspiring speeches galvanized the local populace, accelerating political enthusiasm and leading directly to the establishment of the Marwar Lok Parishad later that year in Jodhpur.

77. (A) Dungarpur
The Poonawara Kand occurred in May 1947 in Dungarpur state. State police violently attacked Shivram Bhil, a teacher at a local school operated by the Praja Mandal, for refusing to close the school. The incident highlighted state hostility toward educational and political awakening among the local tribal communities during that era.

78. (A) P-4, Q-3, R-2, S-1
The Dabra Kand took place in Marwar state, the Rasta Pal Kand occurred in Dungarpur, the Kangad Kand was associated with agrarian distress in Bikaner, and the Taseemo Kand occurred in Dholpur state. These historical incidents reflect the violent state repression faced by freedom fighters and peasants across Rajputana during that turbulent period.

79. (D) Shanta Trivedi
Shanta Trivedi established the Rajasthan Mahila Parishad in Udaipur in 1947. The organization focused on spreading literacy, securing civil rights, and encouraging active political participation among women. It played a major role in organizing female activists during the final phase of the freedom movement in the Mewar region.

80. (B) 1934
The Marwar Public Society Ordinance was enacted by the Jodhpur state government in 1934. Designed to crush civil liberties, it banned unregistered public associations, restricted political assemblies, and required prior state permission for public gatherings, directly targetting the political activities of the newly formed Marwar Praja Mandal.

81. (B) To promote khadi, rural self-reliance, and constructive political work
Jamnalal Bajaj established the Charakha Sangh in Jaipur to advance the constructive program of the Indian National Congress. Its primary focus was promoting khadi spinning, rural self-reliance, and social reform. It served as a legal platform to organize youth, foster nationalist sentiment, and build grassroots support for political awakening.

82. (D) Kantilal Chauthani and Jamal Shah
The Kishangarh Praja Mandal was established in 1939 through the leadership of Kantilal Chauthani and Jamal Shah. The organization aimed to campaign for civil liberties, foster social equality, reduce burdensome taxes, and demand responsible democratic government under the constitutional headship of the ruling prince in Kishangarh state during that era.

83. (A) Manikya Lal Verma
Manikya Lal Verma strongly advocated for the merger and integration of individual princely states into a unified Rajasthan state. He

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argued that small autocratic territories lacked administrative efficiency and resources, and that integration into a larger democratic unit was essential to achieve true responsible government and popular sovereignty across the entire region.

84. (B) I, II, and IV only
Prior to 1938, Praja Mandals fought independently without official Congress backing. The 1938 Haripura Session officially endorsed civil movements in princely states, and post-1945, the All India States People's Conference aligned with Congress integration goals. However, Praja Mandals failed to overthrow monarchs in 1942, validating three of four points.

85. (A) Hari Bhau Upadhyay
Navjivan was a prominent daily newspaper edited by Hari Bhau Upadhyay from Ajmer. The publication was dedicated to promoting nationalist ideas, spreading Gandhian philosophy, highlighting administrative grievances, and encouraging social reform, serving as a powerful medium for public political awakening throughout the entire region of Rajputana.

86. (D) Kantilal
The Bundi Praja Mandal was established in 1931 by Kantilal, along with Nayanuram Sharma. It was among the earliest Praja Mandals formed in Rajputana, created to mobilize the local public against arbitrary state taxes, defend basic civil rights, and advocate for constitutional reforms within the Bundi state.

87. (D) Statement I is incorrect but Statement II is correct.
Rural masses were not loyal to the British crown; rather, widespread agrarian discontent provided strong public support for Praja Mandals. Princely state rulers frequently utilized draconian local laws, police force, and exile orders to suppress leaders, making the first statement false and the second statement correct.

88. (C) Ganesh Shankar Vidyarthi
Ganesh Shankar Vidyarthi edited the influential Hindi newspaper Pratap from Kanpur. He consistently published detailed reports on the oppressive agrarian conditions and political agitations in Rajasthan, particularly highlighting the Bijolia peasant movement. His courageous journalism brought national attention and Congress support to regional struggles across Rajputana.

89. (A) 2, 1, 3, 4
The Rajputana Madhya Bharat Sabha was established first in 1918, followed by the All India States People's Conference in 1927. The Jaipur Praja Mandal was formed in 1931, while the historic Haripura Session of the Indian National Congress took place in 1938. Therefore, the correct chronological sequence is 2, 1, 3, 4.

90. (A) Ajmer-Merwara
Ajmer-Merwara was directly administered by the British government rather than local princely monarchs. Consequently, it provided a relative safe haven for exiled Praja Mandal leaders, allowed the publication of uncensored nationalist newspapers, and served as the central operational headquarters for numerous political organizations operating across the Rajputana region.

91. (B) Maharaja Jai Singh
Maharaja Jai Singh of Alwar was deposed and exiled by British authorities in 1933 following severe public discontent, agrarian revolts, and political unrest in his state. His autocratic administrative policies, heavy taxation, and financial mismanagement created widespread instability, prompting direct intervention by the British paramount power in India.

92. (B) Jai Narayan Vyas
Vidyarthi Bhavan in Jodhpur served as a vital center for student activities, political discussions, and youth mobilization during the freedom struggle. The institution was heavily influenced by the leadership and democratic vision of Jai Narayan Vyas, who inspired young activists to join the Marwar Lok Parishad political movement.

93. (A) To establish a responsible government under the supervision of the Maharaja
The Marwar Lok Parishad was established in May 1938 with the core objective of establishing a responsible government under the constitutional headship of the Maharaja of Jodhpur. It sought to protect civil liberties, abolish illegal feudal cesses, reform state finances, and secure democratic rights for all citizens.

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94. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Bikaner Praja Mandal struggled to establish a strong inside base during its early years because Maharaja Ganga Singh enforced severe autocratic measures. Laws like the Bikaner Public Safety Act severely restricted free speech, assembly, and political activity, forcing founding leaders to operate temporarily from exile in Calcutta.

95. (D) Manikya Lal Verma
Manikya Lal Verma authored the booklet Mewar Ka Vartaman Shasan while in political exile. The text delivered a scathing critique of the autocratic administration, financial extravagance, and police corruption in Mewar state. It was widely distributed secretly, inspiring citizens and galvanizing support for the Mewar Praja Mandal movement.

96. (C) Thakkar Bapa
The Bhil Seva Mandal's tribal social work was deeply inspired by Amritlal Vithaldas Thakkar, popularly known as Thakkar Bapa. A devoted associate of Mahatma Gandhi, Thakkar Bapa dedicated his life to aboriginal welfare, inspiring local leaders in southern Rajasthan to establish schools and social reform centers for Bhil communities.

97. (A) I and II only
Swami Dayanand Saraswati established the Paropkarini Sabha in Udaipur in 1883, and his teachings on Swadeshi and Swaraj deeply inspired early Rajasthani revolutionaries. However, he passed away in 1883 and played no role in funding the Jaipur Praja Mandal established decades later, making only two statements historical facts.

98. (A) P-3, Q-1, R-4, S-2
Arjun Lal Sethi founded the Jain Vardhaman Vidyalaya in Jaipur, Vijay Singh Pathik established the Rajasthan Seva Sangh in Wardha, Jamnalal Bajaj set up the All India Charkha Sangh branch, and Harinarayan Sharma established the Valmiki Sangh in Alwar. Therefore, the matching combination P-3, Q-1, R-4, S-2 is completely historically correct.

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99. (B) Rajputana Madhya Bharat Sabha, Marwar Hitkarini Sabha, All India States People's Conference, Marwar Lok Parishad
The Rajputana Madhya Bharat Sabha was established first in 1918, followed by the reorganization of the Marwar Hitkarini Sabha in 1923. The All India States People's Conference was subsequently founded in 1927, and the Marwar Lok Parishad was established in 1938. Thus, the correct chronological sequence is precisely detailed in this historical order.

100. (B) I, II, and IV only
Mewar experienced strong agrarian backing, while Bikaner and Bharatpur Praja Mandals were initially established outside state borders due to severe repression. Furthermore, nearly all Praja Mandals advocated integration into India by 1947. However, Jhalawar Praja Mandal was established in 1946, much later than Jaipur, validating three statements altogether.

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CHAPTER 07
Post-Independence Nation Building

1. Who served as the Secretary of the States Department, working closely with Sardar Vallabhbhai Patel in the political integration of Indian princely states?
(A) Jawaharlal Nehru
(B) V. P. Menon
(C) Lord Mountbatten
(D) K. M. Munshi

2. The Instrument of Accession signed by the princely states initially surrendered control over which three subjects to the Dominion of India?
(A) Defense, Finance, and Internal Security
(B) External Affairs, Currency, and Communications
(C) Finance, Communications, and Education
(D) Defense, External Affairs, and Communications

3. Which of the following princely states did not initially accede to the Indian Union by 15 August 1947 and required subsequent diplomatic and military intervention?
(A) Junagadh
(B) Baroda
(C) Gwalior
(D) Mysore

4. What was the codename of the police action initiated by the Government of India in September 1948 to integrate the princely state of Hyderabad?
(A) Operation Blue Star
(B) Operation Vijay
(C) Operation Polo
(D) Operation Trident

5. Match the stages of the integration of Rajasthan in List I with their respective dates of formation in List II:
List I: (Stages of Integration)
P. Matsya Union
Q. Rajasthan Union
R. United State of Rajasthan
S. Greater Rajasthan
List II: (Dates of Formation)
1. 18 April 1948
2. 30 March 1949
3. 18 March 1948
4. 25 March 1948
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

6. Who among the following inaugurated the United State of Rajasthan (the third stage of integration) on 18 April 1948?
(A) Sardar Vallabhbhai Patel
(B) N. V. Gadgil
(C) Lord Mountbatten
(D) Jawaharlal Nehru

7. Which of the following statements regarding the Matsya Union is incorrect?
(A) It was formed by merging Alwar, Bharatpur, Dholpur, and Karauli.
(B) Its capital was established at Bharatpur.
(C) Udaybhan Singh of Dholpur was appointed as its Rajpramukh.
(D) Shobharam Kumawat was appointed as its Prime Minister.

8. The integration of Sirohi into Rajasthan was delayed primarily due to a dispute over which strategically and culturally significant area?
(A) Jodhpur and its border areas
(B) Udaipur and its mining zones
(C) Mount Abu and Delwara
(D) Neemrana thikana

9. Greater Rajasthan was formally established on 30 March 1949 with the merger of four major princely states. Which of the following was NOT one of those four states?
(A) Jaipur
(B) Jodhpur
(C) Bikaner
(D) Mewar

10. Consider the following statements regarding the recommendations of the P. R. Rao Committee for Greater Rajasthan:

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I. Jaipur was recommended to be the capital of the state.
II. The High Court was recommended to be established at Jodhpur.
III. The Department of Education was recommended to be located at Udaipur.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

11. Who was appointed as the first Rajpramukh of Greater Rajasthan upon its formation in 1949?
(A) Maharana Bhupal Singh
(B) Sawai Man Singh II
(C) Maharaja Sadul Singh
(D) Udaybhan Singh

12. On the recommendation of which committee was the Matsya Union eventually merged into Greater Rajasthan?
(A) Fazl Ali Committee
(B) Shankar Rao Deo Committee
(C) P. R. Rao Committee
(D) K. M. Munshi Committee

13. How many States and Union Territories were created in India under the States Reorganisation Act, 1956?
(A) 14 States and 6 Union Territories
(B) 16 States and 3 Union Territories
(C) 15 States and 5 Union Territories
(D) 12 States and 6 Union Territories

14. Who among the following was not a member of the States Reorganisation Commission appointed in 1953?
(A) Justice Fazl Ali
(B) K. M. Panikkar
(C) S. K. Dhar
(D) H. N. Kunzru

15. Consider the following statements regarding the structural changes made to Rajasthan under the States Reorganisation Act, 1956:
I. The Part C state of Ajmer-Merwara was merged into Rajasthan.
II. Abu Road and Delwara tehsils were integrated into Rajasthan.
III. Sunel Tappa from Madhya Bharat was merged into Rajasthan.
IV. Sironj sub-district of Rajasthan was transferred to Madhya Pradesh.

Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I and IV only
(D) I, II, III, and IV

16. Which of the following states was NOT newly formed or reorganized primarily on a linguistic basis in the 1950s and 1960s?
(A) Andhra Pradesh
(B) Maharashtra
(C) Uttar Pradesh
(D) Gujarat

17. The Dhar Commission (1948) was appointed by the Constituent Assembly to examine the feasibility of reorganizing states on which basis?
(A) Geographical contiguity
(B) Linguistic basis
(C) Economic viability
(D) Administrative convenience

18. Which state was the first to be created on a linguistic basis in post-independence India following the fast unto death by Potti Sriramulu?
(A) Tamil Nadu
(B) Kerala
(C) Karnataka
(D) Andhra

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19. What was the primary conclusion of the JVP Committee (1948) regarding the reorganization of states?
(A) It rejected language as the sole basis for state reorganization.
(B) It strongly advocated for immediate linguistic reorganization across India.
(C) It recommended reorganizing states strictly on religious lines.
(D) It proposed dividing India into five administrative zones regardless of language.

20. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R). Read the statements and choose the correct option:
Assertion (A): The linguistic reorganization of states eventually strengthened national unity rather than destroying it.
Reason (R): It accommodated regional and linguistic aspirations within a democratic framework, reducing separatist tendencies.
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).

(B) Both Assertion (A) and Reason (R) are true but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

21. The First Five-Year Plan of India was largely based on which economic model?
(A) Harrod-Domar model
(B) Mahalanobis growth model
(C) Solow-Swan growth model
(D) Lewis dual-sector model

22. What was the significance of the Bombay Plan formulated in 1944 in the context of post-independence nation-building?
(A) It proposed a completely free-market capitalist economy.
(B) It was a British strategy to limit India's industrial growth after independence.
(C) It focused exclusively on agricultural development without state funding.
(D) It was a blueprint by industrialists for state-led planned development.

23. Consider the following statements about the Nehruvian era of planning:
I. The Second Five-Year Plan shifted focus toward heavy industrialization.
II. P. C. Mahalanobis was the chief architect of the Second Five-Year Plan.
III. The First Five-Year Plan prioritized rapid privatization of core industries.
Which of the above statement(s) is/are correct?
(A) II and III only
(B) I and II only
(C) I and III only
(D) I, II and III

24. During the early years of planned development, which sector received the highest budgetary allocation in the First Five-Year Plan (1951-1956)?
(A) Heavy Industry
(B) Transport and Communications
(C) Agriculture and Irrigation
(D) Education and Health

25. Which of the following represents the correct chronological sequence of the establishment or formation of key economic planning bodies in India?
(A) Bombay Plan → National Planning Committee → National Development Council → Planning Commission
(B) National Planning Committee → Planning Commission → Bombay Plan → National Development Council
(C) Planning Commission → National Planning Committee → Bombay Plan → National Development Council
(D) National Planning Committee → Bombay Plan → Planning Commission → National Development Council

26. The Planning Commission of India was established in March 1950 by which of the following methods?
(A) An executive resolution
(B) A constitutional amendment
(C) An Act of Parliament
(D) A decree by the President of India

27. Who served as the first Deputy Chairman of the Planning Commission of India?
(A) Jawaharlal Nehru
(B) Gulzarilal Nanda
(C) K. C. Neogy
(D) V. T. Krishnamachari

28. Which of the following statements regarding the National Development Council (NDC) is incorrect?
(A) It was established in August 1952.
(B) It acts as a constitutional body under Article 280 of the Constitution.
(C) The Prime Minister of India serves as its ex-officio Chairman.
(D) It was formed to secure the cooperation of states in the execution of Five-Year Plans.

29. Which Article of the Indian Constitution provides for the establishment of an independent Election Commission to ensure free and fair elections?
(A) Article 324
(B) Article 315
(C) Article 280
(D) Article 148

30. Match the key elements related to the Election Commission of India in List I with their corresponding details in List II:
List I: (Key Elements)
P. First Chief Election Commissioner
Q. First general elections held
R. Introduction of EVMs in a general election across the country
S. Voting age reduced from 21 to 18

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List II: (Details)
1. 61st Constitutional Amendment
2. Sukumar Sen
3. 1951-52
4. 2004

(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-1, R-3, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-3, R-2, S-1

31. In which year did the Election Commission of India transition from a single-member body to a multi-member body for the first time?
(A) 1977
(B) 1989
(C) 1993
(D) 2001

32. The Election Commission of India conducts the elections for all the following offices EXCEPT:
(A) President of India
(B) Members of the State Legislative Assemblies
(C) Members of the Gram Panchayats
(D) Members of the Lok Sabha

33. The Union Public Service Commission (UPSC) draws its historical continuity from the Federal Public Service Commission established under which British Indian legislation?
(A) Indian Councils Act, 1909
(B) Government of India Act, 1935
(C) Government of India Act, 1919
(D) Indian Independence Act, 1947

34. Consider the following statements regarding the Union Public Service Commission (UPSC):
I. It is a constitutional body established under Article 315 of the Constitution.
II. Its Chairman and members are appointed by the President of India.
III. It is mandatory for the government to consult the UPSC while making reservations of appointments for backward classes.

Which of the above statement(s) is/are correct?
(A) II and III only
(B) I and III only
(C) I, II, and III
(D) I and II only

35. Who was the first Indian to become the Chairman of the Union Public Service Commission (UPSC) post-independence?
(A) H. K. Kripalani
(B) Ross Barker
(C) R. N. Banerjee
(D) V. S. Hejmadi

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36. The UPSC is often referred to as the 'watchdog of merit system' in India. Which of the following functions does NOT fall under its purview?
(A) Conducting examinations for appointments to the services of the Union.
(B) Advising on disciplinary matters affecting civil servants.
(C) Managing the cadre allocation and transfers of IAS officers.
(D) Advising on the methods of recruitment to civil services.

37. Where was the first official summit of the Non-Aligned Movement (NAM) held in 1961?
(A) Belgrade
(B) Bandung
(C) New Delhi
(D) Cairo

38. The historic Panchsheel Agreement of 1954 was signed between India and which other country?
(A) Soviet Union
(B) United States
(C) Pakistan
(D) China

39. Which of the following leaders was NOT one of the founding architects of the Non-Aligned Movement?
(A) Jawaharlal Nehru
(B) Winston Churchill
(C) Gamal Abdel Nasser
(D) Josip Broz Tito

40. Consider the following principles regarding the Panchsheel Agreement:
I. Mutual respect for each other's territorial integrity and sovereignty.
II. Mutual non-aggression.
III. Mutual non-interference in each other's internal affairs.
IV. Equality and mutual benefit.

Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, III, and IV
(D) I, III, and IV only

41. The Industrial Policy Resolution of 1948 formally recognized and advocated for which type of economic system in India?
(A) Command Economy

(B) Capitalist Free Market Economy
(C) Laissez-Faire Economy
(D) Mixed Economy

42. Under the Industrial Policy Resolution of 1948, industries were classified into how many broad categories based on state intervention and ownership?
(A) Four
(B) Two
(C) Three
(D) Five

43. Which of the following statements about the Industrial Policy Resolution of 1948 is correct?
(A) It banned foreign capital investment entirely.
(B) It permitted private enterprise alongside the public sector.
(C) It completely eliminated the private sector.
(D) It focused exclusively on small-scale and cottage industries.

44. Who among the following presented the first Industrial Policy Resolution of 1948 in the Constituent Assembly (Legislative)?
(A) Jawaharlal Nehru
(B) Syama Prasad Mookerjee
(C) C. D. Deshmukh
(D) R. K. Shanmukham Chetty

45. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R). Read the statements and choose the correct option:
Assertion (A): The Industrial Policy Resolution of 1956 is often referred to as the "Economic Constitution of India."
Reason (R): It laid the foundation for the dominance of the public sector and classified industries strictly to align with the socialist pattern of society.
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
(B) Both Assertion (A) and Reason (R) are true but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

46. How did the Industrial Policy Resolution of 1956 classify industries?
(A) It classified them geographically based on raw material availability.
(B) It separated them purely into domestic and export-oriented units.
(C) It divided them into Schedule A, Schedule B, and Schedule C.
(D) It categorized them based on the total capital investment limit.

47. To promote balanced regional development alongside industrialization, the government introduced the 'Freight Equalization Policy'. What was its primary objective?
(A) To provide free railway transport for agricultural produce.
(B) To heavily tax industries located near coastal ports.
(C) To equalize the wages of industrial workers across different states.
(D) To make key raw materials available at uniform prices nationwide.

48. In the Industrial Policy Resolution of 1956, Schedule A contained industries whose future development was to be the exclusive responsibility of the State. How many industries were included in Schedule A?
(A) 12
(B) 17
(C) 21
(D) 29

49. The Intensive Agricultural District Programme (IADP), an early precursor to the Green Revolution, was launched in 1960-61 with technical and financial support from which organization?
(A) The World Bank
(B) The Ford Foundation
(C) The Rockefeller Foundation
(D) The Food and Agriculture Organization (FAO)

50. Arrange the following agricultural initiatives of post-independence India in their correct chronological sequence of launch:
I. Intensive Agricultural District Programme (IADP)
II. High Yielding Varieties Programme (HYVP)
III. Grow More Food Campaign
IV. National Food Security Mission
(A) I, III, II, IV
(B) III, II, I, IV
(C) I, II, III, IV
(D) III, I, II, IV

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51. The introduction of the Green Revolution in India was significantly driven by the development of semi-dwarf, high-yielding varieties of wheat by which agronomist?
(A) Norman Borlaug
(B) M. S. Swaminathan
(C) Verghese Kurien
(D) C. Subramaniam

52. Which two crops were the primary beneficiaries during the initial phase of the Green Revolution in India?
(A) Pulses and Oilseeds
(B) Sugarcane and Cotton
(C) Wheat and Rice
(D) Jute and Tea

53. Who serves as the ex-officio President of the Council of Scientific and Industrial Research (CSIR) in India?
(A) The Prime Minister of India
(B) The President of India
(C) The Minister of Science and Technology
(D) The Principal Scientific Advisor

54. Who was the founding Director of CSIR, whose vision led to the establishment of a chain of national laboratories across India post-independence?
(A) Homi J. Bhabha
(B) Vikram Sarabhai
(C) C. V. Raman
(D) S. S. Bhatnagar

55. Match the CSIR National Laboratories in List I with their respective locations in List II:
List I: (National Laboratories)
P. National Physical Laboratory (NPL)
Q. National Chemical Laboratory (NCL)
R. Central Food Technological Research Institute (CFTRI)
S. National Environmental Engineering Research Institute (NEERI)
List II: (Locations)
1. Pune
2. Mysuru
3. New Delhi
4. Nagpur
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-3, S-1

56. What was the primary strategic objective of establishing massive scientific institutions like CSIR and its network of laboratories in the immediate post-independence era?
(A) To exclusively research ancient Indian scientific texts.
(B) To create educational degrees equivalent to the IITs.
(C) To achieve self-reliance in industrial research and technology.
(D) To focus purely on agricultural research and farm extension services.

57. Which committee was appointed in 1946 by the Viceroy's Executive Council to consider the setting up of higher technical institutions in India, leading to the creation of the IITs?
(A) Radhakrishnan Commission
(B) Kothari Commission
(C) Mudaliar Commission
(D) N. R. Sarkar Committee

58. Consider the following statements regarding the early establishment of the Indian Institutes of Technology (IITs):
I. IIT Kharagpur was the first IIT to be established in India.
II. IIT Bombay was established with assistance from the Soviet Union (USSR).
III. IIT Kanpur was set up with financial and technical assistance from the United States.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I and II only
(C) II and III only
(D) I and III only

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59. The Indian Institute of Technology (IIT) Madras was established in 1959 with the technical and financial assistance of which country?
(A) United Kingdom
(B) West Germany
(C) France
(D) Japan

60. Which of the following statements is incorrect regarding the Institutes of Technology Act, 1961?
(A) It declared certain Institutes of Technology as institutions of national importance.
(B) It put IITs under the direct control of the University Grants Commission.
(C) It created a legal framework for the IITs to award their own degrees.
(D) It established an IIT Council to coordinate

the activities of all IITs.

61. In which year was the Atomic Energy Commission of India initially established under the Department of Scientific Research?
(A) 1947
(B) 1948
(C) 1954
(D) 1958

62. Who was appointed as the first Chairman of the Atomic Energy Commission of India?
(A) Meghnad Saha
(B) Vikram Sarabhai
(C) Homi J. Bhabha
(D) Raja Ramanna

63. What was the name of the first nuclear research reactor built in India (and Asia), which went critical in 1956?
(A) CIRUS
(B) ZERLINA
(C) DHRUVA
(D) APSARA

64. Consider the following statements regarding India's three-stage nuclear power programme:
I. It was formulated by Dr. Homi J. Bhabha to secure long-term energy independence.
II. Stage one uses Pressurized Heavy Water Reactors (PHWRs) fueled by natural uranium.
III. Stage two focuses on Fast Breeder Reactors (FBRs) to produce more fissile material.
IV. Stage three aims to utilize India's vast thorium reserves.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, III, and IV
(D) I, III, and IV only

65. The Indian National Committee for Space Research (INCOSPAR), the precursor to ISRO, was established by the Government of India in which year?
(A) 1958
(B) 1962
(C) 1969
(D) 1972

66. Who was the visionary scientist who urged the Government of India to establish INCOSPAR and is widely regarded as the father of the Indian space program?
(A) Satish Dhawan
(B) A. P. J. Abdul Kalam
(C) U. R. Rao
(D) Vikram Sarabhai

67. Why was Thumba in Kerala selected as the site for the Thumba Equatorial Rocket Launching Station (TERLS) in the early days of India's space program?
(A) It is located very close to the Earth's magnetic equator.
(B) It was sparsely populated, minimizing risk.
(C) It had preexisting British military infrastructure.
(D) It offered the clearest skies year-round for optical tracking.

68. What was the name of the first sounding rocket successfully launched from India on 21 November 1963?
(A) Aryabhata
(B) Rohini-75
(C) Nike-Apache
(D) SLV-3

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69. On which historically significant date was the Community Development Programme (CDP) officially launched in India?
(A) 15 August 1947
(B) 26 January 1950
(C) 2 October 1952
(D) 1 April 1956

70. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R). Read the statements and choose the correct option:
Assertion (A): The Community Development Programme (CDP) of 1952 fell short of achieving transformative rural development.
Reason (R): The program became highly bureaucratized and lacked sufficient active participation from the local people.
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
(B) Both Assertion (A) and Reason (R) are true but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

71. The Etawah Pilot Project, which served as a major inspiration and precursor for the

Community Development Programme, was initiated in 1948 by whom?
(A) S. K. Dey
(B) Albert Mayer
(C) Vinoba Bhave
(D) Jayaprakash Narayan

72. Which of the following statements about the structure of the Community Development Programme (CDP) is incorrect?
(A) The country was divided into Development Blocks.
(B) The Block Development Officer (BDO) was the key administrative figure at the block level.
(C) The CDP was purely a non-governmental initiative fully funded by charitable trusts.
(D) The Village Level Worker (Gram Sevak) served as the primary link between the villagers and the development administration.

73. The Balwant Rai Mehta Committee was originally appointed in 1957 primarily to examine the working of which of the following?
(A) The Reserve Bank of India
(B) The linguistic reorganization of states
(C) The implementation of Land Ceiling Acts
(D) The Community Development Programme

74. Where and when was the three-tier Panchayati Raj system formally inaugurated by Prime Minister Jawaharlal Nehru?
(A) Nagaur, Rajasthan on 2 October 1959
(B) Pune, Maharashtra on 15 August 1958
(C) Guntur, Andhra Pradesh on 1 November 1959
(D) Wardha, Maharashtra on 2 October 1960

75. Which of the following correctly orders the first two states to implement the Panchayati Raj system in India following the Balwant Rai Mehta Committee report?
(A) Andhra Pradesh, followed by Rajasthan
(B) Rajasthan, followed by Andhra Pradesh
(C) Gujarat, followed by Maharashtra
(D) Madras, followed by Kerala

76. The concept proposed by the Balwant Rai Mehta Committee, which laid the foundation for Panchayati Raj, is best defined as:
(A) Democratic Centralization
(B) Democratic Decentralization
(C) Bureaucratic Devolution
(D) Administrative Deconcentration

77. What was the primary objective of implementing Land Ceiling Acts in post-independence India?
(A) To cap individual landholdings and redistribute surplus land.
(B) To consolidate small landholdings into large corporate farms.
(C) To restrict the cultivation of cash crops and promote food grains.
(D) To transfer all agricultural land to state ownership.

78. In which year was the Rajasthan Land Reforms and Resumption of Jagirs Act passed to abolish the Jagirdari system?
(A) 1949
(B) 1956
(C) 1952
(D) 1961

79. To shield state land reform laws from judicial review on the grounds of violating fundamental rights, Parliament enacted the First Amendment Act in 1951, which added which Schedule to the Constitution?
(A) Seventh Schedule
(B) Eighth Schedule
(C) Tenth Schedule
(D) Ninth Schedule

80. Match the land tenure terms/movements in List I with their primary characteristics in List II:
List I: (Land Tenure Terms/Movements)
P. Zamindari System
Q. Ryotwari System
R. Mahalwari System
S. Bhoodan Movement
List II: (Primary Characteristics)
1. Direct settlement with the individual cultivator
2. Voluntary land gift movement initiated by Vinoba Bhave
3. Revenue settlement made with the entire village community
4. Intermediaries collecting rent from peasants
(A) P-1, Q-4, R-3, S-2
(B) P-4, Q-3, R-1, S-2
(C) P-4, Q-1, R-3, S-2
(D) P-3, Q-1, R-4, S-2

81. The National Integration Council (NIC) was first constituted in 1961 primarily to combat the evils of:
(A) Poverty and unemployment
(B) Communalism and regionalism

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(C) Illiteracy and gender inequality
(D) Left-wing extremism and insurgency

82. Consider the following statements regarding the constitutional approach to communalism and minority rights in India:
I. Article 15 prohibits discrimination on grounds of religion, race, caste, sex, or place of birth.
II. The Constitution abolished the pre-independence system of separate electorates based on religion.
III. Article 30 grants minorities the right to establish and administer educational institutions.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

83. The first conference of the National Integration Council (NIC), chaired by Prime Minister Jawaharlal Nehru, was held in which year?
(A) 1958
(B) 1960
(C) 1962
(D) 1965

84. Which political approach did Jawaharlal Nehru champion to counter the challenge of communalism in post-independence India?
(A) Creating a majoritarian state
(B) Banning all religious practices in public life
(C) Secularism and state neutrality in religion
(D) Partitioning states strictly along religious lines

85. The Ministry of Relief and Rehabilitation was established immediately after independence primarily to manage the influx of refugees from:
(A) Pakistan
(B) Tibet and China
(C) Burma and Ceylon
(D) Afghanistan

86. Which of the following major townships was developed near Delhi explicitly for the resettlement of refugees arriving after Partition?
(A) Chandigarh
(B) Noida
(C) Gurugram
(D) Faridabad

87. The Nehru-Liaquat Pact signed in 1950 aimed primarily to resolve which of the following issues?
(A) The border dispute in Kashmir
(B) Protection of minorities and refugee safety
(C) The sharing of the Indus river waters
(D) The division of financial assets between India and Pakistan

88. Consider the following statements regarding the steps taken for refugee rehabilitation:
I. The Ministry of Rehabilitation was established to oversee the crisis.
II. The Administration of Evacuee Property Act was passed to manage properties left behind by those who migrated to Pakistan.
III. Vocational training centers and agricultural loans were provided to help refugees rebuild their livelihoods.
IV. The government successfully resettled millions of refugees without any financial strain on the national exchequer.
Which of the above statement(s) is/are correct?
(A) II, III, and IV only
(B) I, III, and IV only
(C) I, II, and III only
(D) I, II, III, and IV

89. The Constitution of India provides for 'Single Citizenship' for all its citizens regardless of the state they reside in. What is its primary intent?
(A) To increase the tax base of the Union government
(B) To restrict the fundamental rights of individuals
(C) To ease the process of issuing passports
(D) To promote fraternity and national unity

90. Article 1 of the Indian Constitution deliberately describes India as a "Union of States" rather than a "Federation of States". As elucidated by Dr. B.R. Ambedkar, what does this imply?
(A) The Union is indestructible and states cannot secede.
(B) States have the right to secede from the Union.
(C) The states are entirely sovereign and independent bodies.
(D) The Union government can only legislate on concurrent subjects.

91. The States Reorganisation Act, 1956 established five Zonal Councils. What is their primary nature and function?
(A) They are constitutional bodies with

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mandatory legislative powers.
(B) They are statutory advisory bodies for regional cooperation.
(C) They are military commands to defend borders.
(D) They are autonomous financial entities replacing the Planning Commission.

92. Match the constitutional features promoting unity in List I with their corresponding descriptions in List II:
List I: (Constitutional Features)
P. Single Citizenship
Q. Emergency Provisions
R. Concurrent List
S. All India Services
List II: (Descriptions)
1. Enables uniform legislation on shared subjects
2. Promotes a unified national identity over regional loyalty
3. Allows the Centre to override states during a national crisis
4. Provides a common administrative framework across the Centre and states
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-1, R-3, S-4

93. Over what timeframe were the first general elections of independent India conducted?
(A) August 1947 to January 1948
(B) January 1950 to March 1950
(C) October 1951 to February 1952
(D) May 1952 to August 1952

94. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R). Read the statements and choose the correct option:
Assertion (A): Conducting the first general elections based on universal adult franchise was considered a massive and bold democratic experiment.
Reason (R): An overwhelming majority of the Indian electorate at that time was poor and illiterate, lacking experience with democratic voting.
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
(B) Both Assertion (A) and Reason (R) are true but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

95. To overcome the challenge of high illiteracy during the first general elections, which innovative voting method was predominantly used?
(A) Electronic Voting Machines (EVMs) with audio cues
(B) Oral voting in front of the presiding officer
(C) Postal ballots exclusively for rural voters
(D) Symbol-marked ballot boxes for each candidate

96. Which political party emerged as the largest opposition party in the Lok Sabha after the first general elections of 1951-52?
(A) Bharatiya Jana Sangh (BJS)
(B) Swatantra Party
(C) Communist Party of India
(D) Socialist Party

97. Jawaharlal Nehru famously referred to large-scale post-independence infrastructural projects, such as the Bhakra Nangal Dam, by which phrase?
(A) The Pillars of Economy
(B) The Temples of Modern India
(C) The Fortresses of Progress
(D) The Monuments of Self-Reliance

98. The establishment of the University Grants Commission (UGC) in 1953 primarily reflects the Nehruvian emphasis on which aspect of nation-building?
(A) Restricting primary education to urban centers
(B) Privatizing technical education
(C) Promoting religious education in universities
(D) Coordinating and funding higher education

99. Consider the following elements:
I. Democratic institution-building
II. Planned economic development
III. Non-aligned foreign policy
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I and II only
(C) II and III only
(D) I and III only

100. Arrange the following landmark events of post-independence institution building in the correct chronological order of their occurrence:
I. Establishment of the Planning Commission
II. Completion of the First General Elections
III. Inauguration of Panchayati Raj in Nagaur,

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Rajasthan
IV. Enactment of the States Reorganisation Act
(A) I, IV, II, III
(B) II, I, III, IV
(C) I, II, IV, III
(D) IV, I, II, III

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20. (A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
Linguistic reorganization of states successfully accommodated distinct cultural and linguistic identities within India's democratic structure. Contrary to fears that language-based divisions would fracture the nation, granting self-governance to major linguistic communities mitigated secessionist tendencies, fostered political stability, and ultimately strengthened national integration, making the assertion true and the reasoning its correct explanation.

21. (A) Harrod-Domar model
The First Five-Year Plan (1951-1956) was based primarily on the Harrod-Domar growth model, which emphasizes the relationship between economic growth, savings, and capital investment. To rebuild an economy disrupted by World War II and Partition, the plan concentrated on agricultural expansion, irrigation infrastructure, and price stabilization to lay a firm economic base.

22. (D) It was a blueprint by industrialists for state-led planned development.
Formulated in 1944 by leading Indian industrialists, including J. R. D. Tata and G. D. Birla, the Bombay Plan was an influential proposal for economic development. It advocated active state intervention, government investment in basic heavy industries, and economic planning, thereby laying a foundational vision for state-led planned economic expansion in post-independence India.

23. (B) I and II only
The Second Five-Year Plan marked a strategic shift toward rapid industrialization, specifically focusing on basic and heavy industries under the architectural guidance of statistician P. C. Mahalanobis. The First Plan prioritized agriculture and irrigation rather than rapid privatization, making the third statement incorrect while the first two statements remain completely accurate.

24. (C) Agriculture and Irrigation
The First Five-Year Plan was formulated primarily to recover from severe agrarian disruptions caused by Partition and widespread food shortages. Consequently, the national plan allocated the highest percentage of its budgetary outlay to agriculture, power, and irrigation projects, including major multi-purpose river valley initiatives like Bhakra Nangal, Damodar Valley, and Hirakud.

25. (D) National Planning Committee → Bombay Plan → Planning Commission → National Development Council
The chronological sequence of key economic bodies begins with the National Planning Committee formed under Subhash Chandra Bose and Jawaharlal Nehru in 1938. This was followed by the Bombay Plan formulated by industrialists in 1944. Later, the executive Planning Commission was created in March 1950, and the National Development Council was set up in August 1952.

26. (A) An executive resolution
The Planning Commission of India was established on 15 March 1950 by an executive resolution passed by the Cabinet of the Government of India. It was neither created by a constitutional provision nor by an Act of Parliament, making it an extra-constitutional, non-statutory advisory body designed to formulate national Five-Year Plans.

27. (B) Gulzarilal Nanda
When the Planning Commission was set up in March 1950, Prime Minister Jawaharlal Nehru assumed office as its ex-officio Chairman. Gulzarilal Nanda was appointed as its first Deputy Chairman, serving as the functional administrative head responsible for directing the daily operations and drafting the foundational macroeconomic policies of the early plans.

28. (B) It acts as a constitutional body under Article 280 of the Constitution.
The National Development Council (NDC) was formed in August 1952 by an executive resolution to ensure state cooperation in economic planning. It is an extra-constitutional and non-statutory body, headed by the Prime Minister. Article 280 governs the Finance Commission rather than the NDC, making the statement identifying it as a constitutional body incorrect.

29. (A) Article 324
Article 324 of the Indian Constitution provides for the establishment, powers, and duties of the Election Commission of India. It vests the superintendence, direction, and control of

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10. (A) I and II only
The P. R. Rao Committee was formed to address administrative headquarters for Greater Rajasthan. It recommended establishing the state capital at Jaipur and the High Court at Jodhpur. However, it advised locating the Department of Education at Bikaner rather than Udaipur, making the third administrative statement inaccurate while the first two are correct.

11. (B) Sawai Man Singh II
Upon the formal creation of Greater Rajasthan on 30 March 1949, Sawai Man Singh II, the ruler of Jaipur, was appointed as the Rajpramukh. Additionally, Maharana Bhupal Singh of Udaipur was designated as Maha-Rajpramukh, while Pandit Hiralal Shastri assumed executive leadership as the first Prime Minister of the newly organized state.

12. (B) Shankar Rao Deo Committee
The Shankar Rao Deo Committee was constituted to ascertain public preference regarding whether the Matsya Union should merge with Uttar Pradesh or Greater Rajasthan. Based on its findings, which revealed strong popular support for Rajasthan, the Matsya Union was officially integrated into Greater Rajasthan on 15 May 1949, marking the fifth integration stage.

13. (A) 14 States and 6 Union Territories
The States Reorganisation Act, 1956 reorganized administrative boundaries across India by abolishing the former Part A, B, C, and D classifications of states. Based on linguistic and administrative considerations, this landmark legislation established a restructured federal architecture consisting of fourteen reorganized states and six centrally administered union territories effective from November 1956.

14. (C) S. K. Dhar
The States Reorganisation Commission was set up in December 1953 with Justice Fazl Ali as Chairman and K. M. Panikkar and H. N. Kunzru as its members. S. K. Dhar was not part of this commission; he had previously headed the Linguistic Provinces Commission appointed by the Constituent Assembly back in 1948.

15. (D) I, II, III, and IV
The States Reorganisation Act of 1956 introduced several territorial adjustments to complete Rajasthan's integration. The Part C state of Ajmer-Merwara, Abu Road and Delwara tehsils, and Sunel Tappa from Madhya Bharat were all merged into Rajasthan. Simultaneously, the Sironj sub-district was transferred to Madhya Pradesh, making all four listed statements correct.

16. (C) Uttar Pradesh
While states like Andhra Pradesh, Maharashtra, and Gujarat were organized or carved out primarily to meet linguistic demands, Uttar Pradesh retained its administrative continuity without linguistic division. It was formed by reorganizing the former United Provinces, which already shared a common Hindi-speaking regional identity, rather than being carved out on a fresh linguistic basis.

17. (B) Linguistic basis
The Constituent Assembly appointed the Linguistic Provinces Commission in June 1948 under the chairmanship of S. K. Dhar to examine whether states should be reorganized specifically on a linguistic basis. The commission ultimately recommended administrative convenience, economic viability, and geographical contiguity rather than language as the primary criteria for reorganizing federal boundaries.

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18. (D) Andhra
Andhra State became the first territory in post-independence India created on a linguistic basis in October 1953. Its creation was triggered by intense regional agitation and the historic 56-day fast unto death undertaken by activist Potti Sriramulu, which compelled the Union government to separate the Telugu-speaking areas from composite Madras State.

19. (A) It rejected language as the sole basis for state reorganization.
The JVP Committee, comprising leaders Jawaharlal Nehru, Vallabhbhai Patel, and Pattabhi Sitaramayya, was constituted in December 1948 by the Indian National Congress. The committee formally rejected language as the primary or sole criterion for reorganizing state boundaries, emphasizing national integration, security, and economic growth as paramount considerations during the fragile post-partition era.

cultivators and the government, and confer direct landholding and tenant rights upon actual agricultural tillers.

79. (D) Ninth Schedule
To protect progressive land reform and agrarian restructuring laws from judicial challenges based on Article 31 fundamental property rights, Parliament passed the First Constitutional Amendment Act in 1951. This amendment created Article 31B and added the Ninth Schedule to the Constitution, immunizing laws placed within it from judicial scrutiny regarding constitutional validity.

80. (C) P-4, Q-1, R-3, S-2
The Zamindari system relied on landlord intermediaries collecting revenue, whereas the Ryotwari system involved direct settlements between the government and individual peasant cultivators. The Mahalwari system treated the village community or estate as a collective revenue unit, and the Bhoodan Movement was a voluntary land donation drive launched by Vinoba Bhave in 1951.

81. (B) Communalism and regionalism
The National Integration Council was established in 1961 following decisions made at the National Integration Conference convened by Prime Minister Jawaharlal Nehru. Its primary purpose was to address rising threats to national unity, specifically formulating policies to combat communalism, regionalism, linguism, and casteism, thereby promoting harmony and national solidarity across diverse Indian communities.

82. (D) I, II, and III
The Constitution of India adopts a comprehensive secular approach toward safeguarding equality and minority rights. Article 15 prohibits state discrimination based on religion or caste, while Article 30 guarantees religious and linguistic minorities the right to establish and administer educational institutions. Furthermore, colonial-era separate communal electorates were replaced by joint electorates, validating all three statements.

83. (C) 1962
Following the decision to form the National Integration Council at the National Integration Conference in late 1961, Prime Minister Jawaharlal Nehru convened and chaired the council's first official meeting in June 1962. The conference examined strategic measures to preserve national integrity, combat divisive communal forces, and foster socio-cultural unity across states.

84. (C) Secularism and state neutrality in religion
Jawaharlal Nehru championed state secularism and official neutrality toward all religious faiths as the essential political foundation for preserving unity in pluralistic India. Nehru argued that a modern democratic state must keep state affairs separate from religious dogma, guarantee equal freedom of worship, and prevent religious majoritarianism from disrupting socio-political harmony.

85. (A) Pakistan
The Ministry of Relief and Rehabilitation was established immediately following Partition in August 1947 under the direction of K. C. Neogy. Its primary objective was to coordinate emergency relief operations, temporary housing camps, food distribution, and long-term economic resettlement for millions of displaced Hindu and Sikh refugees arriving from West and East Pakistan.

86. (D) Faridabad
Faridabad was developed as a planned model industrial township near Delhi specifically for the rehabilitation of thousands of refugees displaced from the North-West Frontier Province after Partition. Established under the Faridabad Development Board led by activist Kamaladevi Chattopadhyay, the township successfully implemented self-help housing construction, cooperative industrial ventures, and vocational training programs.

87. (B) Protection of minorities and refugee safety
The Nehru-Liaquat Pact, officially termed the Delhi Pact, was signed on 8 April 1950 between Indian Prime Minister Jawaharlal Nehru and Pakistani Prime Minister Liaquat Ali Khan. The bilateral accord was enacted to alleviate acute post-partition refugee crises, guarantee equal civic rights, and ensure full protection and security for religious minorities in both nations.

88. (C) I, II, and III only
The Indian government undertook massive administrative measures to rehabilitate partition

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preparing electoral rolls and conducting free and fair elections to Parliament, State Legislatures, and the offices of President and Vice-President in an autonomous constitutional authority.

30. (C) P-2, Q-3, R-4, S-1
Sukumar Sen served as India's first Chief Election Commissioner, orchestrating the inaugural general elections held between 1951 and 1952. Nationwide implementation of Electronic Voting Machines across all Lok Sabha constituencies occurred during the 2004 general elections. The voting age was officially reduced from 21 to 18 years by the 61st Constitutional Amendment Act, 1988.

31. (B) 1989
From 1950 until October 1989, the Election Commission functioned as a single-member body consisting solely of the Chief Election Commissioner. In October 1989, the President appointed two additional commissioners to handle the increased workload caused by lowering the voting age from 21 to 18, converting it temporarily into a multi-member body.

32. (C) Members of the Gram Panchayats
The Election Commission of India is mandated under Article 324 to conduct elections for the offices of the President, Vice-President, Lok Sabha, Rajya Sabha, and State Legislative Assemblies. Elections to local self-government institutions, including Gram Panchayats and Municipalities, are conducted by respective State Election Commissions established under Articles 243K and 243ZA.

33. (B) Government of India Act, 1935
The Public Service Commission was initially set up in 1926 following recommendations of the Lee Commission under the Government of India Act, 1919. However, the Government of India Act, 1935 reconstituted it as the Federal Public Service Commission, which directly transformed into the Union Public Service Commission upon the adoption of the Constitution in 1950.

34. (D) I and II only
The Union Public Service Commission is a constitutional authority established under Article 315, whose Chairman and members are appointed by the President under Article 316. While government consultation is required on civil service recruitment methods, the Constitution explicitly excludes consultation regarding reservations of appointments or posts for backward classes, making the third statement incorrect.

35. (A) H. K. Kripalani
Following independence, H. K. Kripalani was appointed as the Chairman of the Federal Public Service Commission on 1 April 1947, becoming the first Indian to hold this prestigious office. When the Constitution came into effect on 26 January 1950, he continued leading the body as it transitioned into the Union Public Service Commission.

36. (C) Managing the cadre allocation and transfers of IAS officers.
The Union Public Service Commission acts as the central recruiting agency responsible for conducting examinations, advising on civil service recruitment methods, and recommending disciplinary action against civil servants. Executive cadre management, officer transfers, service allocations, and training fall under the purview of the Department of Personnel and Training rather than the UPSC.

37. (A) Belgrade
The first official diplomatic conference of the Non-Aligned Movement (NAM) was convened in Belgrade, Yugoslavia, in September 1961. Spearheaded by national leaders Jawaharlal Nehru, Josip Broz Tito, Gamal Abdel Nasser, Sukarno, and Kwame Nkrumah, the summit formally established non-alignment as a major collective geopolitical force during the height of the Cold War.

38. (D) China
The Panchsheel Agreement, officially known as the Agreement on Trade and Intercourse between the Tibet Region of China and India, was signed in Peking on 29 April 1954. Prime Minister Jawaharlal Nehru and Premier Zhou Enlai articulated five core principles of peaceful coexistence to govern bilateral political relations between India and China.

39. (B) Winston Churchill
The Non-Aligned Movement was created by developing nations seeking strategic independence from Cold War military blocs. Its main architects included Prime Minister Jawaharlal Nehru of India, President Gamal Abdel Nasser of

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Egypt, President Josip Broz Tito of Yugoslavia, President Sukarno of Indonesia, and President Kwame Nkrumah of Ghana. British Prime Minister Winston Churchill was not affiliated.

40. (C) I, II, III, and IV
The Panchsheel Agreement, signed in April 1954, formally outlined five fundamental guiding principles for sovereign international relations: mutual respect for territorial integrity and sovereignty, mutual non-aggression, mutual non-interference in internal affairs, equality and mutual benefit, and peaceful coexistence. Consequently, all four listed statements accurately represent the core tenets of this historic document.

41. (D) Mixed Economy
The Industrial Policy Resolution of 1948 established the structural blueprint for India's economic organization by introducing a mixed economy model. This framework recognized both public and private sectors as complementary partners, reserving core strategic industries for state control while permitting private enterprise to participate under regulatory mechanisms to achieve national growth and social equity.

42. (A) Four
The Industrial Policy Resolution of 1948 structured industrial activities into four distinct categories based on ownership and state control: state monopolies like arms and atomic energy; basic key industries with exclusive state development; regulated basic industries under central control; and the remaining private sector industries open to individual capital and enterprise.

43. (B) It permitted private enterprise alongside the public sector.
The Industrial Policy Resolution of 1948 rejected complete state socialism as well as unregulated capitalism by establishing a dual framework. It assigned key infrastructure and defense sectors to state control while explicitly permitting private enterprises to operate, expand, and invest in non-reserved industrial sectors under nationwide legislative guidelines and state regulations.

44. (B) Syama Prasad Mookerjee
Dr. Syama Prasad Mookerjee served as the Minister for Industry and Supply in Prime Minister Jawaharlal Nehru's interim Cabinet. On 6 April 1948, he presented the landmark Industrial Policy Resolution of 1948 in the Constituent Assembly (Legislative), formally articulating India's economic policy framework and laying the foundation for planned industrial development.

45. (A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
The Industrial Policy Resolution of 1956 is frequently termed the "Economic Constitution of India" because it defined the long-term industrial landscape. It established public sector dominance, aligned industrial development with the socialist pattern of society adopted by Parliament in 1954, and classified industries into three schedules, making the assertion and reason both true and explanatory.

46. (C) It divided them into Schedule A, Schedule B, and Schedule C.
The Industrial Policy Resolution of 1956 categorized industrial development into three distinct schedules: Schedule A comprised seventeen basic industries under exclusive state ownership; Schedule B contained twelve industries progressively state-owned with private participation; and Schedule C included all remaining manufacturing industries left open to the initiative of private entrepreneurs.

47. (D) To make key raw materials available at uniform prices nationwide.
Introduced in 1952, the Freight Equalization Policy aimed to foster balanced industrial growth across India by subsidizing transport costs for vital raw materials like steel, cement, and coal. This policy ensured that manufacturing units could obtain these primary industrial inputs at uniform subsidized prices anywhere nationwide, regardless of their distance from production centers.

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48. (B) 17
Schedule A of the Industrial Policy Resolution of 1956 contained seventeen key industries designated for exclusive state monopoly and development. These strategic sectors included atomic energy, arms and ammunition, iron and steel, heavy electrical plant, railways, air transport, and mineral oils, ensuring that key commanding heights of the economy remained in public hands.

49. (B) The Ford Foundation
The Intensive Agricultural District Programme was launched in 1960-61 across selected districts to boost agricultural yield through modern farming packages. Commonly known as the Package Programme, it was initiated with substantial technical assistance, expert guidance, and financial support from the Ford Foundation, serving as a crucial pilot precursor to the Green Revolution.

50. (D) III, I, II, IV
The correct chronological order of agricultural initiatives begins with the Grow More Food Campaign launched during World War II in 1942. The Intensive Agricultural District Programme was established in 1960-61, followed by the High Yielding Varieties Programme introduced in 1966. Finally, the National Food Security Mission was launched much later in 2007.

51. (A) Norman Borlaug
American agronomist Norman Borlaug developed semi-dwarf, disease-resistant, high-yielding wheat varieties at the International Maize and Wheat Improvement Center in Mexico. His agricultural breakthroughs provided the scientific foundation for the Green Revolution globally, for which he was awarded the Nobel Peace Prize in 1970 for helping avert widespread famine in developing nations.

52. (C) Wheat and Rice
The initial phase of the Green Revolution in the mid-1960s focused on enhancing food grain production through semi-dwarf high-yielding seed varieties, inorganic fertilizers, and controlled irrigation. Wheat registered the most dramatic increase in yields, particularly in Punjab and Haryana, closely followed by rice, transforming India from a food-deficient importer to a self-sufficient producer.

53. (A) The Prime Minister of India
The Council of Scientific and Industrial Research (CSIR) was established in September 1942 as an autonomous premier research organization. Under its constitution, the Prime Minister of India serves as the ex-officio President of the Council, while the Union Minister of Science and Technology serves as the ex-officio Vice-President, overseeing national scientific policies.

54. (D) S. S. Bhatnagar
Sir Shanti Swaroop Bhatnagar was the founding Director-General of the Council of Scientific and Industrial Research in India. Often regarded as the father of research laboratories, his vision led to establishing a nationwide network of premier national laboratories post-independence, significantly advancing industrial research and technological self-reliance.

55. (B) P-3, Q-1, R-2, S-4
The CSIR network includes specialized national laboratories located strategically across India. The National Physical Laboratory is situated in New Delhi, the National Chemical Laboratory operates in Pune, the Central Food Technological Research Institute is located in Mysuru, and the National Environmental Engineering Research Institute functions in Nagpur, matching the paired configuration.

56. (C) To achieve self-reliance in industrial research and technology.
The primary strategic goal of setting up bodies like CSIR and national research laboratories post-independence was achieving self-reliance in science, technology, and industry. By fostering indigenous research capabilities, reducing dependence on foreign imports, and bridging raw material gaps, these institutions provided essential technological foundations required for rapid national industrialization and modernization.

57. (D) N. R. Sarkar Committee
In 1945, the Viceroy's Executive Council appointed an ad hoc committee headed by industrialist N. R. Sarkar to consider establishing higher technical institutions in India. The Sarkar Committee submitted its report in 1946, recommending the creation of at least four major technical institutes on the lines of MIT, directly leading to the Indian Institutes of Technology.

58. (A) I, II, and III
The development of the early Indian Institutes of Technology relied on international assistance. IIT Kharagpur was established first in 1951 at Hijli Detention Camp. IIT Bombay was founded in 1958 with technical cooperation from the Soviet Union. IIT Kanpur was set up in 1959 supported by nine American universities, making all three statements correct.

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59. (B) West Germany
The Indian Institute of Technology (IIT) Madras was established in 1959 as the third IIT in the country. Its establishment was made possible through extensive academic, technical, and financial collaboration signed between the Government of India and the Government of West Germany, which provided faculty training, laboratory equipment, and technical expertise.

60. (B) It put IITs under the direct control of the University Grants Commission.
The Institutes of Technology Act, 1961 declared the IITs as institutions of national importance and empowered them to award their own degrees independently. It created an IIT Council to coordinate activities. However, it granted statutory autonomy to the IITs, keeping them outside the direct jurisdiction and administrative control of the University Grants Commission.

61. (B) 1948
The Atomic Energy Commission of India was established on 10 August 1948 under the Department of Scientific Research through the Atomic Energy Act passed earlier that year. It was created to promote nuclear science research, explore atomic minerals, and harness nuclear energy for peaceful industrial and power generation applications across the country.

62. (C) Homi J. Bhabha
Dr. Homi Jehangir Bhabha was appointed as the founding Chairman of the Atomic Energy Commission of India upon its creation in August 1948. Widely regarded as the architect of India's nuclear energy program, he established the Tata Institute of Fundamental Research and spearheaded the design of India's three-stage nuclear power program.

63. (D) APSARA
APSARA was Asia's first nuclear research reactor, designed and constructed at the Atomic Energy Establishment in Trombay with nuclear fuel supply from the United Kingdom. Achieving criticality on 4 August 1956, it marked a monumental milestone in establishing indigenous atomic science research capabilities and radioisotope production in post-independence India.

64. (C) I, II, III, and IV
India's three-stage nuclear power programme was formulated by Dr. Homi J. Bhabha to leverage limited natural uranium reserves and vast thorium deposits. Stage one uses Pressurized Heavy Water Reactors with natural uranium; stage two employs Fast Breeder Reactors using plutonium; and stage three utilizes thorium-fueled breeder reactors, making all four statements accurate.

65. (B) 1962
The Indian National Committee for Space Research (INCOSPAR) was established by the Government of India under the Department of Atomic Energy in 1962. Founded through the vision of Dr. Vikram Sarabhai and Prime Minister Jawaharlal Nehru, INCOSPAR set up the Thumba equatorial station and was later restructured to become ISRO in 1969.

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66. (D) Vikram Sarabhai
Dr. Vikram Sarabhai was the pioneering visionary who recognized the practical application of space technology for socio-economic development in a developing nation. He persuaded the Indian government to form INCOSPAR in 1962 and establish the Thumba rocket launching station, earning him widespread recognition as the father of the Indian space program.

67. (A) It is located very close to the Earth's magnetic equator.
Thumba, a fishing village in Thiruvananthapuram, Kerala, was chosen as the site for the Thumba Equatorial Rocket Launching Station primarily because of its unique geomagnetic location. It lies almost directly on the Earth's magnetic equator, making it ideal for studying electrojet plasma phenomena and conducting upper atmospheric scientific research using sounding rockets.

68. (C) Nike-Apache
The Nike-Apache sounding rocket was the historic first rocket launched from Indian soil, taking off from the Thumba Equatorial Rocket Launching Station on 21 November 1963. Procured from NASA as part of international scientific cooperation, its successful launch marked the official birth and operational beginning of India's modern space research program.

69. (C) 2 October 1952
The Community Development Programme was officially launched on 2 October 1952, coinciding

with the birth anniversary of Mahatma Gandhi. Designed as a comprehensive rural reform initiative, it aimed to transform socio-economic conditions in Indian villages through multi-sectoral development in agriculture, health, education, infrastructure, and active public participation across designated development blocks.

70. (A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
The Community Development Programme launched in 1952 failed to fully achieve its intended transformative social objectives in rural India. Its heavy reliance on top-down administrative machinery led to excessive bureaucratization and inadequate community ownership, leaving rural populations passive recipients rather than active participants, which directly explains why the program fell short.

71. (B) Albert Mayer
The Etawah Pilot Project was initiated in 1948 in the Etawah district of Uttar Pradesh by American town planner Albert Mayer. Focusing on integrated rural extension work, community self-help, and improved agricultural practices, this successful local experiment provided the practical blueprint and administrative model for launching the nationwide Community Development Programme in 1952.

72. (C) The CDP was purely a non-governmental initiative fully funded by charitable trusts.
The Community Development Programme was a major state-sponsored administrative structure funded directly by the Government of India with technical and financial assistance from the Ford Foundation and the United States. It was structured into Development Blocks managed by Block Development Officers and Gram Sevaks, making the claim that it was purely a non-governmental initiative incorrect.

73. (D) The Community Development Programme
The Balwant Rai Mehta Committee was appointed by the Planning Commission in January 1957 to examine the functioning of the Community Development Programme and National Extension Service. The committee concluded that lack of local popular initiative caused administrative shortcomings, recommending democratic decentralization through a three-tier Panchayati Raj system to ensure effective rural governance.

74. (A) Nagaur, Rajasthan on 2 October 1959
The three-tier Panchayati Raj system of democratic decentralization was officially inaugurated by Prime Minister Jawaharlal Nehru on 2 October 1959 in Nagaur district, Rajasthan. Following recommendations of the Balwant Rai Mehta Committee, Rajasthan became the pioneer state to establish this local governance framework comprising Gram Panchayats, Panchayat Samitis, and Zilla Parishads.

75. (B) Rajasthan, followed by Andhra Pradesh
Following the formal acceptance of the Balwant Rai Mehta Committee recommendations on democratic decentralization, Rajasthan became the first state to launch the three-tier Panchayati Raj system on 2 October 1959. Andhra Pradesh followed shortly thereafter, inaugurating its own comprehensive Panchayati Raj institutions on 1 November 1959, establishing the sequential state rollout.

76. (B) Democratic Decentralization
The Balwant Rai Mehta Committee introduced the central concept of 'Democratic Decentralization' to empower local rural communities across India. This concept advocated devolving real decision-making power, administrative authority, and financial resources from central and state bureaucracies to elected representative bodies at the village, block, and district levels through statutory Panchayati Raj.

77. (A) To cap individual landholdings and redistribute surplus land.
Land Ceiling Acts were enacted across Indian states as a vital land reform measure post-independence. The policy sought to reduce severe concentration of agricultural landownership by fixing a statutory legal limit on the maximum land area an individual or household could hold, empowering state governments to acquire surplus land and redistribute it to landless peasants.

78. (C) 1952
The Rajasthan Land Reforms and Resumption of Jagirs Act was enacted in February 1952 to dismantle feudal land tenure systems in the newly formed state. The law enabled the state government to resume feudal jagir lands, eliminate statutory intermediaries between

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ANSWERS

1. (B) V. P. Menon
V. P. Menon served as the Secretary of the States Department and played a pivotal role alongside Sardar Vallabhbhai Patel in integrating Indian princely states. His administrative diplomacy and legal expertise facilitated critical negotiations, drafting the Instrument of Accession and Standstill Agreements that successfully merged hundreds of autonomous princely territories into the political framework of independent India.

2. (D) Defense, External Affairs, and Communications
The Instrument of Accession was a legal document executed by rulers of Indian princely states acceding to the Dominion of India. Under its initial terms, princely rulers surrendered sovereign control over three specific central subjects to the Indian government, namely defense, external affairs, and communications, while retaining administrative autonomy over their internal territorial matters.

3. (A) Junagadh
Junagadh was a princely state located in southwestern Gujarat whose Muslim ruler attempted to accede to Pakistan despite having a predominantly Hindu population. Because of geographical contiguity with India and civil opposition within the territory, Indian political and military interventions were initiated, culminating in a plebiscite in February 1948 that resulted in full accession.

4. (C) Operation Polo
Operation Polo was the military and police intervention launched by the Government of India in September 1948 to integrate the princely state of Hyderabad into the Indian Union. Following the refusal of the Nizam to accede and rising violence by Razakar paramilitaries, Indian armed forces successfully secured the region within five days.

5. (A) P-3, Q-4, R-1, S-2
The political integration of Rajasthan occurred across seven distinct chronological stages. The Matsya Union was formed on 18 March 1948, followed by the Rajasthan Union on 25 March 1948. The United State of Rajasthan was inaugurated on 18 April 1948, and Greater Rajasthan was formally established on 30 March 1949 with major princely additions.

6. (D) Jawaharlal Nehru
The United State of Rajasthan represented the third stage of Rajasthan's political integration, created when the major state of Udaipur merged with the existing Rajasthan Union. Prime Minister Jawaharlal Nehru personally inaugurated this unified entity on 18 April 1948, while Maharana Bhupal Singh of Udaipur was designated as the Rajpramukh of the new state.

7. (B) Its capital was established at Bharatpur.
The Matsya Union was established on 18 March 1948 through the integration of four northeastern princely states: Alwar, Bharatpur, Dholpur, and Karauli. While Udaybhan Singh of Dholpur became Rajpramukh and Shobharam Kumawat served as Prime Minister, the designated capital city of this union was Alwar rather than Bharatpur, making that administrative claim incorrect.

8. (C) Mount Abu and Delwara
The integration of Sirohi state into Rajasthan encountered significant long-term delays because of strategic disputes over Mount Abu and Delwara. Initially, these vital areas were transferred to Bombay State under leadership direction due to administrative arguments, leading to popular regional agitation until the States Reorganisation Act permanently integrated them into Rajasthan in 1956.

9. (D) Mewar
Greater Rajasthan was inaugurated on 30 March 1949 through the integration of four prominent princely states: Jaipur, Jodhpur, Bikaner, and Jaisalmer into the existing United State of Rajasthan. Mewar had already merged during the third stage of integration on 18 April 1948 and was thus not among the four newly merged entities.

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refugees, establishing a dedicated ministry, passing the Evacuee Property Act, and offering vocational training and loans. However, these rehabilitation efforts placed unprecedented fiscal strain on the young nation's exchequer, rendering the fourth statement incorrect while the first three remain factually accurate.

89. (D) To promote fraternity and national unity
Unlike federal nations like the United States that provide dual citizenship, the Constitution of India establishes single citizenship for all individuals across every state and territory. This constitutional feature was intentionally embodied to eliminate narrow parochial loyalties, ensure uniform fundamental rights across borders, and cultivate a shared national identity and spirit of fraternity.

90. (A) The Union is indestructible and states cannot secede.
Dr. B. R. Ambedkar explained in the Constituent Assembly that describing India as a "Union of States" in Article 1 signified two structural truths: the Indian federation was not the result of an agreement among sovereign states, and no state possesses the legal right to secede, rendering the Indian Union permanently indestructible.

91. (B) They are statutory advisory bodies for regional cooperation.
Zonal Councils were established under Section 15 of the States Reorganisation Act, 1956, dividing the country into five administrative zones: Northern, Southern, Eastern, Western, and Central. They are statutory advisory bodies, chaired by the Union Home Minister, designed to promote inter-state cooperation, resolve border disputes, and discuss shared economic and social plans.

92. (B) P-2, Q-3, R-1, S-4
Single Citizenship fosters national integration over regional loyalties. Emergency Provisions empower the central government to override state autonomy during national crises. The Concurrent List allows uniform national legislation on shared subjects while maintaining regional flexibility. All India Services provide a joint administrative framework serving both central and state governments across India.

93. (C) October 1951 to February 1952
The inaugural general elections of independent India were conducted across a extended four-month timeframe between 25 October 1951 and 21 February 1952. Organizing polling for over 173 million newly enfranchised eligible voters across diverse geographical terrains required unprecedented administrative coordination, marking a monumental and highly successful milestone in global democratic history.

94. (A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
Introducing universal adult franchise in 1951 was considered a radical democratic experiment because nearly 85 percent of the electorate was illiterate and impoverished. Skeptical critics worldwide doubted whether an uneducated population could meaningfully participate in voting, which directly explains why implementing adult suffrage was viewed as a bold gamble that ultimately succeeded.

95. (D) Symbol-marked ballot boxes for each candidate
To accommodate widespread illiteracy during the first general elections, the Election Commission introduced a symbol-marked ballot box system. Each contesting candidate was assigned a unique political symbol printed on separate ballot boxes inside voting compartments, enabling illiterate voters to drop their unmarked ballot papers directly into the box of their preferred candidate.

96. (C) Communist Party of India
In the inaugural general elections of 1951-52, the Indian National Congress won a massive victory, securing 364 out of 489 seats. The Communist Party of India emerged as the largest single opposition party in the Lok Sabha by winning 16 seats, establishing itself as the principal organized opposition voice in Parliament.

97. (B) The Temples of Modern India
While dedicating the Bhakra Nangal Dam in 1954, Prime Minister Jawaharlal Nehru famously referred to large multipurpose river valley projects, scientific institutions, and steel plants as "The Temples of Modern India." He used this metaphor to highlight how public infrastructure drives industrial progress, economic self-reliance, and national integration in post-independence India.

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(D) Ochre Coloured Pottery and copper artifacts

10. The archaeological site of Gilund, an important regional centre of the Ahar culture, is situated in which district of Rajasthan?
(A) Rajsamand
(B) Udaipur
(C) Chittorgarh
(D) Bhilwara

11. What is the literal meaning of the term Kalibanga?
(A) City of the Dead
(B) Black Bangles
(C) Mound of Copper
(D) Fort of Ashes

12. Consider the following statements regarding the Ahar culture:
I. It is characterized by the presence of distinctive Black-and-Red ware pottery.
II. Copper smelting furnaces have been extensively found at the site.
III. Houses were primarily built using stone foundations and mud walls rather than baked bricks.
IV. It represents a mature urban phase directly controlled by the Harappan empire.
Which of the above statements is/are incorrect?
(A) I and II only
(B) IV only
(C) III and IV only
(D) I, II and III only

13. Which of the following statements is correct regarding the site of Bairath?
(A) It yielded a circular Mauryan Buddhist stupa.
(B) It supplied copper to Indus Valley settlements.
(C) It showed early agricultural iron plow usage.
(D) It served mainly as a Paleolithic rock shelter.

14. The ancient site of Noh, known for its Painted Grey Ware (PGW) and the monumental Yaksha (Jakha Baba) statue, is located in:
(A) Jaipur
(B) Alwar
(C) Bharatpur
(D) Dholpur

15. Consider the following prehistoric and proto-historic cultural phases of Rajasthan:
1. Iron Age
2. Chalcolithic Period
3. Paleolithic Period
4. Mesolithic Period
Which of the following represents the correct chronological order from earliest to latest?
(A) 3, 4, 2, 1
(B) 3, 2, 4, 1
(C) 4, 3, 2, 1
(D) 3, 4, 1, 2

16. The extensive excavations at the chalcolithic site of Balathal were carried out under the primary direction of:
(A) B. B. Lal
(B) S. R. Rao
(C) V. N. Misra
(D) H. D. Sankalia

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17. The discovery of a row of seven fire altars at Kalibanga suggests evidence of:
(A) Industrial metallurgical smelting workshops
(B) Ritualistic or sacrificial fire practices
(C) Mass cremation grounds for urban residents
(D) Community kitchens for agricultural workers

18. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The ancient site of Ahar was locally known as Tambavati in ancient times.
Reason (R): Excavations at Ahar have revealed numerous copper tools, axes, and evidence of local copper smelting activities.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

19. The archaeological site of Jodhpura, significant for its evidence of iron smelting furnaces and Painted Grey Ware, is situated in which region?
(A) Kotputli-Behror region
(B) Jodhpur district region
(C) Nagaur district region
(D) Bikaner district region

20. Identify the incorrect pair of archaeological site and its principal excavator:
(A) Kalibanga - Amalananda Ghosh
(B) Ahar - H. D. Sankalia
(C) Ganeshwar - B. B. Lal
(D) Bairath - Daya Ram Sahni

CHAPTER 08
Ancient Civilizations of Rajasthan

1. The archaeological site of Kalibanga was first discovered and identified by which of the following archaeologists?
(A) B. B. Lal
(B) Amalananda Ghosh
(C) H. D. Sankalia
(D) R. C. Agrawal

2. Consider the following statements regarding Kalibanga:
I. It provides evidence of both Pre-Harappan and Harappan cultural phases.
II. A unique ploughed field was discovered outside the settlement walls.
III. The domestic houses were predominantly constructed using baked bricks.
Which of the above statements is/are correct?
(A) II and III only
(B) I and III only
(C) I, II and III
(D) I and II only

3. The ancient site of Ahar, known for its chalcolithic culture, is located on the banks of which river?
(A) Ayad
(B) Luni
(C) Banas
(D) Chambal

4. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Ganeshwar site is considered a primary supplier of copper objects to the Harappan civilization.
Reason (R): Ganeshwar is located near the rich Khetri copper deposits along the Kantli river valley.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

5. The earliest archaeological evidence of leprosy in the Indian subcontinent was discovered in a skeleton found at which of the following sites?
(A) Balathal
(B) Kalibanga
(C) Ahar
(D) Bairath

6. Match List I with List II regarding archaeological sites and their associated rivers:
List I: (Archaeological Site)
P. Kalibanga
Q. Ahar
R. Ganeshwar
S. Jodhpura
List II: (Associated River)
1. Sabi
2. Kantli
3. Ayad
4. Ghaggar
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-1, R-2, S-3

7. The Bhabru Rock Edict, which confirms Emperor Ashoka's faith in Buddhism, was discovered at Bairath by whom?
(A) Alexander Cunningham
(B) Captain Burt
(C) Daya Ram Sahni
(D) John Marshall

8. Which of the following sites is NOT considered a Chalcolithic settlement in Rajasthan?
(A) Ahar
(B) Balathal
(C) Bagor
(D) Gilund

9. The term Ganeshwar-Jodhpura complex is primarily associated with which type of ancient material culture?
(A) Northern Black Polished Ware and iron tools
(B) Painted Grey Ware and terracotta figurines
(C) Megalithic burials and black-and-red ware

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52. Consider the following statements regarding Bairath:
I. It is situated on the banks of the Banganga river.
II. Excavations were primarily carried out by Daya Ram Sahni.
III. It lacks any evidence of Painted Grey Ware (PGW).
IV. The site was historically a part of the Matsya Mahajanapada.
Which of the above statements is/are correct?
(A) II, III and IV only
(B) I and III only
(C) I, II and IV only
(D) I, II, III and IV

53. The burial practice observed in the Ahar culture generally involved burying the dead:
(A) Head towards the north with pots and ornaments
(B) In a flexed sitting posture facing towards the west
(C) After complete cremation, storing ashes in large urns
(D) Without any grave goods to signify complete renunciation

54. The extensive presence of copper fish hooks discovered at the Ganeshwar site indicates that:
(A) The local inhabitants worshipped aquatic life as a primary religious deity.
(B) Fish hooks were manufactured exclusively as currency for Harappan trade network.
(C) The settlement was originally situated on the coastline of the Arabian Sea.
(D) The Kantli river had sufficient perennial water to support abundant fish.

55. Which of the following archaeological sites is NOT considered a part of the broader Banas (Ahar) Chalcolithic Culture?
(A) Balathal
(B) Noh
(C) Gilund
(D) Ojhiyana

56. Match List I with List II regarding pottery and culture types and their associated sites:
List I: (Pottery/Culture Type)
P. Pre-Harappan pottery with six fabrics
Q. Black-and-Red Ware
R. Ochre Coloured Pottery (OCP)
S. Northern Black Polished Ware (NBPW)
List II: (Associated Site)
1. Ahar
2. Ganeshwar
3. Kalibanga
4. Bairath
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-1, R-2, S-3

57. Which of the following features is a prominent characteristic of the town planning at Kalibanga?
(A) A completely circular settlement layout surrounded by deep protective moats
(B) Houses built exclusively on elevated wooden platforms to prevent flooding
(C) The total absence of any fortification walls or defensive structures
(D) A grid pattern with streets intersecting at right angles

58. The evidence of iron metallurgy in Balathal is associated with which phase of its occupation?
(A) The Early Historic phase (around 300 BCE)
(B) The early Chalcolithic occupational phase
(C) The early Pre-Harappan occupational phase
(D) The late Paleolithic hunter-gatherer phase

59. The ancient site of Jodhpura, heavily associated with the PGW culture, is politically located in present-day:
(A) Jodhpur district
(B) Jaipur Rural / Kotputli-Behror district
(C) Udaipur district
(D) Sikar district

60. Select the correct chronological sequence of the major pottery cultures as evidenced in ancient Rajasthan:
(A) NBPW → PGW → BRW → OCP
(B) OCP → BRW → PGW → NBPW
(C) BRW → OCP → NBPW → PGW
(D) PGW → NBPW → OCP → BRW

61. Alongside a few copper tools, the chalcolithic site of Gilund is particularly noted for its prolific industry of:
(A) Microlithic stone tools and blades
(B) Diverse iron weapons and armor
(C) Intricate gold ornaments and beads
(D) Decorative glass bangles and rings

62. Consider the following statements regarding the site of Noh:
I. It has yielded evidence of five distinct cultural periods.

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21. Which of the following artifacts is uniquely characteristic of the Ganeshwar site?
(A) Copper micro-arrowheads and fish hooks
(B) Imported Mesopotamian cylindrical seals
(C) Giant monumental Yaksha stone statues
(D) Intricate wooden drainage pipe systems

22. Consider the following statements regarding the site of Balathal:
I. It features a massive 11-room fortified stone enclosure.
II. A piece of woven cloth was discovered here, proving knowledge of textiles.
III. It provides the oldest evidence of leprosy in the subcontinent.
Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

23. Match List I with List II regarding archaeological sites and their districts:
List I: (Archaeological Site)
P. Noh
Q. Gilund
R. Balathal
S. Bairath
List II: (District)
1. Rajsamand
2. Udaipur
3. Kotputli-Behror / Jaipur Rural
4. Bharatpur
(A) P-1, Q-4, R-3, S-2
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

24. Which distinct type of pottery is predominantly found in the later periods of Bairath, indicating its integration with the Gangetic valley urbanisation?
(A) Ochre Coloured Pottery (OCP)
(B) Black-and-Red Ware (BRW)
(C) Northern Black Polished Ware (NBPW)
(D) Malwa Ware

25. The earliest known archaeological evidence of an earthquake in the Indian subcontinent has been recorded at:
(A) Ahar
(B) Balathal
(C) Dholavira
(D) Kalibanga

26. Which of the following differentiates the chalcolithic site of Gilund from the primary site of Ahar?
(A) Gilund shows abundant use of burnt bricks in its structures.
(B) Gilund completely lacks any discovered copper artifacts or tools.
(C) Gilund belongs entirely to the Iron Age phase rather than Chalcolithic.
(D) Gilund developed as a major urban center of the Harappan empire.

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27. The discovery of multi-hearths (chulhas) in single large houses at Ahar most likely indicates:
(A) Commercial bakeries
(B) A large joint family system or community cooking
(C) Copper smelting workshops within domestic spaces
(D) Religious fire worship strictly by priests

28. Which of the following is the correct chronological sequence of periods from earliest to latest based on the archaeological findings in Rajasthan?
(A) Paleolithic, Chalcolithic, Mesolithic, Iron Age
(B) Mesolithic, Paleolithic, Chalcolithic, Iron Age
(C) Paleolithic, Mesolithic, Chalcolithic, Iron Age
(D) Chalcolithic, Paleolithic, Mesolithic, Iron Age

29. The life-size Yaksha (Jakha Baba) stone sculpture, marking the continuation of art into the historical period, was excavated from:
(A) Noh
(B) Jodhpura
(C) Bairath
(D) Gilund

30. Which of the following is NOT a feature associated with the ancient site of Bairath?
(A) Remains of a circular Buddhist stupa
(B) Discovery of 36 silver coins, including punch-marked and Indo-Greek coins
(C) Evidence of a pre-Harappan ploughed field
(D) The discovery of Emperor Ashoka's Bhabru Edict

31. The unique drainage system found at Kalibanga was primarily constructed using:
(A) High-quality sun-dried or baked bricks
(B) Flat dressed stone slabs and masonry

(C) Interlocking terracotta drain pipes
(D) Hollowed-out wooden tree trunks

32. Consider the following statements regarding the Ganeshwar culture:
I. It is recognized as the earliest copper-using culture in Rajasthan.
II. It supplied substantial quantities of copper to Kalibanga and other Harappan sites.
III. Microlithic stone tools were completely absent at this site.
IV. The site is characterized by Ochre Coloured Pottery (OCP).
Which of the above statements is/are correct?
(A) I, III and IV only
(B) II and III only
(C) I, II and IV only
(D) I, II, III and IV

33. The prominent terracotta bull figures discovered at Ahar, reflecting their religious or cultural beliefs, are popularly referred to by archaeologists as:
(A) Harappan Bulls
(B) Banasian Bulls
(C) Mewari Bulls
(D) Tambavati Bulls

34. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The decline of the Kalibanga settlement is largely attributed to the drying up of the Saraswati-Ghaggar river system.
Reason (R): The survival of urban Harappan centers in Rajasthan depended heavily on perennial river systems for agriculture and trade.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

35. At which of the following sites was a piece of woven cotton cloth discovered, providing crucial evidence of textile manufacturing in ancient Rajasthan?
(A) Balathal
(B) Ganeshwar
(C) Gilund
(D) Noh

36. Among the 36 coins discovered in a cloth tied inside a clay pot at Bairath, how many were identified as ancient punch-marked coins?
(A) 28
(B) 16
(C) 8
(D) 12

37. Which of the following sites yielded significant evidence of iron smelting furnaces, suggesting it was an important center for iron metallurgy during the Painted Grey Ware phase?
(A) Jodhpura
(B) Ganeshwar
(C) Kalibanga
(D) Ahar

38. Match List I with List II regarding key archaeological findings and their associated sites:
List I: (Archaeological Finding)
P. Wooden Drainage System
Q. Earliest evidence of Leprosy
R. Banasian Terracotta Bull
S. Ashokan Rock Edict
List II: (Associated Site)
1. Balathal
2. Ahar
3. Bairath
4. Kalibanga
(A) P-1, Q-4, R-3, S-2
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-1, R-2, S-3

39. The archaeological excavations at Gilund were initially led by which eminent archaeologist in 1959-60?
(A) V. N. Misra
(B) B. B. Lal
(C) R. C. Agrawal
(D) Amalananda Ghosh

40. The site of Noh has provided a continuous cultural sequence comprising how many distinct phases, ranging from the OCP period to the Sunga-Kushan period?
(A) Three
(B) Four
(C) Five
(D) Seven

41. The burial practices observed at Kalibanga included which of the following distinct types?
(A) Extended inhumation practices inside

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rectangular pit structures
(B) Pot burials accompanied by grave goods in circular pits
(C) Exclusive practice of ritual cremation with urn burials
(D) Extended inhumation, pot burials, and trench burials

42. Consider the following statements regarding the site of Jodhpura:
I. It is situated on the banks of the Sabi river.
II. It was excavated by R. C. Agrawal and Vijay Kumar.
III. It reveals a cultural sequence from the OCP phase to the Sunga-Kushan period.
Which of the above statements is/are correct?
(A) I, II and III
(B) I and II only
(C) II and III only
(D) I and III only

43. Consider the following ancient archaeological sites in Rajasthan:
1. Balathal
2. Kalibanga
3. Bairath
4. Ahar
Which of the following is the correct chronological sequence of these sites based on the year of their first major modern excavation/discovery, from earliest to latest?
(A) 3, 2, 4, 1
(B) 2, 3, 4, 1
(C) 3, 4, 2, 1
(D) 2, 4, 3, 1

44. A distinctive architectural feature of the houses built at Ahar was the use of:
(A) Standardized baked bricks typical of the Harappan sites
(B) Schist stone blocks for foundations with mud walls
(C) Massive rock-cut cave dwellings
(D) Wooden pillars supporting iron roofs

45. Due to the antiquity and abundance of its copper artifacts, which site is frequently referred to as the "Mother of Copper Age Cultures" in India?
(A) Ganeshwar
(B) Ahar
(C) Kalibanga
(D) Balathal

46. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Bairath was a significant center of Buddhist culture during the Mauryan period.
Reason (R): Excavations at the Bijak-ki-Pahari in Bairath have uncovered the remains of a circular Buddhist temple and Ashokan inscriptions.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

47. Excavations at Balathal have revealed a two-fold cultural sequence comprising which of the following periods?
(A) Paleolithic and Mesolithic
(B) Neolithic and Harappan
(C) Pre-Harappan and Mature Harappan
(D) Chalcolithic and Early Historic

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48. The ancient site of Noh, located in the Bharatpur district, lies close to the banks of which river?
(A) Banganga
(B) Luni
(C) Ruparel
(D) Banas

49. The term "Ganeshwar-Jodhpura complex" was coined by archaeologists primarily due to the widespread similarity across these sites of which material?
(A) Iron arrowheads
(B) Ochre Coloured Pottery (OCP)
(C) Northern Black Polished Ware
(D) Baked brick structures

50. Identify the incorrect pair of an ancient site and its historical/alternative name:
(A) Ahar - Aghatpur
(B) Bairath - Viratanagar
(C) Ahar - Dhoolkot
(D) Kalibanga - Tambavati

51. A distinctive cylindrical seal, strongly indicating trade relations with the Mesopotamian civilization, was discovered at which site in Rajasthan?
(A) Kalibanga
(B) Ahar
(C) Ganeshwar
(D) Balathal

98. (D) Coordinating and funding higher education
The University Grants Commission was inaugurated in December 1953 by Education Minister Maulana Abul Kalam Azad and formally established as a statutory body in 1956. It reflects the core Nehruvian emphasis on strengthening higher education by determining and maintaining uniform academic standards, coordinating university instruction, and providing central funding nationwide.

99. (A) I, II, and III
The early post-independence era under Jawaharlal Nehru was fundamentally defined by three interconnected pillars of nation-building: democratic institution-building through universal franchise and constitutional governance; planned economic development via Five-Year Plans and public industrialization; and a non-aligned foreign policy fostering sovereign international autonomy, making all three listed elements completely accurate reflections.

100. (C) I, II, IV, III
The chronological sequence of these landmark post-independence institution-building events begins with the establishment of the Planning Commission in March 1950. The First General Elections were completed in February 1952. The States Reorganisation Act was enacted in August 1956, and Panchayati Raj was officially inaugurated in Nagaur, Rajasthan on 2 October 1959.

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II. Painted Grey Ware (PGW) is completely absent at this site.
III. Enormous quantities of iron artifacts, including spearheads and arrowheads, were found here.

Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

63. The discovery of the bones of which animal at Kalibanga provides significant insight into Harappan transport and animal husbandry in Rajasthan?
(A) Horse
(B) Elephant
(C) Tiger
(D) Camel

64. Consider the following statements regarding the economic life of the Ahar culture:
I. Their economy was heavily based on animal husbandry and agriculture.
II. Copper smelting was a major local industry.
III. They minted standardized silver coins for trade.
IV. Rice was one of the grains cultivated by them.

Which of the above statements is/are correct?
(A) I, II and III only
(B) II, III and IV only
(C) I, II and IV only
(D) I, III and IV only

65. Scientific dating (Carbon-14) places the earliest phase of the copper-yielding Ganeshwar culture approximately around:
(A) 1500 BCE
(B) 2800 BCE
(C) 1000 BCE
(D) 500 CE

66. The massive 11-room fortified stone structure found at Balathal is believed by archaeologists to have served primarily as:
(A) A royal administrative palace constructed for ancient Mauryan kings
(B) A giant central granary designed for storing Harappan trade goods
(C) A monumental public amphitheatre used for civic gatherings and events
(D) A residential complex for the local elite or a defensive citadel

67. The severe destruction of the Buddhist stupa and monasteries at Bairath is historically attributed to the invasion of:
(A) The Huna ruler Mihirakula
(B) Alexander the Great
(C) The Kushan emperor Kanishka
(D) Mahmud of Ghazni

68. The pre-Harappan phase at Kalibanga is distinguished from the mature Harappan phase primarily by:
(A) The complete absence of decorated pottery across all residential sectors
(B) The extensive use of iron tools throughout the pre-Harappan settlement
(C) Distinct house alignments and early pottery types (Fabric A-F)
(D) The exclusive use of standardized baked bricks in structural walls

69. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Unlike most chalcolithic sites in India, microliths (tiny stone tools) are conspicuously rare or absent at the main Ahar site.
Reason (R): The inhabitants of Ahar had abundant access to local copper ores and relied heavily on copper tools instead of stone.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

70. Significant evidence of the mass production of iron arrowheads, spearheads, and nails belonging to the PGW phase was excavated at:
(A) Ahar
(B) Kalibanga
(C) Ganeshwar
(D) Jodhpura

71. The distinctive pattern of the ploughed field discovered at Kalibanga features a grid of furrows intersecting at right angles, which suggests:
(A) A complex network of artificial irrigation canals
(B) Simultaneous cultivation of two different crops
(C) Preparation of agricultural land for royal fire rituals

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(D) Advanced soil aeration techniques using wooden plows

72. Consider the following statements regarding Gilund:
I. It is situated on the plains of the Banas river.
II. It is widely considered a regional center of the Ahar Chalcolithic culture.
III. Structural remains here show the prolific use of burnt bricks.
IV. It was initially excavated by Amalananda Ghosh.
Which of the above statements is/are incorrect?
(A) I and II only
(B) III only
(C) IV only
(D) II and IV only

73. The site of Noh, famous for its unbroken cultural sequence from OCP to Kushan periods, is located in which region?
(A) Mewar region (Udaipur-Chittorgarh)
(B) Marwar region (Jodhpur-Pali)
(C) Hadoti region (Kota-Bundi)
(D) Matsya region (Alwar-Bharatpur)

74. Consider the following statements regarding Balathal:
I. A prominent terracotta figure of a bull was discovered here.
II. It lacks any evidence of structural fortifications.
III. It provides clear evidence of a transition from the Chalcolithic to the Early Historic period.
Which of the above statements is/are correct?
(A) I and III only
(B) I and II only
(C) II and III only
(D) I, II and III

75. Which of the following materials was entirely ABSENT in the artifact assemblage of the Ganeshwar culture?
(A) Copper arrowheads
(B) Iron plows
(C) Microlithic stone tools
(D) Ochre Coloured Pottery

76. The archaeological excavations at Bairath focused primarily on three hills. Which of the following was NOT one of them?
(A) Bijak ki Pahari
(B) Dhoolkot ki Pahari
(C) Bheem ki Doongri
(D) Mahadevji ki Doongri

77. The large mound at Ahar, which covers the ancient chalcolithic settlement, is locally known by the residents as:
(A) Dhoolkot
(B) Mahasatiyan
(C) Rairh
(D) Naliasar

78. Between 1961 and 1969, extensive and systematic excavations at Kalibanga were carried out under the joint direction of:
(A) V. N. Misra and H. D. Sankalia
(B) R. C. Agrawal and Vijay Kumar
(C) B. B. Lal and B. K. Thapar
(D) Daya Ram Sahni and N. R. Banerjee

79. Match List I with List II regarding material culture and their dominant associated sites:
List I: (Key Material Culture)
P. Highest purity copper tools (99%)
Q. Five cultural phases ending in Kushan
R. Earliest known ploughed field
S. Woven cotton cloth piece
List II: (Dominant Associated Site)
1. Balathal
2. Noh
3. Ganeshwar
4. Kalibanga
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-2, R-4, S-1

80. The discovery of numerous copper fish hooks at Ganeshwar provides strong applied evidence that during the 3rd millennium BCE:
(A) Severe regional droughts frequently caused complete river desiccation and famine.
(B) Local inhabitants primarily processed dried fish for long-distance Mesopotamian trade.
(C) The Kantli river was perennial and supported rich aquatic life.
(D) Agricultural practice was entirely unknown to the local Ganeshwar population.

81. Evidence of an ancient medical procedure known as trepanation (drilling holes in the skull, possibly to treat hydrocephaly) was discovered in a child's skull at:
(A) Balathal

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(B) Kalibanga
(C) Bairath
(D) Ahar

82. Which of the following best describes the core copper tool assemblage found at Ahar?
(A) Large bronze cannons and heavy armor
(B) Exclusively ornamental copper crowns
(C) Intricate copper coins of the Mauryan kings
(D) Flat axes, rings, bangles, and wire

83. The presence of microliths alongside highly refined copper tools at Ganeshwar suggests that:
(A) Transition from hunting-gathering to advanced metallurgy
(B) Simultaneous occupation by two distinct hostile civilizations
(C) Inability to manufacture effective copper hunting implements
(D) Exclusive use of copper for ornamental objects and trade goods

84. Consider the following statements regarding the minor archaeological sites of Rajasthan:
I. Noh is known for its Painted Grey Ware and the Yaksha statue.
II. Jodhpura provides evidence of ancient iron smelting on the Sabi river.
III. Gilund represents a regional centre of the chalcolithic Ahar culture.
IV. Sunari is famous for its early Harappan seals.
Which of the above statements is/are correct?
(A) I, II and IV only
(B) II, III and IV only
(C) I, II and III only
(D) I, III and IV only

85. Evidence of extensive storage practices at Gilund is highlighted by the discovery of:
(A) Circular mud-brick storage pits lined with lime
(B) Massive underground rock-cut silos for grain storage
(C) Subterranean iron granaries with reinforced walls
(D) Sealed wooden treasure chests stored in citadel rooms

86. Which of the following features is conspicuously ABSENT at the Kalibanga site, aligning it with general Harappan characteristics?
(A) Massive perimeter fortification walls around urban sectors
(B) Construction using fired or sun-dried mud bricks
(C) Direct physical evidence of systematic agricultural fields
(D) Temple structures or monumental religious buildings

87. Archaeologists distinguish Ahar as a 'rural' chalcolithic culture compared to the 'urban' Kalibanga primarily because Ahar:
(A) Lacked any technical knowledge of copper or bronze metallurgy
(B) Lacked structured town planning, grid streets, and drains
(C) Relied entirely on wild hunting without domesticating any animals
(D) Pre-dated the earliest Kalibanga settlements by thousands of years

88. The 28 Indo-Greek silver coins discovered in the Bairath hoard predominantly belong to which prominent Indo-Greek king?
(A) Demetrius
(B) Eucratides
(C) Menander
(D) Apollodotus

89. Select the correct order of the following ancient archaeological sites arranged geographically from North to South in Rajasthan:
(A) Kalibanga → Ganeshwar → Bairath → Ahar
(B) Kalibanga → Bairath → Ganeshwar → Ahar
(C) Ganeshwar → Kalibanga → Ahar → Bairath
(D) Ahar → Bairath → Ganeshwar → Kalibanga

90. The roofs of the residential houses at Kalibanga were typically constructed using:
(A) Mud plastered over wooden rafters and reeds
(B) Terracotta tiles imported from Mesopotamia
(C) Interlocking stone slabs
(D) Thick sheets of beaten copper

91. The exceptionally high purity of copper (up to 99%) found in the artifacts of Ganeshwar indicates:
(A) Application of advanced electroplating and refining techniques
(B) Absence of tin alloying and extraction from pure local ores
(C) Direct import of refined copper ingots from the Roman Empire
(D) Production of purely ceremonial tools that were never used

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played a key role in supplying metal goods to contemporary settlements throughout the Harappan network during the third millennium BCE.

10. (A) Rajsamand
Gilund is a major archaeological site representing the regional expansion of the Chalcolithic Ahar culture. Geographically, it is located in the Rajsamand district of Rajasthan along the fertile plains of the Banas River. Systematically excavated by archaeologists, the site provides crucial evidence regarding ancient structural architecture, burnt brick usage, storage facilities, and ceramic production traditions within the wider Banas basin.

11. (B) Black Bangles
The name Kalibanga is derived from local Rajasthani words, where "Kali" translates to black and "Banga" means bangles. This name was given due to the dense surface scattering of black terracotta bangles found across the mounds during initial explorations. The site remains one of the most significant urban centers of the Indus Valley Civilization.

12. (B) IV only
The Ahar culture was an independent regional Chalcolithic culture characterized by Black-and-Red ware pottery, extensive local copper smelting, and stone-and-mud architecture. It was a rural agrarian society rather than a mature urban phase directly controlled by the Harappan empire. Consequently, the claim of direct urban Harappan imperial control is incorrect, making that specific statement the only invalid assertion among those listed.

13. (A) It yielded a circular Mauryan Buddhist stupa.
Bairath, historically known as Viratanagar, is a renowned ancient site in Rajasthan. Excavations at Bijak-ki-Pahari within Bairath revealed the structural remains of a unique circular Mauryan Buddhist stupa and shrine built of brick and wood, along with Ashokan rock edicts. This establishes the site as an exceptionally important center of early Mauryan Buddhist architectural and religious heritage in northern India.

14. (C) Bharatpur
Noh is a prominent multi-period archaeological site situated in the Bharatpur district of Rajasthan. The site is famous for providing a continuous sequence of ancient cultures, featuring Ochre Coloured Pottery, Painted Grey Ware, and Northern Black Polished Ware. Additionally, it yielded a monumental stone Yaksha statue, locally known as Jakha Baba, belonging to the post-Mauryan Sunga-Kushan artistic and religious traditions.

15. (A) 3, 4, 2, 1
Human cultural evolution follows a precise chronological progression based on technological development. The Paleolithic Period represents the earliest stone age phase, followed by the Mesolithic Period characterized by microliths. Subsequently, the Chalcolithic Period introduced early copper-stone technology prior to the widespread advent of iron metallurgy during the Iron Age. Thus, the correct sequence from earliest to latest is Paleolithic, Mesolithic, Chalcolithic, and Iron Age.

16. (C) V. N. Misra
The Chalcolithic site of Balathal, located near Udaipur, underwent major systematic excavations during the 1990s under the primary direction of archaeologist V. N. Misra from the Deccan College, Pune. These excavations exposed a fortified enclosure, structural complexes, copper tools, and human skeletal remains, significantly expanding modern historical understanding of the regional Banas or Ahar culture across southern Rajasthan.

17. (B) Ritualistic or sacrificial fire practices
Excavations at Kalibanga uncovered a raised clay platform in the citadel area featuring a distinct row of seven rectangular fire altars containing charcoal, ashes, and terracotta cakes. Alongside these altars were sacrificial pits containing animal bones. This architectural arrangement strongly indicates that the inhabitants performed public or private community fire rituals, sacrifices, and ceremonial purification rites during the mature Harappan period.

18. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Ahar was historically referred to as Tambavati, meaning the city of copper, in ancient texts and local traditions. Archaeological excavations confirmed this designation by uncovering substantial evidence of local copper technology, including smelting furnaces, slag heaps, axes, and

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ANSWERS

1. (B) Amalananda Ghosh
Kalibanga is an important Indus Valley Civilization site located along the Ghaggar river in the Hanumangarh district of Rajasthan. The site was first identified and discovered by archaeologist Amalananda Ghosh in 1952. Subsequent detailed excavations were conducted later during the 1960s by B. B. Lal and B. K. Thapar, uncovering significant pre-Harappan and mature Harappan cultural phases.

2. (D) I and II only
Kalibanga presents clear evidence of both pre-Harappan and mature Harappan settlement phases, demonstrating distinct cultural continuity. Outside its fortified walls, archaeologists discovered a unique pre-Harappan ploughed field showing grid furrows. However, domestic dwellings were mainly built using sun-dried mud bricks rather than baked bricks, making the third statement incorrect while confirming the validity of the first two statements.

3. (A) Ayad
Ahar is a prominent Chalcolithic site located in the Udaipur district of Rajasthan. It flourished along the banks of the Ayad River, which is also locally known as the Berach River, a tributary of the Banas. The settlement served as the core center for the Ahar culture, characterized by distinctive black-and-red pottery and extensive local copper metallurgical practices.

4. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Ganeshwar functioned as a crucial primary supplier of raw copper objects to various Harappan urban centers. This economic role was directly facilitated by its geographic location in the Kantli river valley, situated adjacent to the rich copper ore deposits of the Khetri belt. Hence, both the assertion and its supporting geographical reasoning are accurate and logically linked.

5. (A) Balathal
Balathal is an important Chalcolithic site situated in the Udaipur district of Rajasthan. Anthropological examinations of a human skeleton excavated from this site revealed the earliest documented bioarchaeological evidence of leprosy in South Asia, dating back to around 2000 BCE. This crucial discovery provides valuable insights into prehistoric pathology, human health conditions, and ancient disease prevalence across the Indian subcontinent.

6. (A) P-4, Q-3, R-2, S-1
Archaeological sites in Rajasthan developed along major river systems that provided crucial resources. Kalibanga is situated along the ancient bed of the Ghaggar river. Ahar flourished on the banks of the Ayad river near Udaipur. Ganeshwar developed along the Kantli river valley in Sikar, whereas Jodhpura is located along the Sabi river in the northern part of Rajasthan.

7. (B) Captain Burt
The Bhabru Rock Edict is a historic Ashokan inscription discovered at Bairath near Jaipur in 1837 by Captain Burt. This inscription is of vital historical significance because it explicitly records Emperor Ashoka's deep personal faith in the Buddhist Trinity, comprising the Buddha, Dhamma, and Sangha, thereby firmly confirming his royal patronization and adoption of Buddhist beliefs.

8. (C) Bagor
Bagor, situated on the Kothari River in Bhilwara district, is primarily celebrated as a premier Mesolithic site, yielding extensive evidence of early microlithic stone tools and livestock domestication. In contrast, sites like Ahar, Balathal, and Gilund are major Chalcolithic settlements associated with the Banas cultural complex, characterized by copper technology and agricultural settlements rather than purely Mesolithic hunting-gathering traditions.

9. (D) Ochre Coloured Pottery and copper artifacts
The Ganeshwar-Jodhpura complex represents a distinct protohistoric cultural horizon in northeastern Rajasthan. It is primarily characterized by Ochre Coloured Pottery alongside an extraordinarily high concentration of pure copper artifacts, including arrowheads, chisels, and axes. This archaeological complex

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92. The chalcolithic settlement of Balathal is located near which modern town in the Udaipur district?
(A) Gogunda
(B) Vallabhnagar
(C) Kherwara
(D) Salumbar

93. The Painted Grey Ware (PGW) culture in Rajasthan, as seen in Noh and Jodhpura, is generally associated chronologically with:
(A) The Iron Age and early Vedic period
(B) The early Paleolithic hunter-gatherer society
(C) The mature Harappan urban bronze age phase
(D) The late medieval Rajput dynastic period

94. Consider the following key archaeological events and findings in Rajasthan:
1. Widespread use of Iron tools (PGW phase)
2. Use of pure Copper tools with microliths (OCP phase)
3. Specialized Bronze metallurgy and town planning (Harappan phase)
4. Exclusive use of chipped Stone tools (Paleolithic phase)

Which of the following represents the correct logical sequence of these developments in technological evolution?
(A) 4, 2, 3, 1
(B) 4, 3, 2, 1
(C) 2, 4, 3, 1
(D) 4, 2, 1, 3

95. The Swastika and Triratna symbols, prominent in ancient Indian iconography, were found painted on artifacts excavated from:
(A) Ahar
(B) Kalibanga
(C) Balathal
(D) Bairath

96. Noted historian Dasharatha Sharma referred to Kalibanga as the:
(A) First capital of the Mauryan Empire
(B) Industrial capital of the Ahar culture
(C) Third capital of the Harappan Empire
(D) Summer capital of the Matsya Janapada

97. The discovery of NBPW (Northern Black Polished Ware) at a site in Rajasthan is a strong indicator of:
(A) Primitive early copper smelting and metallurgical activities
(B) Urbanization and trade with the Gangetic valley region
(C) Pre-historic nomadic cave dwelling hunter communities
(D) Complete economic isolation from the Indian subcontinent

98. Which of the following is considered the primary reason for the unique distinction of the "Ahar" culture within the broader chalcolithic context of India?
(A) The first widespread use of iron for agricultural implements
(B) The discovery and exploitation of rich ancient gold mines
(C) Development of an undeciphered script distinct from Harappan
(D) Complete replacement of stone tools by copper tools at Ahar

99. The archaeological excavations at Ganeshwar were conducted primarily by R. C. Agrawal in association with:
(A) Vijay Kumar
(B) V. N. Misra
(C) B. B. Lal
(D) H. D. Sankalia

100. Taking a comprehensive view of Rajasthan's ancient civilizations, which of the following statements is universally true for Kalibanga, Ahar, and Ganeshwar?
(A) All three sites exhibit extensive use of Iron Age technology.
(B) All three sites were situated strictly within the Aravalli mountain ranges.
(C) All three sites developed along the banks of significant river systems.
(D) All three sites show definitive evidence of Buddhist stupas.

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metal tools. Thus, the physical archaeological findings directly explain and validate the ancient descriptive name given to the site.

19. (A) Kotputli-Behror region
Jodhpura is an important archaeological site located along the Sabi River in the Kotputli-Behror region of Rajasthan. Excavations at Jodhpura revealed a rich stratigraphy spanning from the Ochre Coloured Pottery phase to the Early Historic period. It is particularly renowned for yielding well-preserved iron smelting furnaces and abundant Painted Grey Ware ceramics, highlighting early technological advancements in northern Rajasthan.

20. (C) Ganeshwar - B. B. Lal
The archaeological pairing of Ganeshwar with B. B. Lal is incorrect. Ganeshwar was discovered and systematically excavated primarily by R. C. Agrawal along with Vijay Kumar from the Rajasthan State Department of Archaeology. On the other hand, B. B. Lal is celebrated for leading major excavations at Kalibanga and Gilund. All other paired sites and their corresponding primary excavators are historically accurate.

21. (A) Copper micro-arrowheads and fish hooks
Ganeshwar is exceptionally distinguished by its unique copper assemblage, which includes high concentrations of micro-arrowheads, double-spiral headed pins, and numerous copper fish hooks. These distinctive metal tools were crafted from local copper deposits using advanced cold hammering techniques. They represent a specialized industrial material culture that supplied copper artifacts to contemporary Harappan sites while supporting local hunting, fishing, and trade activities.

22. (D) I, II and III
Balathal features an impressive 11-room fortified structural enclosure constructed with stone and mud-brick walls. Archaeological findings include a rare fragment of woven textile fabric, providing early evidence of cotton spinning and weaving in the region. Additionally, a skeleton bearing signs of leprosy was recovered here. Therefore, all three statements accurately describe significant archaeological discoveries made at this prominent Chalcolithic settlement.

23. (B) P-4, Q-1, R-2, S-3
These key archaeological sites map directly to specific modern administrative districts in Rajasthan. Noh is located in Bharatpur district, serving as a key Painted Grey Ware site. Gilund lies in Rajsamand district within the Banas basin. Balathal is situated in Vallabhnagar, Udaipur district, while Bairath is geographically positioned in the Kotputli-Behror / Jaipur Rural district region.

24. (C) Northern Black Polished Ware (NBPW)
During its later historical occupational phases, Bairath yielded substantial quantities of Northern Black Polished Ware. This fine, deluxe pottery type with a lustrous black surface is characteristic of the second urbanization period across northern India. Its presence at Bairath confirms the settlement's active economic, political, and cultural integration with the thriving urban networks of the Gangetic valley during Mauryan and post-Mauryan times.

25. (D) Kalibanga
Excavations at Kalibanga provided the earliest documented archaeological evidence of a naturally occurring earthquake in the Indian subcontinent. Found within the pre-Harappan structural strata, faulted land slips and disrupted mud-brick wall foundations clearly indicate seismic activity around 2600 BCE. This natural calamity likely caused significant structural damage, contributing to the temporary abandonment or rebuilding of the early settlement prior to mature Harappan urbanization.

26. (A) Gilund shows abundant use of burnt bricks in its structures.
While both Gilund and Ahar belong to the same Chalcolithic Banas cultural tradition, Gilund is notably distinguished by its structural architecture. Excavations at Gilund revealed extensive structural walls built using kiln-burnt bricks alongside mud-brick masonry and lime plaster. In contrast, residential dwellings at Ahar were constructed almost exclusively using unburnt mud bricks and schist stone foundations, making Gilund exceptional among Chalcolithic sites.

27. (B) A large joint family system or community cooking
Excavations at Ahar uncovered spacious domestic houses containing multiple cooking hearths

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utilized abundant local stone and mud to build durable rural dwellings.

45. (A) Ganeshwar
Ganeshwar is widely celebrated by historians as the "Mother of Copper Age Cultures" in India. Situated near the rich Khetri copper belt, the site yielded thousands of pure copper tools, including arrowheads, axes, chisels, and fish hooks dating to the third millennium BCE. It served as the primary metallurgical supply hub, distributing raw copper artifacts to contemporary pre-Harappan and Harappan settlements across northwestern India.

46. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Bairath served as a major center of Buddhist culture during the Mauryan period under imperial patronage. Archaeological excavations conducted at Bijak-ki-Pahari within Bairath uncovered structural remains of a circular Mauryan chaitya hall, monastic cells, and two rock edicts issued by Emperor Ashoka. Therefore, the physical archaeological remains at Bijak-ki-Pahari directly confirm and explain Bairath's historical status as an important Buddhist religious complex.

47. (D) Chalcolithic and Early Historic
Excavations conducted at Balathal revealed a two-fold occupational cultural sequence separated by a temporal gap. Period I represents a flourishing Chalcolithic phase characterized by Banas ceramic traditions, copper tools, and fortified architecture dating from around 3000 BCE to 1500 BCE. Period II represents an Early Historic phase, marked by iron metallurgy, agricultural tools, structural hearths, and coarse red pottery dating to roughly 300 BCE.

48. (C) Ruparel
The ancient multi-period site of Noh is situated in the Bharatpur district of eastern Rajasthan. Geographically, it is located along the plain near the banks of the Ruparel River. The presence of this river provided essential water resources and fertile alluvial soil, enabling continuous human occupation at Noh from the Ochre Coloured Pottery phase through the post-Mauryan Sunga-Kushan period.

49. (B) Ochre Coloured Pottery (OCP)
Archaeologists defined the term "Ganeshwar-Jodhpura complex" to describe a widespread protohistoric culture sharing unified material traits across northeastern Rajasthan. The primary ceramic defining this cultural complex is Ochre Coloured Pottery, an ill-fired, fine-grained pottery coated with a reddish wash. Coupled with extensive local copper manufacturing, this distinct ceramic style ties together numerous contemporary sites across the Kantli and Sabi river valleys.

50. (D) Kalibanga - Tambavati
The pairing of Kalibanga with Tambavati is incorrect. Tambavati, meaning the city of copper, was the ancient local name for Ahar in Udaipur district due to its extensive copper smelting industry. Kalibanga translates literally to "black bangles" in Rajasthani, derived from the abundant discovery of black terracotta bangles. The historical and local names paired with Ahar and Bairath in the other options are entirely accurate.

51. (A) Kalibanga
A unique, carefully crafted cylindrical seal was excavated from the mature Harappan strata at Kalibanga. Cylindrical seals are distinctively characteristic of the ancient Mesopotamian civilization. The discovery of such an artifact at Kalibanga provides compelling physical evidence of long-distance maritime and overland commercial trade relations, cultural exchange, and economic interactions between the Indus Valley Civilization and contemporary Near Eastern civilizations.

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52. (C) I, II and IV only
Bairath is located on the Banganga river, was excavated by Daya Ram Sahni, and historically served as the capital of the Matsya Mahajanapada. However, statement III is false because Bairath yielded significant quantities of Painted Grey Ware, proving its active Iron Age occupation. Thus, statements I, II, and IV are correct, while statement III is incorrect regarding the absence of Painted Grey Ware.

53. (A) Head towards the north with pots and ornaments
In the Chalcolithic Ahar culture, burial customs followed a standardized ceremonial pattern. The deceased were routinely buried in pit graves

36. (C) 8
During archaeological excavations at Bijak-ki-Pahari in Bairath, an earthen pot wrapped in cloth was uncovered containing a total hoard of 36 ancient silver coins. Detailed numismatic analysis established that exactly 8 of these were indigenous Indian silver punch-marked coins, while the remaining 28 were Indo-Greek silver coins. This hoard highlights the vibrant economic and commercial linkages of Bairath during antiquity.

37. (A) Jodhpura
Jodhpura, located along the Sabi River, provided remarkable archaeological evidence of early iron technology. Excavations revealed multiple open-hearth iron smelting furnaces equipped with tuyeres, slag fragments, and abundant iron weaponry like arrowheads and spearheads associated with the Painted Grey Ware period. This demonstrates that Jodhpura was a key regional center for iron extraction, metallurgy, and industrial tool production during early historical times.

38. (D) P-4, Q-1, R-2, S-3
Key archaeological discoveries correlate directly with their respective sites. Kalibanga is famous for its unique wooden log drainage system. Balathal yielded the earliest anthropological evidence of leprosy in the subcontinent. Ahar is renowned for producing distinctive stylized terracotta figures known as Banasian Bulls. Lastly, Bairath is celebrated for housing the Bhabru Rock Edict and circular Buddhist stupa remains from the Mauryan period.

39. (B) B. B. Lal
Systematic archaeological excavations at Gilund were first initiated in 1959-60 under the leadership of the renowned archaeologist B. B. Lal from the Archaeological Survey of India. His early work established Gilund as a major regional settlement belonging to the Chalcolithic Ahar culture, revealing complex mud-brick fortifications, burnt brick masonry, lime-poured storage structures, and rich black-and-red ceramic assemblages along the Banas river basin.

40. (C) Five
Excavations at Noh in Bharatpur district established an unbroken stratigraphic sequence spanning five distinct cultural phases. These phases represent a continuous timeline of material culture starting from the Ochre Coloured Pottery phase, progressing through Black-and-Red Ware, Painted Grey Ware, and Northern Black Polished Ware, and concluding with the Sunga-Kushan historical period. This sequence makes Noh a crucial reference site for regional archaeological chronology.

41. (D) Extended inhumation, pot burials, and trench burials
Kalibanga revealed three distinct burial practices within its Harappan cemetery sector, reflecting diverse mortuary traditions. These included extended body inhumation in rectangular or oval earthen pits accompanied by ceramic pots, pot burials placed inside circular pits without skeletal remains, and rectangular or circular trench burials containing grave goods. This funerary diversity offers critical insights into social strata and beliefs in the afterlife.

42. (A) I, II and III
Jodhpura, located along the Sabi River in northern Rajasthan, was excavated by R. C. Agrawal and Vijay Kumar. The site revealed an exceptional stratigraphic sequence extending continuously from the Ochre Coloured Pottery period through Painted Grey Ware and Northern Black Polished Ware to the Sunga-Kushan phase. Thus, all three statements are completely factual and accurately describe the excavation history and cultural sequence of Jodhpura.

43. (A) 3, 2, 4, 1
The chronological sequence based on initial modern excavations begins with Bairath, excavated by Daya Ram Sahni in 1936. Next was Kalibanga, discovered by Amalananda Ghosh in 1952. Ahar followed with major excavations led by R. C. Agrawal in 1953. Finally, Balathal was excavated much later in the 1990s by V. N. Misra, establishing the sequence as Bairath, Kalibanga, Ahar, and Balathal.

44. (B) Schist stone blocks for foundations with mud walls
Houses constructed at the Chalcolithic site of Ahar exhibited a distinct regional architectural method. Residents built solid foundations using locally available quartz and schist stone blocks, upon which they raised thick mud or mud-brick walls reinforced with bamboo or reed wattling. Unlike urban Harappan centers that relied heavily on standardized baked bricks, Ahar

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including arrowheads and spearheads from its iron-bearing strata. However, statement II is incorrect because Painted Grey Ware is abundantly present at Noh, serving as a key diagnostic pottery type for its Iron Age level. Therefore, statements I and III are factual, while statement II is false.

63. (D) Camel
Excavations at Kalibanga produced skeletal remains and bones of the camel, providing significant zooarchaeological evidence regarding ancient desert transportation and animal domestication. The presence of camel bones in mature Harappan strata indicates that these animals were utilized for heavy draft work, agricultural transport, and desert travel across Rajasthan, highlighting adaptive economic strategies suited to arid environments during the third millennium BCE.

64. (C) I, II and IV only
The economy of the Chalcolithic Ahar culture was based on cattle pastoralism, agriculture, copper smelting, and crop cultivation, including rice and wheat. However, statement III is false because coin minting was completely unknown during the Chalcolithic period, as standardized silver coins emerged much later in Indian history. Thus, statements I, II, and IV are correct, while statement III is historically incorrect.

65. (B) 2800 BCE
Radiocarbon dating (Carbon-14) of organic samples recovered from the lower occupational layers at Ganeshwar establishes the origin of this copper-producing culture around 2800 BCE. This early date confirms that Ganeshwar developed during the pre-Harappan period, operating as a contemporary copper supplier to early Indus settlements before continuing to flourish throughout the mature Harappan period across the third millennium BCE.

66. (D) A residential complex for the local elite or a defensive citadel
Excavations at Balathal revealed a massive 11-room structural complex featuring outer stone walls over two meters thick. Archaeologists interpret this monumental enclosure as a defensive citadel or a fortified residential complex for community leaders and the local elite. Its construction demonstrates sophisticated social hierarchy, centralized labor coordination, and defensive planning within the Chalcolithic Banas culture during the third millennium BCE.

67. (A) The Huna ruler Mihirakula
Historical and archaeological evidence indicates that the Buddhist stupa, circular temple, and monastic complex at Bairath suffered catastrophic destruction during the sixth century CE. This devastation is widely attributed to the violent invasion of the White Huna ruler Mihirakula. Known for his fierce hostility toward Buddhism, Mihirakula sacked the religious sanctuary, leaving broken structural ruins, smashed plaster, and burnt timber across the site.

68. (C) Distinct house alignments and early pottery types (Fabric A-F)
The pre-Harappan occupational phase at Kalibanga is distinguished from the overlying mature Harappan phase by distinct structural layouts, house alignments, and specialized ceramic styles categorized into six diagnostic fabrics, labeled Fabric A through F by B. B. Lal. Additionally, pre-Harappan fortifications were smaller, used different mud-brick dimensions, and lacked the standardized urban town planning characteristic of the mature Harappan period.

69. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
At the main site of Ahar, microlithic stone tools are exceptionally rare compared to other Indian Chalcolithic settlements. This unique phenomenon occurred because the residents lived near abundant copper ore deposits in the Aravalli hills, allowing them to smelt metal locally and rely almost entirely on copper axes, blades, and chisels. Thus, ready copper access directly explains the notable scarcity of stone tools at Ahar.

70. (D) Jodhpura
Jodhpura, situated in the Sabi river valley, provided significant evidence of mass iron tool production associated with the Painted Grey Ware period. Excavations uncovered specialized iron smelting furnaces, slag mounds, and large quantities of manufactured iron weapons, including arrowheads, spearheads, and structural nails. This establishes Jodhpura as an early industrial hub for iron smelting and metalworking in ancient northern Rajasthan.

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located beneath house floors or within settlement areas, with the head oriented towards the north and feet facing south. Grave goods, including black-and-red pottery vessels, stone beads, and copper ornaments, were placed alongside the body, indicating formal beliefs regarding life after death.

54. (D) The Kantli river had sufficient perennial water to support abundant fish.
Excavations at Ganeshwar yielded hundreds of pure copper fish hooks, representing a major component of its metal assemblage. This artifact discovery indicates that during the third millennium BCE, the Kantli River was a strong perennial watercourse supporting rich aquatic ecosystems and fish populations. Consequently, local inhabitants engaged extensively in fishing to supplement their subsistence economy, proving that environmental conditions were far wetter than today.

55. (B) Noh
Noh is located in Bharatpur district and belongs to the Ochre Coloured Pottery and Painted Grey Ware cultural traditions of eastern Rajasthan, rather than the Banas Chalcolithic complex. In contrast, sites like Balathal, Gilund, and Ojhiyana are core geographical and cultural components of the Banas or Ahar Chalcolithic culture, centered around the Banas River basin in southern Rajasthan.

56. (C) P-3, Q-1, R-2, S-4
Specific ceramic styles define key archaeological sites in Rajasthan. Kalibanga is famous for pre-Harappan pottery classified into six distinct fabrics (Fabrics A through F). Ahar is the type site for Black-and-Red Ware. Ganeshwar is closely associated with Ochre Coloured Pottery produced alongside copper tools. Finally, Bairath yielded Northern Black Polished Ware during its historical urban Mauryan and post-Mauryan phases.

57. (D) A grid pattern with streets intersecting at right angles
Kalibanga exhibits classic Harappan urban planning principles. The settlement was organized on a planned grid layout, often called the chessboard pattern, where main avenues and thoroughfares were oriented north-south and east-west, intersecting precisely at right angles. Residential mud-brick houses were constructed systematically along these streets, featuring entrances opening into side alleys to preserve privacy and protect interiors from dust.

58. (A) The Early Historic phase (around 300 BCE)
At Balathal, evidence of iron metallurgy and iron artifact production belongs exclusively to Period II, representing the Early Historic occupational phase dated to around 300 BCE. Excavations uncovered iron smelting slag, hearths, nails, sickles, and arrowheads from this later level. In contrast, the earlier Period I was strictly Chalcolithic, utilizing copper tools and stone implements without any exposure to iron technology.

59. (B) Jaipur Rural / Kotputli-Behror district
Despite its name, the ancient archaeological site of Jodhpura is not located in the western Jodhpur district. Instead, it is situated along the Sabi River in the Jaipur Rural / Kotputli-Behror administrative region of northern Rajasthan. The site is historically significant for its continuous cultural stratigraphy, early iron smelting furnaces, and extensive Painted Grey Ware pottery remains.

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60. (B) OCP → BRW → PGW → NBPW
The chronological sequence of ceramic cultures in Rajasthan begins with Ochre Coloured Pottery during the early copper age. This was followed by Black-and-Red Ware, prominent during the Chalcolithic Ahar phase. Next came Painted Grey Ware during the early Iron Age. Finally, Northern Black Polished Ware emerged during the Mauryan historical urban period, establishing the correct evolution as OCP, BRW, PGW, and NBPW.

61. (A) Microlithic stone tools and blades
Unlike the primary site of Ahar where stone microliths are rare, Gilund yielded a prolific industry of microlithic stone tools alongside its copper artifacts. Excavations produced thousands of small stone blades, scrapers, points, and geometric microliths made from locally sourced chalcedony, jasper, and agate. This demonstrates that stone tool production remained a vital component of daily economic life at Gilund throughout its Chalcolithic occupation.

62. (C) I and III only
Noh features five distinct cultural periods and has yielded large quantities of iron artifacts,

or chulhas within a single dwelling unit. Some hearths feature decorative human and animal motifs or multiple burner arms. Archaeologists interpret the presence of several hearths in one residence as clear evidence of large joint family living structures or communal cooking practices, reflecting organized domestic social organization among the Chalcolithic inhabitants.

28. (C) Paleolithic, Mesolithic, Chalcolithic, Iron Age
The archaeological timeline of prehistoric and protohistoric Rajasthan begins with the Paleolithic era, marked by early stone handaxes. This was succeeded by the Mesolithic era, characterized by microliths and animal domestication. Next was the Chalcolithic era, featuring early copper tools alongside pottery cultures like Ahar and Ganeshwar. Finally, the Iron Age emerged with widespread iron metallurgy, establishing the proper historical order.

29. (A) Noh
A famous life-size stone sculpture of a Yaksha, popularly known locally as Jakha Baba, was excavated from Noh in Bharatpur district. Dating to the Sunga-Kushan period, this colossal sandstone image represents early folk deity veneration and monumental stone carving traditions in ancient Rajasthan. It highlights the transition from prehistoric pottery cultures to established historical artistic practices in the regional urban landscape.

30. (C) Evidence of a pre-Harappan ploughed field
Bairath is well known for its circular Mauryan Buddhist stupa, Ashokan rock edicts, and a coin hoard containing punch-marked and Indo-Greek coins. However, the discovery of a pre-Harappan ploughed field belongs exclusively to the site of Kalibanga in Hanumangarh district, not Bairath. Therefore, the ploughed field is the only feature listed that is not associated with the archaeological site of Bairath.

31. (D) Hollowed-out wooden tree trunks
Kalibanga features unique civic engineering adaptations that distinguish it from other major Indus Valley sites. Instead of using standard baked brick drains, the urban inhabitants at Kalibanga constructed specialized drainage channels using hollowed-out wooden logs or tree trunks bound together. This distinctive wooden drainage system effectively managed domestic wastewater disposal from residential structures while demonstrating local resourcefulness in suburban environmental design and construction.

32. (C) I, II and IV only
Ganeshwar is recognized as Rajasthan's earliest copper-using culture, characterized by Ochre Coloured Pottery and rich copper production that supplied neighboring Harappan sites. However, microlithic stone tools were abundantly present alongside copper artifacts, contradicting the claim that stone tools were missing. Thus, statements I, II, and IV are correct, while the statement regarding the total absence of microliths is historically inaccurate.

33. (B) Banasian Bulls
Excavations across Chalcolithic sites of the Banas basin, particularly at Ahar and Ojhiyana, revealed numerous unburnt and baked terracotta bull figurines. These distinctive stylized bull figures, characterized by prominent humps and pinched horns, were crafted in large quantities and are referred to by archaeologists as Banasian Bulls. They signify the religious, ritualistic, or symbolic importance of cattle within this agrarian society.

34. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The decline and ultimate abandonment of Kalibanga was primarily driven by environmental factors, notably the gradual drying up and shift of the perennial Saraswati-Ghaggar river system. Urban Harappan settlements in northern Rajasthan relied entirely on riverine resources for crop irrigation, drinking water, and trade routes. Consequently, ecological degradation directly caused the collapse of agricultural productivity and human habitation at the site.

35. (A) Balathal
Excavations at Balathal yielded a rare piece of woven cotton cloth along with clay spindle whorls and copper needles. Radiocarbon analysis places this discovery in the Chalcolithic period, making it one of the earliest direct pieces of physical evidence for textile manufacturing, carding, and weaving traditions in northwestern India. It demonstrates that the ancient inhabitants possessed sophisticated spinning skills alongside agriculture.

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71. (B) Simultaneous cultivation of two different crops
The pre-Harappan ploughed field discovered outside Kalibanga's fortification walls features two sets of intersecting furrows, one spaced closely together running east-west and another spaced wider apart running north-south. This precise grid pattern mirrors agricultural practices still used in modern Rajasthan to cultivate two different crops simultaneously, such as mustard and horse gram, maximizing land yield and seasonal agricultural efficiency.

72. (C) IV only
Gilund lies on the Banas river plains, functions as a major regional center of the Ahar culture, and features extensive structural remains using burnt bricks. However, statement IV is incorrect because Gilund was initially excavated by B. B. Lal in 1959-60, not Amalananda Ghosh. Therefore, statement IV is the only incorrect assertion among those listed regarding the excavation history of Gilund.

73. (D) Matsya region (Alwar-Bharatpur)
Noh is located in the Bharatpur district, placing it geographically within the historic Matsya region of eastern Rajasthan. The site is renowned for its continuous cultural sequence from Ochre Coloured Pottery to the Kushan period. Its strategic location in the Matsya territory enabled active economic, cultural, and trade interactions with contemporary Iron Age and Early Historic settlements across the adjacent Gangetic basin.

74. (A) I and III only
Balathal yielded prominent terracotta bull figurines and demonstrates a clear cultural transition from the Chalcolithic to the Early Historic period. However, statement II is false because Balathal features a massive 11-room fortified stone enclosure, proving the presence of significant defensive architecture. Thus, statements I and III are correct, while statement II is false due to the clear presence of structural fortifications.

75. (B) Iron plows
Ganeshwar is a Chalcolithic and Ochre Coloured Pottery site dating to the third millennium BCE. Its material culture includes pure copper arrowheads, fish hooks, chisels, and microlithic stone tools. However, iron plows were completely absent because iron metallurgy developed much later during the first millennium BCE. Therefore, iron tools were entirely missing from the artifact assemblage of the ancient Ganeshwar culture.

76. (B) Dhoolkot ki Pahari
Archaeological investigations at Bairath were focused primarily on three prominent granite hills: Bijak ki Pahari, Bheem ki Doongri, and Mahadevji ki Doongri. In contrast, Dhoolkot is the local name for the massive archaeological mound covering the Chalcolithic site of Ahar in Udaipur district. Therefore, Dhoolkot ki Pahari is not one of the hills associated with the excavations at Bairath.

77. (A) Dhoolkot
The extensive archaeological mound containing the remains of the Chalcolithic settlement at Ahar is locally known as Dhoolkot, which translates to the "mound of dust or ash." This name was given by local residents due to the accumulation of disintegrated mud-brick debris, hearth ash, and ceramic fragments exposed across the site over centuries of human habitation and weathering in Udaipur.

78. (C) B. B. Lal and B. K. Thapar
Systematic nine-year excavations at Kalibanga were carried out between 1961 and 1969 under the joint direction of renowned archaeologists B. B. Lal and B. K. Thapar on behalf of the Archaeological Survey of India. Their extensive work exposed the complete urban layout, citadel fortifications, pre-Harappan ploughed field, fire altars, cemetery, and unique wooden drainage systems of this major Harappan site.

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79. (D) P-3, Q-2, R-4, S-1
Key archaeological features match specific sites in Rajasthan. Ganeshwar is famous for pure copper tools exceeding 99% purity. Noh exhibits five continuous cultural phases extending to the Kushan period. Kalibanga contains the earliest documented ploughed field in the world. Finally, Balathal yielded direct physical evidence of woven cotton cloth from its Chalcolithic strata, establishing the correct matching sequence.

80. (C) The Kantli river was perennial and supported rich aquatic life.
The excavation of hundreds of copper fish hooks at Ganeshwar provides direct, practical evidence that during the third millennium BCE, the Kantli River was a perennial stream rich in fish.

accepted the Treaties of Subordinate Alliance with the British East India Company in 1817-18.
Reason (R): The continuous extortions and devastating raids by Maratha and Pindari forces had severely crippled the political and economic stability of the Rajput states.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

10. Which of the following best defines the 'Khalsa' lands in the context of medieval Rajasthan's land tenure system?
(A) Crown lands directly administered by the government to collect state revenue
(B) Lands granted exclusively to local religious institutions, scholars, and temples
(C) Lands granted to hereditary feudal lords in exchange for military service
(D) Uncultivated or barren lands that were completely exempt from tax assessment

11. Which historical text is the most prominent source for understanding the Rajput feudal structure and state administration of Marwar during the 17th century?
(A) Prithviraj Raso
(B) Nainsi ri Khyat
(C) Suraj Prakash
(D) Hammir Mahakavya

12. Which of the following statements about Maharana Pratap is completely incorrect?
(A) He was born at Kumbhalgarh Fort in 1540.
(B) He formally submitted to Emperor Akbar and accepted a Mansab in 1576.
(C) He fought the Battle of Haldighati against the Mughal forces led by Man Singh.
(D) He established his emergency capital at Chavand.

13. What was the exact nature of the administrative tax known as 'Talwar Bandhai' in the Rajput states?
(A) A succession fee paid by a new Jagirdar to the ruler upon assuming his estate
(B) A tax collected from local farmers for the maintenance of the royal armory
(C) A toll tax levied on merchants crossing state borders with offensive weapons
(D) A compulsory financial donation made by the public during royal coronations

14. Match List I with List II and select the correct answer using the codes given below:
List I: (Administrative Officials in Rajput States)
P. Diwan
Q. Bakhshi
R. Kotwal
S. Qazi
List II: (Respective Duties)
1. Responsible for city police and internal security
2. Chief officer of the judicial system interpreting Islamic/local law
3. Head of the revenue and financial administration
4. In-charge of military organization and pay
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-4, R-3, S-2

15. Which Rajput ruler is credited with founding the city of Jodhpur and constructing the Mehrangarh Fort in 1459?
(A) Rao Chunda
(B) Rao Maldeo
(C) Rao Chandrasen
(D) Rao Jodha

16. Which of the following was NOT a typical method of land revenue assessment in the medieval Rajput states?
(A) Kankut
(B) Lata
(C) Chauth
(D) Batai

17. The first matrimonial alliance between the Mughal Empire and a Rajput state was established during the reign of Emperor Akbar by which Rajput ruler?
(A) Raja Bhagwant Das of Amber
(B) Raja Bharmal of Amber
(C) Rao Kalyanmal of Bikaner
(D) Maharana Udai Singh of Mewar

18. In the context of land revenue collection, the term 'Lata' specifically referred to:
(A) The visual assessment of standing crops prior to harvest to estimate yields
(B) The fixed cash payment demanded by the Jagirdar regardless of crop yields
(C) The extra cess levied on villages specifically

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Hanumangarh district. Ganeshwar lies further south in Sikar district (Neem Ka Thana). Bairath is positioned south of Sikar in the Kotputli-Behror / Jaipur region. Finally, Ahar is located in southernmost Rajasthan within the Udaipur district. Therefore, the correct North-to-South arrangement is Kalibanga, Ganeshwar, Bairath, and Ahar.

90. (A) Mud plastered over wooden rafters and reeds
Residential architecture at Kalibanga incorporated flat roofs designed for arid weather conditions. Roofing was constructed by placing wooden rafters and bamboo beams across mud-brick walls, which were then covered with matting, reeds, and a thick protective layer of mud plaster. This traditional construction technique provided effective thermal insulation against extreme heat while creating durable flat roofs suitable for domestic activities and drying crops.

91. (B) Absence of tin alloying and extraction from pure local ores
Metallurgical analysis of copper artifacts from Ganeshwar reveals an exceptionally high purity level of up to 99%. This indicates that local artisans extracted metal directly from high-grade local copper oxide ores found in the nearby Khetri belt without deliberately alloying it with tin or arsenic. Consequently, the produced items were unalloyed, pure copper tools, highlighting early native smelting practices in Rajasthan.

92. (B) Vallabhnagar
The prominent Chalcolithic archaeological site of Balathal is located in the Mewar region of southern Rajasthan. Geographically, it lies approximately 42 kilometers northeast of Udaipur city, situated near the modern taluka headquarters town of Vallabhnagar in Udaipur district. Excavated near a seasonal lake, the site offers important insights into ancient agrarian settlement, fortification structures, and early textile production.

93. (A) The Iron Age and early Vedic period
The Painted Grey Ware (PGW) culture, prominently evidenced at sites like Noh and Jodhpura in eastern and northern Rajasthan, is chronologically placed in the Iron Age, spanning approximately 1200 BCE to 600 BCE. Archaeologically and historically, this ceramic tradition corresponds to the late Vedic period, marking the transition into widespread iron metallurgy, horse usage, organized agriculture, and early territorial janapadas.

94. (A) 4, 2, 3, 1
Human technological evolution follows a clear chronological sequence in Rajasthan. The Paleolithic phase relied exclusively on chipped stone tools. This was followed by the OCP phase, featuring pure copper tools paired with microliths. Next, the mature Harappan phase introduced specialized bronze metallurgy alongside urban town planning. Finally, the PGW phase was marked by the widespread adoption of iron tool technology, establishing the sequence as 4, 2, 3, 1.

95. (D) Bairath
Prominent auspicious symbols, such as the Swastika, Triratna (three jewels), and Dharmachakra, were found painted on pottery sherds excavated from Bairath. These motifs are strongly associated with ancient Buddhist iconography and philosophy. Their discovery on local ceramics confirms Bairath's function as a major Buddhist monastic and religious center during the Mauryan and post-Mauryan historical periods in northern Rajasthan.

96. (C) Third capital of the Harappan Empire
Eminent historian Dr. Dasharatha Sharma designated Kalibanga as the "third capital" of the expansive Harappan Empire, alongside Harappa and Mohenjo-daro. This characterization highlights Kalibanga's major strategic, administrative, and economic importance in governing the eastern province of the Indus Valley Civilization along the Saraswati-Ghaggar river basin, featuring sophisticated grid town planning, massive defensive fortifications, and distinct civic amenities.

97. (B) Urbanization and trade with the Gangetic valley region
Northern Black Polished Ware (NBPW) is a fine, deluxe pottery type with a glossy, mirror-like surface finish. Its presence at archaeological sites in Rajasthan serves as a key indicator of second urbanization and active commercial trade networks during the Mauryan period. It demonstrates that regional towns were economically and culturally connected with the major urban centers of the Gangetic valley basin.

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(D) 1743

28. Which of the following statements regarding the diplomatic relations among Rajput states is incorrect?
(A) Matrimonial alliances were frequently used to resolve political disputes.
(B) The Rajput states maintained a permanently unified central federal government to regulate internal diplomacy.
(C) States maintained permanent diplomatic representatives called 'Vakils' at the courts of their neighbours.
(D) Formal diplomatic letters exchanged between two Rajput rulers were called 'Kharita'.

29. Consider the following statements about the political structure of the Rajput states:
I. The state was considered a joint property of the ruling clan.
II. The ruler was viewed simply as the first among equals (Primus inter pares) by the clan nobles.
III. The nobles were entirely exempt from performing any military duty (Chakri) for the state.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

30. Which of the following factors is considered the most significant immediate cause for the rapid decline of Rajput power in the 18th century?
(A) The introduction of modern European firearms and artillery by Portuguese forces
(B) A severe regional agricultural famine that persisted continuously for over a decade
(C) The continuous interference and financial extortions by the Marathas
(D) The large-scale religious conversions initiated actively by British missionaries

31. Identify the correctly matched pair of historical text and its primary subject matter:
(A) Harikeli Nataka - Treatises detailing the military tactics of Rana Sanga
(B) Rajpanchak - Official administrative and revenue records of Marwar
(C) Zij Muhammad Shahi - Astronomical tables for celestial observations
(D) Dayabhaga - Diplomatic treaties signed between Rajputs and the British

32. What did the term 'Sayer' mean in the revenue administration of the Rajput states?
(A) Non-agricultural revenue from transit duties, customs, and market taxes
(B) The mandatory share of agricultural crops given directly to the village priest
(C) A special emergency tax levied solely on the commercial import of war horses
(D) The fixed monthly cash salary disbursed directly to the regular standing army

33. The Battle of Giri-Sumel (1544) was a significant conflict fought between:
(A) Rana Sanga and Babur
(B) Rao Maldeo and Sher Shah Suri
(C) Maharana Pratap and Akbar
(D) Sawai Jai Singh II and the Marathas

34. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Maharana Pratap successfully continued his resistance against the Mughal Empire for decades despite losing the formal Battle of Haldighati.
Reason (R): Pratap utilized the rugged Aravalli terrain to wage an effective guerrilla war and constantly disrupted Mughal supply lines.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

35. Which of the following Rajput rulers is known in history as the "Forgotten Hero of Marwar" due to his relentless struggle against Emperor Akbar prior to Maharana Pratap?
(A) Rao Jodha
(B) Rao Maldeo
(C) Rao Chandrasen
(D) Maharaja Ajit Singh

36. Consider the following statements about the 'Pargana' level administration in medieval Rajasthan:
Statement I: The Pargana was the fundamental administrative unit between the state center and the villages.
Statement II: The 'Amil' or 'Amalguzar' was the official primarily responsible for assessing and collecting land revenue at the Pargana level.
Which of the following statements is/are correct?
(A) Both Statement I and Statement II are true.

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CHAPTER 09

Dynasties, Administrative and Revenue Systems of Rajasthan

1. Who among the following is traditionally considered the real founder of the Guhilot power in Mewar, establishing the first major stronghold at Chittorgarh area in the 8th century?
(A) Rana Hamir
(B) Bappa Rawal
(C) Rana Kumbha
(D) Rawal Ratan Singh

2. Which of the following statements correctly describes the claimed origin of the Kachhwaha dynasty of Amber?
(A) They claim descent from Lava, the son of Lord Rama.
(B) They trace their origin to the Yadava clan of Lord Krishna.
(C) They claim descent from the Agnikunda at Mount Abu.
(D) They claim descent from Kusha, the son of Lord Rama.

3. In the medieval Rajput revenue system, what did the term 'Rekh' specifically refer to?
(A) The estimated land revenue of a Jagir used to determine military obligations
(B) The emergency military tax levied on peasants during times of active warfare
(C) The transit duty collected on commercial goods entering the capital city
(D) The special tax collected for conducting royal marriages and ceremonies

4. Consider the following statements regarding the scientific contributions of Sawai Jai Singh II:
I. He constructed five astronomical observatories (Jantar Mantars) across India.
II. The largest observatory was constructed at Ujjain.
III. He compiled a set of astronomical tables known as Zij Muhammad Shahi.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

5. Which of the following Rajput states was NOT established by a branch of the Rathore dynasty?
(A) Bundi
(B) Bikaner
(C) Kishangarh
(D) Jodhpur

6. Consider the following statements regarding the Battle of Khanwa:
Statement I: The Battle of Khanwa was fought in 1527 between Babur and Rana Sanga.
Statement II: Hasan Khan Mewati and Mahmud Lodi fought as part of Rana Sanga's confederacy.
Which of the following statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

7. Identify the odd one out among the following historical monuments and their associated ruling dynasties:
(A) Kumbhalgarh Fort - Guhilot/Sisodia Dynasty
(B) Junagarh Fort - Chauhan Dynasty
(C) Mehrangarh Fort - Rathore Dynasty
(D) Nahargarh Fort - Kachhwaha Dynasty

8. What was the primary role of the 'Pradhan' in the central administration of Rajput states?
(A) To command the royal cavalry and lead strategic forces during major warfare
(B) To serve as the chief religious advisor and head priest for royal ceremonies
(C) To serve as chief minister and head civil administration under the ruler
(D) To manage the state intelligence service and head the espionage network

9. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Most Rajput rulers readily

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Local inhabitants regularly fished to supplement their diet, demonstrating that the surrounding environment was far more humid and water-rich than the modern seasonal semi-arid landscape of Sikar district.

81. (B) Kalibanga
Archaeologists at Kalibanga uncovered the skull of a young child bearing six drilled holes and indications of bone healing. This discovery provides the earliest documented evidence of trepanation in the Indian subcontinent. It indicates that Harappan medical practitioners performed primitive cranial surgical procedures, likely aimed at relieving intracranial pressure or treating conditions such as hydrocephaly or severe head trauma.

82. (D) Flat axes, rings, bangles, and wire
The copper assemblage recovered from Ahar consists primarily of utility tools and personal ornaments. Diagnostic artifacts include heavy flat axes, copper rings, bangles, wire fragments, and smelting slag. These functional metal items reflect a practical local industry centered on extracting copper from Aravalli ores to manufacture everyday domestic tools, woodworking implements, and personal body decorations for the Chalcolithic population.

83. (A) Transition from hunting-gathering to advanced metallurgy
The co-occurrence of microlithic stone tools alongside highly refined copper implements at Ganeshwar illustrates a classic cultural transition phase. It demonstrates how local hunting-gathering traditions using small stone blades gradually adapted and integrated newly emerging copper metallurgical techniques. Rather than completely replacing stone tools immediately, the community utilized microliths for daily activities while expanding their specialized copper production for regional trade.

84. (C) I, II and III only
Noh is famous for PGW and its Yaksha statue, Jodhpura features early iron smelting on the Sabi river, and Gilund is a regional Ahar Chalcolithic center. However, statement IV is incorrect because Sunari is an Iron Age site in Jhunjhunu known for iron furnaces, not Harappan seals. Thus, statements I, II, and III are correct, while statement IV is false.

85. (A) Circular mud-brick storage pits lined with lime
Excavations at Gilund exposed substantial evidence of agricultural storage infrastructure within the Chalcolithic settlement. Archaeologists uncovered large circular storage pits constructed from mud bricks and plastered internally with lime and clay. These specialized silos were designed to protect stored grains and surplus agricultural produce from moisture, insects, and rodents, highlighting effective community food management and grain preservation practices.

86. (D) Temple structures or monumental religious buildings
In alignment with general Harappan site characteristics, Kalibanga lacks any dedicated temple structures or monumental religious buildings. While ritual activities took place at fire altars on elevated platforms, there are no physical traces of grand temples, royal palaces, or divine idols. Religious practices appear to have been decentralized, focusing on fire rituals, water purifications, and domestic offerings rather than monumental temple worship.

87. (B) Lacked structured town planning, grid streets, and drains
Ahar is categorized as a rural Chalcolithic culture rather than an urban Harappan center like Kalibanga primarily due to its settlement architecture. Ahar lacked formal grid town planning, organized street networks, defensive citadels, and standardized civic drainage systems. Instead, it grew as an organic, village-based agrarian settlement with houses built from stone and mud, operating on localized regional trade rather than complex urban administration.

88. (C) Menander
The silver coin hoard discovered in a clay vessel at Bairath contained 28 Indo-Greek coins alongside 8 punch-marked coins. Numismatic analysis revealed that a significant majority of these Indo-Greek coins were issued during the reign of King Menander, also known as Milinda in Buddhist literature. This discovery highlights strong trade connections and Indo-Greek cultural presence in northern Rajasthan during the second century BCE.

89. (A) Kalibanga → Ganeshwar → Bairath → Ahar
Geographically from North to South across Rajasthan: Kalibanga is located in northernmost

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to feed the royal elephants
(D) The physical division of harvested grain between the state and the peasant

19. Arrange the following major historical battles of Rajasthan in the chronological order of their occurrence:
I. Battle of Tarain (First)
II. Battle of Khanwa
III. Battle of Haldighati
IV. Battle of Dewair
Which of the following is the correct sequence?
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, IV, III
(D) II, IV, I, III

20. Consider the following statements regarding the village-level administration under the Rajput rulers:
Statement I: The village administration was largely autonomous and headed by a local body often known as Panchakula or Gram Panchayat.
Statement II: The 'Patwari' was solely responsible for maintaining the local revenue records.
Which of the following statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

21. Which Rajput dynasty established its rule over Jaisalmer and successfully defended the western frontiers of Rajasthan for centuries?
(A) Bhati Dynasty
(B) Chauhan Dynasty
(C) Kachhwaha Dynasty
(D) Sisodia Dynasty

22. Identify the correct pair among the following Rajput rulers and the historic treaties they signed:
(A) Maharana Pratap - Treaty of Purandar (1665)
(B) Rao Maldeo - Treaty of Bassein (1802)
(C) Rana Sanga - Treaty of Allahabad (1765)
(D) Sawai Jai Singh II - Debari Agreement (1708)

23. What was the primary characteristic that differentiated the Rajput Jagirdari system from the Mughal Mansabdari system?
(A) Jagirdars were merely salaried military employees who possessed no land rights.
(B) The Rajput Jagirdari system was based on clan kinship and blood relations (Bhaibant).
(C) Jagirdars in Rajput states maintained absolute royal authority to mint separate currency.
(D) The Jagir was strictly non-hereditary in nature and routinely transferred every two years.

24. Consider the following conditions generally included in the Treaties of 1817-18 signed between the Rajput states and the British East India Company:
I. The Rajput states surrendered their foreign policy to the British.
II. The British promised to protect the states from external aggression.
III. The Rajput rulers were forced to abdicate their internal administrative autonomy.
IV. The states agreed to pay a fixed annual tribute to the Company.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, III, and IV only

25. Identify the odd one out among the branches of the Chauhan dynasty and their historical centers of power:
(A) Hada - Kota/Bundi
(B) Deora - Sirohi
(C) Sonigara - Jalore
(D) Khichi - Jaisalmer

26. In the judicial administration of medieval Rajasthan, what was the function of the 'Faujdar'?
(A) An executive officer who handled local criminal cases and maintained law and order
(B) The supreme judicial officer presiding over the state central appellate court
(C) An officer who dealt primarily with civil land and property disputes among Jagirdars
(D) A religious official determining judicial punishments based strictly on Hindu scriptures

27. The town of Jaipur, planned on the principles of Shilpa Shastra, was founded by Sawai Jai Singh II in which year?
(A) 1699
(B) 1727
(C) 1734

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98. (D) Complete replacement of stone tools by copper tools at Ahar
Ahar holds a unique distinction among Indian Chalcolithic cultures because its inhabitants almost completely replaced traditional stone microliths with copper tools. Located near rich copper deposits in the Aravalli hills, Ahar developed extensive local smelting technology. Unlike contemporary Chalcolithic communities that continued to rely heavily on stone blades, Ahar manufactured and utilized copper axes, chisels, and blades for their everyday tool requirements.

99. (A) Vijay Kumar
Major archaeological excavations at the copper-yielding site of Ganeshwar in Sikar district were led during the late 1970s by renowned archaeologist R. C. Agrawal from the Rajasthan State Department of Archaeology. He conducted these field investigations in close collaboration with archaeologist Vijay Kumar. Together, their excavations uncovered thousands of pure copper tools and Ochre Coloured Pottery, establishing Ganeshwar as a major copper manufacturing center.

100. (C) All three sites developed along the banks of significant river systems.
A fundamental geographical feature common to Kalibanga, Ahar, and Ganeshwar is that all three ancient sites developed along major river valleys. Kalibanga flourished along the Ghaggar (ancient Saraswati) river, Ahar developed along the Ayad (Banas basin) river, and Ganeshwar situated itself along the Kantli river. These watercourses provided vital water supplies, fertile agricultural land, and trade routes essential for sustaining ancient regional human settlements.

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(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

37. Which of the following administrative terms represents the practice of giving land on a contractual lease for a fixed revenue amount during the 18th century Rajputana?
(A) Lata
(B) Mukata (Izara)
(C) Batai
(D) Ghugri

38. The Bhati dynasty of Jaisalmer claims its origin from which legendary lineage?
(A) Suryavanshi lineage of Lord Rama
(B) Chandravanshi lineage of Lord Krishna
(C) Agnivanshi lineage of Mount Abu
(D) Nagavanshi lineage of Central India

39. Match List I with List II and select the correct answer using the codes given below:
List I: (Rulers)
P. Hammir Dev
Q. Rana Kumbha
R. Rao Maldeo
S. Sawai Jai Singh II
List II: (Dynasties)
1. Sisodia Dynasty
2. Chauhan Dynasty
3. Kachhwaha Dynasty
4. Rathore Dynasty
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

40. Which British official was primarily appointed by Lord Hastings to negotiate the Treaties of Subordinate Alliance with the Rajput states in 1817-18?
(A) Colonel James Tod
(B) Sir Charles Metcalfe
(C) Lord Dalhousie
(D) Sir Thomas Roe

41. Which of the following was NOT an outcome of the Mughal-Rajput alliance established during Akbar's reign?
(A) Prominent Rajput rulers were formally inducted into the imperial Mansabdari system.
(B) The region of Rajputana experienced a prolonged era of relative internal peace and stability.
(C) The Rajput states retained their internal autonomy in their ancestral domains (Watan Jagirs).
(D) The complete abolition of the Jagirdari system in favor of direct Mughal administration.

42. In Rajput military organization, the term 'Bakhshi' denoted an officer primarily responsible for:
(A) Leading the strategic vanguard (Harawal) on the battlefield during military campaigns
(B) Maintaining military rolls, recruiting soldiers, and disbursing state salaries
(C) Managing the royal elephant corps, armory, and heavy artillery divisions
(D) Conducting secret intelligence gathering and espionage in enemy territories

43. Which of the following statements concerning the Chauhan dynasty of Ranthambore is accurate?
(A) It was founded directly by Prithviraj III immediately after the Second Battle of Tarain.
(B) It was established by Govindaraja after being displaced from Ajmer.
(C) The ruling dynasty successfully repelled the major imperial invasion of Alauddin Khalji in 1301.
(D) It originally developed as an autonomous vassal branch under the Sisodias of Mewar.

44. Which of the following represents the correct chronological sequence of the rulers of the Rathore dynasty of Marwar?
(A) Rao Jodha - Rao Chunda - Rao Maldeo - Rao Chandrasen
(B) Rao Chunda - Rao Jodha - Rao Maldeo - Rao Chandrasen
(C) Rao Maldeo - Rao Jodha - Rao Chunda - Rao Chandrasen
(D) Rao Chunda - Rao Maldeo - Rao Jodha - Rao Chandrasen

45. What was the central objective of the Hurda Conference held in 1734, which was attended by prominent Rajput rulers?
(A) To form a united front against the expanding Maratha incursions into Rajputana
(B) To declare a collective rebellion against the Mughal Emperor Muhammad Shah
(C) To standardize agricultural land revenue rates across all participating Rajput

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kingdoms
(D) To negotiate a collective peace treaty with the British East India Company

46. The term 'Lag-Bag' in the revenue history of Rajasthan refers to:
(A) The formal legal revenue treaty signed between a local Jagirdar and the peasant cultivator
(B) Miscellaneous cesses and extra taxes levied by Jagirdars beyond regular land revenue
(C) The specialized heavy cavalry and elite military units maintained directly by Jagirdars
(D) The emergency revenue share collected by the state specifically during major drought years

47. Which of the following events during the reign of Sawai Jai Singh II highlighted his attempt to revive ancient Hindu royal traditions?
(A) The construction of the Hawa Mahal
(B) The performance of the Ashvamedha Yajna
(C) The signing of a treaty with the Portuguese
(D) The adoption of Buddhism as the state religion

48. Who was the chief commander of the Mughal forces dispatched by Akbar against Maharana Pratap at the Battle of Haldighati?
(A) Asaf Khan
(B) Raja Bhagwant Das
(C) Raja Man Singh
(D) Mahabat Khan

49. Consider the following prominent individuals associated with Maharana Pratap's military campaigns:
I. Hakim Khan Sur
II. Bhilu Rana (Poonja)
III. Jhala Bida
IV. Hasan Khan Mewati
Which combination accurately represents those who fought alongside Maharana Pratap at Haldighati?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

50. Which of the following is considered an incorrect statement regarding the political structure of the Rajput states?
(A) The 'Bhumias' were landholders who held land in return for specific duties, primarily protecting the village.
(B) The 'Sasan' lands were tax-free grants given to Brahmins, Charans, or religious institutions.
(C) The 'Jagir' was the absolute, permanent, and unconditional private property of the noble.
(D) The ultimate ownership of all state land theoretically vested in the ruler.

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51. The administrative official known as the 'Qanungo' at the Pargana level was primarily responsible for:
(A) Commanding and organizing the local militia forces during foreign military invasions
(B) Interpreting Islamic jurisprudence and local legal customs during judicial disputes
(C) Maintaining permanent revenue records and agricultural statistics of the Pargana
(D) Collecting customs duties and transit taxes on major commercial trade routes

52. Which Rajput ruler is renowned for his monumental treatise 'Kumbhalgarh Prashasti' and the construction of numerous forts in Mewar?
(A) Rana Sanga
(B) Rana Kumbha
(C) Maharana Raj Singh
(D) Rana Amar Singh

53. The continuous Mughal-Rajput conflict in the late 17th century was primarily triggered by the religious and expansionist policies of which Mughal Emperor?
(A) Jahangir
(B) Shah Jahan
(C) Aurangzeb
(D) Bahadur Shah I

54. Consider the following statements regarding the revenue collection methods in Rajput states:
I. 'Kankut' was the method where the state's share was decided by estimating the standing crop before harvest.
II. 'Batai' was the method where the actual threshed grain was physically divided between the cultivator and the state.
III. 'Mukata' was a system where revenue collection was leased out for a fixed sum.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only

(D) I, II, and III

55. What was the central function of the 'Chakri' obligation in the Rajput Jagirdari system?
(A) To provide a fixed contingent of cavalry to the state whenever demanded
(B) To pay an annual cash tribute equivalent to the entire seasonal agricultural produce
(C) To surrender all independent judicial and administrative powers to the central authority
(D) To serve as personal armed bodyguards protecting the extended royal ruler's family

56. Identify the odd one out among the following historical taxes:
(A) Chauri Tax
(B) Talwar Bandhai
(C) Chauth
(D) Niyota

57. Which state was the first in Rajputana to sign a comprehensive Treaty of Subordinate Alliance with the British in November 1817?
(A) Kota
(B) Karauli
(C) Jaipur
(D) Mewar

58. Consider the following statements regarding the judicial system under the Rajput rulers:
Statement I: The ruler's court (Darbar) acted as the highest court of appeal in both civil and criminal matters.
Statement II: At the village level, disputes were generally settled by the caste panchayats or village elders through arbitration.
Which of the following statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

59. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Rajput confederacy led by Rana Sanga was defeated at the Battle of Khanwa in 1527.
Reason (R): Babur possessed superior military technology, including artillery and matchlocks, and utilized the Tulughma flanking tactic.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

60. The Durgadas Rathore resistance movement against the Mughal Empire was primarily aimed at:
(A) Expanding the territorial borders of Marwar into neighboring districts of Gujarat
(B) Securing the throne of Marwar for the infant prince Ajit Singh
(C) Establishing a permanent anti-Mughal military alliance with the Marathas
(D) Transforming the traditional Rathore nobility into fully independent sovereigns

61. Which of the following correctly pairs the Rajput ruler with his commonly known historical epithet?
(A) Rana Kumbha - Hindu Path
(B) Rana Sanga - Abhinav Bharatacharya
(C) Maharana Pratap - Kika
(D) Sawai Jai Singh II - Hindua Suraj

62. Which of the following statements about the military organization of the Rajput states is definitively incorrect?
(A) The military forces of Rajput states were predominantly composed of elite cavalry units.
(B) Forts (Durg) formed the strategic defensive backbone of the overall Rajput military structure.
(C) They maintained massive standing armies that completely eliminated the need for feudal levies.
(D) The Harawal was the highly respected vanguard position within traditional Rajput battle formations.

63. What was the main consequence of the Battle of Dewair (1582) for Mewar?
(A) It marked the complete and irreversible subjugation of Mewar by the imperial Mughal Empire.
(B) It was a major victory for Maharana Pratap that initiated the reconquest of Mewar.
(C) It led directly to the permanent loss of the strategic fort of Kumbhalgarh to Maratha forces.
(D) It resulted in the signing of a formal peace treaty between Maharana Amar Singh and Jahangir.

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10. (A) Crown lands directly administered by the government to collect state revenue
In the land tenure organization of medieval Rajasthan, Khalsa land referred to territories managed directly by the central state government. Revenue collected from these crown lands was gathered by royal officials and deposited straight into the state treasury, distinguishing them from lands granted as feudal jagirs to hereditary noble families.

11. (B) Nainsi ri Khyat
Nainsi ri Khyat, composed by the celebrated court historian Muhnot Nainsi during the seventeenth century, serves as a primary historical chronicle for Marwar and neighboring regions. It contains detailed documentation on clan genealogies, administrative institutions, land distribution, and socio-economic conditions, offering valuable insights into medieval Rajput society and government.

12. (B) He formally submitted to Emperor Akbar and accepted a Mansab in 1576.
Maharana Pratap of Mewar never accepted Mughal suzerainty or submitted to Emperor Akbar. Throughout his life, he resisted imperial expansion, fighting the famous Battle of Haldighati in 1576 and continuing guerrilla warfare from the Aravalli hills while establishing Chavand as his temporary capital, remaining an enduring symbol of Rajput independence.

13. (A) A succession fee paid by a new Jagirdar to the ruler upon assuming his estate
Talwar Bandhai was a mandatory administrative succession tax in Rajput states, paid by an incoming Jagirdar upon inheriting a feudal estate. This payment symbolized royal confirmation of the noble's title and land rights, usually accompanied by a formal ceremony where the ruler bound a sword around the new Jagirdar's waist.

14. (C) P-3, Q-4, R-1, S-2
Medieval Rajput administrative setups delegated functions to specific key officials. The Diwan managed finance and revenue collection across the realm. The Bakhshi supervised military organization, soldier recruitment, and salary distribution. The Kotwal enforced law, order, and police duties in urban areas, while the Qazi presided over judicial legal matters.

15. (D) Rao Jodha
Rao Jodha, a prominent ruler of the Rathore dynasty, founded the city of Jodhpur in 1459. To secure his realm, he constructed the monumental Mehrangarh Fort on a steep cliff known as Chintamani Giri. This strategic fortification became the seat of power and political center for the kingdom of Marwar.

16. (C) Chauth
Chauth was a military tax equal to one-fourth of land revenue, levied by Maratha forces on neighboring states as protection money against plunder. Unlike methods such as Kankut, Lata, and Batai, Chauth was not a traditional land revenue assessment method used internally by Rajput administrators within their own kingdoms.

17. (B) Raja Bharmal of Amber
Raja Bharmal of Amber established the initial diplomatic and matrimonial alliance between a Rajput state and the Mughal Empire in 1562. By marrying his daughter Harkha Bai to Emperor Akbar at Sambhar, Bharmal secured Mughal political backing, initiating an era of active Rajput participation in higher imperial military and civil governance.

18. (D) The physical division of harvested grain between the state and the peasant
Lata was a traditional land revenue assessment method employed in medieval Rajasthan. It involved the physical division of harvested and threshed grain between the state officials and the cultivator on the threshing floor. This ensured that revenue was collected based on actual agricultural yield rather than visual estimates before harvest.

19. (A) I, II, III, IV
The major historical battles of Rajasthan occurred in a clear chronological progression. The First Battle of Tarain was fought in 1191, followed by the Battle of Khanwa in 1527. The Battle of Haldighati took place in 1576, and Maharana Pratap secured victory at the Battle of Dewair later in 1582.

20. (A) Both Statement I and Statement II are true.
Village administration in medieval Rajput states maintained high operational autonomy under local bodies like Panchakulas or Gram Panchayats. These bodies settled disputes and

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neighboring Rajput kingdoms
(D) The customary legal practice of adopting a male heir when the reigning ruler lacked direct progeny

74. Consider the following administrative positions and their roles in a typical medieval Rajput state:
I. Musahib: Chief advisor or prime minister
II. Khansaman: Head of the royal household and workshops
III. Mir Bakhshi: Head of the village panchayat
IV. Sikdar: Military commander of a fort or local area
Which combination contains the incorrectly matched pair(s)?
(A) I and II only
(B) III only
(C) II and IV only
(D) III and IV only

75. Which prominent 17th-century historical figure of Rajasthan compiled the work "Marwar Ra Pargana Ri Vigat", often called the Gazetteer of Rajputana?
(A) Bankidas
(B) Suryamal Misran
(C) Muhnot Nainsi
(D) Kavi Shyamaldas

76. In the context of Rajput diplomacy, what was the primary function of a 'Vakil'?
(A) To direct and lead the central state's intelligence and counter-espionage agency
(B) To collect external customs duties and transit levies at established border checkpoints
(C) To act as the state's permanent diplomatic representative at royal courts
(D) To serve as the official court historian, genealogist, and chronologist of the ruling dynasty

77. Which of the following statements about the Chauhan dynasty of Ajmer is incorrect?
(A) Ajayraj founded the city of Ajmer in the early 12th century.
(B) Arnoraj constructed the Ana Sagar lake.
(C) Vigraharaj IV captured Delhi from the Tomaras.
(D) Prithviraj III successfully defeated Muhammad Ghori in the Second Battle of Tarain in 1192.

78. Which of the following rulers initiated the construction of the famous victory tower 'Vijay Stambha' at Chittorgarh to commemorate his victory over the Malwa Sultanate?
(A) Rana Sanga
(B) Maharana Pratap
(C) Rana Kumbha
(D) Rawal Ratan Singh

79. Consider the following statements regarding the Mughal-Rajput relations during the 16th and 17th centuries:
I. The policy of matrimonial alliances was largely discontinued by Aurangzeb.
II. The Rajputs were granted high Mansabs and served as provincial governors under Akbar, Jahangir, and Shah Jahan.
III. The 'Watan Jagir' of a Rajput ruler was not subject to periodic transfers like normal Mughal Jagirs.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

80. The term 'Nazarana' in Rajput administration referred to:
(A) A strict administrative dress code enforced for all attending nobles during formal Darbar sessions
(B) A tribute formally offered to the ruler as a mark of respect and political allegiance
(C) A specific traditional agricultural tool utilized during the grain division of the 'Lata' process
(D) A confidential intelligence report compiled and generated regularly by senior state spies

81. Which Rajput principality remained fiercely independent and consistently refused to establish any matrimonial alliances with the Mughal Emperors despite continuous pressure?
(A) Kachhwaha dynasty of Amber
(B) Rathore dynasty of Bikaner
(C) Guhilot/Sisodia dynasty of Mewar
(D) Bhati dynasty of Jaisalmer

82. Consider the following statements regarding the Bhati Dynasty:
Statement I: The Bhati rulers successfully defended Jaisalmer Fort, known as Sonar Quila, which is famous for its 'Ardh-Saka' (half-saka).
Statement II: The Bhati dynasty primarily

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controlled the fertile eastern plains of Rajasthan bordering Malwa.
Which of the following statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

83. The tax 'Chauri' was levied in the Rajput states on which specific occasion?
(A) During the birth of a male heir to the ruler
(B) At the time of the marriage of a peasant's daughter
(C) Upon the purchase of foreign breed horses
(D) When a new well was dug for irrigation

84. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Rajput rulers were unable to present a united front against the Maratha expansion in the 18th century.
Reason (R): Deep-rooted clan rivalries, internal succession disputes, and the failure of the Hurda Conference prevented any lasting Rajput military coalition.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

85. What was the main role of the 'Patel' in the administrative system of medieval Rajasthan?
(A) The village headman who assisted in revenue collection and maintaining order
(B) The chief religious priest who presided over state ceremonies and royal rituals
(C) The military commander responsible for defending the fort garrison during sieges
(D) The senior chief accountant supervising financial records at the central Diwan Khana

86. Which of the following is the most appropriate description of the 'Izara' (Mukata) system which gained prominence in the 18th century?
(A) A direct administrative relationship between the king and cultivators without intermediaries
(B) A system where the right to collect tax was leased for a fixed sum
(C) A mandatory military recruitment draft system applicable to all able-bodied village youths
(D) A compulsory state religious tax levied on visiting pilgrims at holy pilgrimage sites

87. Identify the correct pair among the following battles and their respective warring parties:
(A) Battle of Khatoli (1517) - Rana Sanga vs Ibrahim Lodi
(B) Battle of Gagron (1519) - Maharana Pratap vs Mahmud Khalji II
(C) Battle of Sammel/Giri-Sumel (1544) - Sawai Jai Singh II vs Sher Shah Suri
(D) Battle of Rajmahal (1747) - Rao Maldeo vs Babur

88. Which of the following features sharply distinguishes Rajput feudalism from European feudalism?
(A) In Rajput feudalism, land rights were strictly bought and sold in competitive open commercial markets.
(B) Rajput feudalism emphasized clan kinship and blood brotherhood over mere contractual tenure.
(C) Rajput feudal nobles possessed no formal military obligations whatsoever towards the supreme sovereign.
(D) European feudalism was restricted exclusively to the priesthood, whereas Rajput feudalism was universally open.

89. Match List I with List II and select the correct answer using the codes given below:
List I: (Important Treaties/Agreements)
P. Debari Agreement (1708)
Q. Hurda Conference (1734)
R. Treaty of 1615
S. Treaties of 1817-18
List II: (Key Features/Context)
1. Peace settlement ending Mughal-Mewar conflict
2. Attempted anti-Maratha coalition of Rajput rulers
3. Rajput coalition against Mughal Emperor Bahadur Shah I
4. Acceptance of British Paramountcy by Rajput states
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-1, Q-2, R-3, S-4

90. Which of the following statements correctly identifies the role of 'Bhumias' in the Rajput rural society?

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(A) Enslaved agricultural laborers who worked estate fields but possessed no formal land rights
(B) Wealthy urban merchants and traders who monopolized local grain markets and regional trade
(C) Landholders holding tax-free land in exchange for village protection against local threats
(D) Elite private bodyguards attached directly to the central office of the grand Diwan

91. The historic 'Ardh-Saka' of Jaisalmer occurred during the reign of which Bhati ruler when the fort was attacked by Amir Ali?
(A) Rawal Jaisal
(B) Rawal Lunkaran
(C) Maharawal Jawahar Singh
(D) Rawal Moolraj I

92. Consider the following statements regarding the Rajput military strategy:
Statement I: The Rajput forces traditionally favored prolonged sieges inside forts rather than open battlefield confrontations.
Statement II: The tactic of 'Jauhar' and 'Saka' was employed when defeat in a fort siege became absolutely inevitable.
Which of the following statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

93. Which of the following was NOT a branch of the central administrative secretariat (Diwan Khana) in a typical Rajput state?
(A) Bakhshikhana
(B) Mir Munshi
(C) Karkhana
(D) Dar-ul-Harb

94. Which of the following provides the correct chronological sequence of the signing of the Treaties of Subordinate Alliance (1817-18) by the Rajput states?
(A) Karauli - Kota - Jodhpur - Jaipur
(B) Kota - Karauli - Jaipur - Jodhpur
(C) Jaipur - Jodhpur - Karauli - Kota
(D) Jodhpur - Jaipur - Kota - Karauli

95. What was the primary consequence of the British paramountcy established over Rajputana by 1818?
(A) The immediate legal abolition of hereditary monarchy across all participating Rajput states
(B) British protection with gradual interference in state internal affairs
(C) The total annexation of Rajput states into direct administrative provinces of British India
(D) The immediate outlawing of the traditional Jagirdari system and replacement by Zamindari

96. Identify the incorrect statement regarding the political decline of the Rajput states.
(A) Internal succession wars, such as the one in Jaipur between Ishwari Singh and Madho Singh, financially ruined the states.
(B) The Marathas initially entered Rajputana as hired mercenaries during internal succession disputes.
(C) The heavy imposition of 'Chauth' and 'Sardeshmukhi' led to severe economic distress.
(D) The Rajput states maintained a highly disciplined, modernized European-style infantry which prevented Maratha victories.

97. The term 'Chhutbhai' in the context of the Rajput political structure referred to:
(A) Younger brothers or collateral relatives granted smaller jagirs for maintenance
(B) Mercenary soldiers recruited from foreign regions outside the borders of Rajputana
(C) Local village headmen specifically responsible for collecting non-agricultural taxes
(D) Specialized merchant guilds dealing in the procurement and sale of military weaponry

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98. Which prominent ruler of Marwar was compelled by Emperor Akbar to send his son Mota Raja Udai Singh to the Mughal court, initiating the state's submission?
(A) Rao Maldeo
(B) Rao Chandrasen
(C) Maharaja Sur Singh
(D) Maharaja Jaswant Singh

99. Consider the following characteristics of the judicial system under the Rajput rulers:
I. There was a strict separation of powers; the ruler had no judicial authority.
II. Customary laws and religious scriptures guided judicial decisions.
III. Caste panchayats played a crucial role in

deciding civil and social disputes at the local level.

IV. Criminal justice in the parganas was often administered by the Hakim or Faujdar.

Which combination of statements is correct?

(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

100. Consider the following statements about Sawai Jai Singh II's administrative and social reforms:

Statement I: He attempted to regulate marriage expenses among Rajputs to prevent female infanticide.

Statement II: He built rest houses and step-wells and worked to resolve theological disputes among Hindu sects.

Which of the following statements is/are correct?

(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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ANSWERS

1. (B) Bappa Rawal
Bappa Rawal is traditionally regarded as the real founder of the Guhilot dynasty's power in Mewar. In the eighth century, he captured Chittorgarh from the Mori rulers and established Nagda as his initial capital. His military successes and administrative organization laid the historical foundation for the medieval kingdom of Mewar.

2. (D) They claim descent from Kusha, the son of Lord Rama.
The Kachhwaha dynasty of Amber traces its legendary genealogy back to Kusha, one of the twin sons of Lord Rama of Ayodhya. Based on this mythical lineage, the rulers of Amber historically claimed solar descent, identifying themselves as Suryavanshi Kshatriyas and incorporating divine heritage into their royal legitimacy and traditional family identity.

3. (A) The estimated land revenue of a Jagir used to determine military obligations
In the administrative system of medieval Rajput states, Rekh represented the assessed land revenue of a Jagir. This valuation served as the baseline to establish the military obligations of a Jagirdar. Based on the calculated Rekh, the noble was required to supply a specific contingent of armed soldiers and horses to the state.

4. (C) I and III only
Sawai Jai Singh II made remarkable contributions to Indian astronomy during the eighteenth century. He constructed five sophisticated open-air observatories, known as Jantar Mantars, located at Jaipur, Delhi, Ujjain, Varanasi, and Mathura. He also compiled Zij Muhammad Shahi, a comprehensive set of astronomical tables used to update planetary observations and improve astrological calendars.

5. (A) Bundi
Bundi was established and ruled by the Hada clan, which is a major branch of the Chauhan dynasty. In contrast, prominent states like Jodhpur, Bikaner, and Kishangarh were founded by different branches of the Rathore dynasty. The Hada Chauhans developed Bundi into an important regional political and cultural center in Rajputana.

6. (A) Both Statement I and Statement II are true.
The Battle of Khanwa took place in March 1527 near Agra between the Mughal emperor Babur and the Mewar ruler Rana Sanga. Sanga led a grand confederacy of Rajput rulers and Afghan leaders, including Hasan Khan Mewati and Mahmud Lodi. Despite this formidable alliance, Babur won using superior artillery tactics.

7. (B) Junagarh Fort - Chauhan Dynasty
Junagarh Fort, situated in Bikaner, was constructed under the patronage of Maharaja Rai Singh, who belonged to the Rathore dynasty rather than the Chauhan dynasty. The fort is renowned for its magnificent architecture, incorporating traditional Rajput and Mughal stylistic elements while serving as the seat of the Rathore rulers of Bikaner.

8. (C) To serve as chief minister and head civil administration under the ruler
The Pradhan held the position of prime minister in the central administrative framework of medieval Rajput kingdoms. Acting as the principal executive officer directly below the ruler, the Pradhan supervised general civil administration, coordinated state departments, advised the king on policy matters, and maintained overall stability across the territorial government.

9. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
During the early nineteenth century, Rajput kingdoms suffered severely from frequent invasions, plunder, and financial demands imposed by Maratha leaders and Pindari bandits. These continuous disruptions destabilized regional security and economic infrastructure, prompting most Rajput rulers to eagerly sign the Treaties of Subordinate Alliance with the British East India Company.

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drained state treasuries, weakened administrative authority, and directly accelerated the rapid decline of Rajput political power.

31. (C) Zij Muhammad Shahi - Astronomical tables for celestial observations
Zij Muhammad Shahi is a landmark astronomical treatise compiled under the patronage of Sawai Jai Singh II of Jaipur in 1733. Dedicated to the Mughal Emperor, it provided accurate mathematical tables and star charts for astronomical calculations, enabling scholars to determine planetary movements and construct precise calendars.

32. (A) Non-agricultural revenue from transit duties, customs, and market taxes
In the revenue terminology of medieval Rajput states, Sayer designated non-agricultural state income collected from miscellaneous indirect sources. This included customs duties, transit taxes on merchandise, tolls at municipal gates, and market levies. Sayer revenue provided essential supplementary finance alongside the primary land revenue collected from agricultural fields.

33. (B) Rao Maldeo and Sher Shah Suri
The Battle of Giri-Sumel took place in 1544 near Jaitaran between the forces of Sher Shah Suri and Rao Maldeo Rathore of Marwar. Although Sher Shah ultimately won a narrow victory due to strategic ruses, the intense Rajput resistance led him to remark that he nearly lost the empire for a handful of bajra.

34. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Following the indecisive outcome of Haldighati in 1576, Maharana Pratap effectively sustained armed resistance against the Mughal Empire. By taking advantage of the rugged Aravalli terrain, he conducted guerrilla warfare, ambushed supply lines, and recaptured most of Mewar's territories, demonstrating the success of irregular mountain tactics against superior army numbers.

35. (C) Rao Chandrasen
Rao Chandrasen of Marwar is remembered in history as the Forgotten Hero or the Pratap of Marwar. He waged an unyielding struggle against Emperor Akbar to protect the sovereignty of Jodhpur. Rejecting Mughal vassalage, Chandrasen adopted guerrilla tactics from the hills long before Maharana Pratap adopted similar methods in Mewar.

36. (A) Both Statement I and Statement II are true.
In medieval Rajput states, the Pargana served as an essential administrative unit bridging the state capital and local villages. The Amil, also known as Amalguzar, acted as the primary revenue officer of the Pargana, responsible for evaluating crop yields, determining tax liabilities, and supervising the collection of agricultural revenues.

37. (B) Mukata (Izara)
During the eighteenth century, the Mukata system, also known as Izara, became widespread in Rajput states. Under this revenue farming arrangement, the right to collect land revenue from specific territories was auctioned or leased to private individuals for a fixed lump sum, guaranteeing upfront funds for the royal treasury.

38. (B) Chandravanshi lineage of Lord Krishna
The Bhati dynasty of Jaisalmer claims descent from the Chandravanshi, or Lunar, lineage of Kshatriyas, tracing their legendary ancestry directly back to Yadu and Lord Krishna. Based on this historical tradition, the Bhati rulers assumed the title of Yaduvanshi and regarded themselves as protectors of India's western desert frontiers.

39. (A) P-2, Q-1, R-4, S-3
Historical rulers of Rajasthan belong to prominent ruling clans. Hammir Dev was a famous Chauhan ruler who valiantly defended Ranthambore. Rana Kumbha belonged to the Sisodia dynasty of Mewar, renowned for art and architecture. Rao Maldeo was a powerful Rathore monarch of Marwar, and Sawai Jai Singh II ruled Jaipur under the Kachhwaha dynasty.

40. (B) Sir Charles Metcalfe
Sir Charles Metcalfe, acting as the British Resident at Delhi under Governor-General Lord Hastings, was the diplomat responsible for negotiating and signing the Treaties of Subordinate Alliance with Rajput states in 1817-18. These treaties established British paramountcy across Rajasthan while offering local protection to native princely dynasties.

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managed local affairs. Simultaneously, the Patwari functioned as the primary village official responsible for maintaining precise land records, tracking crop boundaries, and managing local revenue accounts.

21. (A) Bhati Dynasty
The Bhati dynasty ruled the western kingdom of Jaisalmer for centuries, guarding the desert borderlands of Rajasthan. Establishing their seat at the impregnable Jaisalmer Fort in the twelfth century, the Bhati rulers successfully defended their strategic frontier territory against numerous foreign invasions, controlling major overland trade routes across the Thar Desert.

22. (D) Sawai Jai Singh II - Debari Agreement (1708)
The Debari Agreement was concluded in 1708 among Sawai Jai Singh II of Jaipur, Maharaja Ajit Singh of Marwar, and Maharana Amar Singh II of Mewar. This historic triple alliance aimed to regain lost territories from the Mughal Emperor Bahadur Shah I and rebuild political solidarity among the leading Rajput ruling houses.

23. (B) The Rajput Jagirdari system was based on clan kinship and blood relations (Bhaibant).
The Rajput Jagirdari system was deeply rooted in clan kinship and hereditary bloodlines, known as Bhaibant. Unlike the Mughal Mansabdari system where rank was administrative and non-hereditary, Rajput nobles viewed their jagirs as shared family patrimony belonging to the ruling clan, creating strong social obligations and decentralized loyalty to the sovereign.

24. (C) I, II, and IV only
Under the Treaties of Subordinate Alliance signed in 1817-18, Rajput states surrendered foreign relations to the British East India Company and agreed to pay fixed annual tributes. In return, the British guaranteed defense against external aggression while preserving the internal administrative autonomy of the native rulers within their respective borders.

25. (D) Khichi - Jaisalmer
The Khichi clan is a sub-branch of the Chauhan dynasty that historically established power in regions such as Gaganron in Malwa, rather than Jaisalmer. Jaisalmer was ruled continuously by the Bhati dynasty of Rajputs. Other Chauhan sub-branches include the Hada rulers of Kota and Bundi and the Deora rulers of Sirohi.

26. (A) An executive officer who handled local criminal cases and maintained law and order
In the administrative framework of medieval Rajput kingdoms, the Faujdar functioned as an executive officer responsible for maintaining local public order and executing criminal justice. Operating at the pargana or district level, the Faujdar commanded local security troops, suppressed armed uprisings, and enforced judicial mandates under the central sovereign authority.

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27. (B) 1727
Sawai Jai Singh II founded the city of Jaipur in November 1727. Designed by the chief architect Vidyadhar Bhattacharya, Jaipur was planned strictly according to principles of Shilpa Shastra and classical grid patterns. It served as the new capital of the Kachhwaha state, replacing the older hillside capital at Amber.

28. (B) The Rajput states maintained a permanently unified central federal government to regulate internal diplomacy.
Rajput states never established a unified federal government to regulate internal diplomacy or collective policy. Instead, individual kingdoms operated independently, frequently engaging in local conflicts and regional rivalries. They managed inter-state relations through bilateral diplomatic channels, exchanging permanent envoys known as Vakils and issuing formal royal correspondence called Kharitas.

29. (A) I and II only
The political structure of Rajput kingdoms rested on patriarchal clan organization, viewing the state as collective property of the ruling lineage. Nobles regarded the monarch as the first among equals within the clan framework. However, these nobles were obligated to render military service, known as Chakri, whenever summoned by the ruler.

30. (C) The continuous interference and financial extortions by the Marathas
Maratha expansion during the eighteenth century caused severe political and financial destabilization across Rajputana. Maratha forces frequently intervened in succession wars, imposing heavy financial demands like Chauth and Sardeshmukhi. These continuous extortions

64. Match List I with List II and select the correct answer using the codes given below:
List I: (Terms of Land Tenure)
P. Khalsa
Q. Jagir
R. Bhum
S. Sasan
List II: (Description)
1. Land granted to religious figures or temples
2. Land held directly by the state
3. Land granted in return for military/ administrative service
4. Land held on condition of local protection and watch duties
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-4, R-3, S-1
(D) P-4, Q-1, R-2, S-3

65. Who among the following was the respected commander representing the Sisodia dynasty at the Battle of Dharmat (1658) fighting on behalf of Dara Shikoh?
(A) Maharaja Jaswant Singh
(B) Rao Ratan Singh Rathore
(C) Mukund Singh Hada
(D) None of the above, as Mewar remained neutral

66. The administrative office of the 'Hakim' in the Rajput state structure was primarily responsible for:
(A) Advising the ruler on foreign policy
(B) Leading the chief religious ceremonies
(C) Functioning as the executive head of a Pargana
(D) Designing the state's architectural projects

67. Which of the following treaties legally bound the Rajput states to assist the British East India Company with troops upon requisition?
(A) Treaties of 1803
(B) Treaties of Subordinate Alliance (1817-18)
(C) Treaty of Purandar (1665)
(D) Treaty of Amritsar (1809)

68. Consider the following statements regarding the Mughal-Rajput conflict phase:
Statement I: Maharana Raj Singh of Mewar opposed Aurangzeb's imposition of Jizya in 1679.
Statement II: Raj Singh supported the rebellion of Aurangzeb's son, Prince Akbar, against the Emperor.
Which of the following statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

69. Arrange the following historical capitals of the Mewar (Guhilot/Sisodia) dynasty in their broad chronological order of adoption:
I. Nagda
II. Chittorgarh
III. Udaipur
IV. Chavand
Which of the following is the correct sequence?
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, II, IV, III
(D) II, III, I, IV

70. What was the exact nature of the administrative tax known as 'Hukumnama' in Marwar?
(A) A mandatory administrative tax levied on all formal judicial court proceedings
(B) A succession fee equivalent to Peshkash or Nazarana paid by a Jagirdar
(C) A financial penalty or fine imposed on nobles for defying royal administrative orders
(D) A fixed percentage share of the commercial profits earned by urban merchant guilds

71. Identify the odd one out among the following rulers and their primary adversaries:
(A) Rana Sanga - Babur
(B) Kanhadadeva - Alauddin Khalji
(C) Maharana Pratap - Akbar
(D) Sawai Jai Singh II - Sher Shah Suri

72. Which Rajput ruler is credited with ending the continuous Mughal-Mewar conflict by signing a peace treaty with Emperor Jahangir in 1615?
(A) Maharana Pratap
(B) Maharana Amar Singh I
(C) Maharana Karan Singh
(D) Maharana Jagat Singh I

73. Which of the following best describes the 'Bhaibant' system prevalent in Rajput polity?
(A) A financial system where central state treasury funds were periodically distributed among the peasantry
(B) A system where the kingdom was the joint estate of the ruling clan, with kinsmen holding thikanas
(C) A defensive military alliance system contracted exclusively between two

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41. (D) The complete abolition of the Jagirdari system in favor of direct Mughal administration.
The alliance between Akbar and Rajput states introduced stability to Rajputana while preserving local royal authority. Rajput rulers joined the imperial Mansabdari system and maintained internal autonomy over their hereditary lands, termed Watan Jagirs. The alliance did not eliminate the Jagirdari system; rather, it integrated Rajput feudal structures into Mughal imperial governance.

42. (B) Maintaining military rolls, recruiting soldiers, and disbursing state salaries
In the military setup of Rajput kingdoms, the Bakhshi occupied a vital administrative role. The Bakhshi maintained army muster rolls, managed recruitment, inspected troops and equipment, and handled the disbursement of salaries to soldiers. This ensured military readiness and structured financial management across both standing armies and feudal levies.

43. (B) It was established by Govindaraja after being displaced from Ajmer.
Following the defeat of Prithviraj III in 1192, his son Govindaraja established the Chauhan dynasty of Ranthambore. He moved south to found this independent branch, which reached its zenith under Hammir Dev. Hammir's famous defense against Alauddin Khalji in 1301 eventually led to the historic siege and fall of Ranthambore Fort.

44. (B) Rao Chunda - Rao Jodha - Rao Maldeo - Rao Chandrasen
The chronological succession of Rathore rulers of Marwar began with Rao Chunda, who consolidated power in the early fifteenth century. His grandson Rao Jodha founded Jodhpur in 1459. Later, Rao Maldeo expanded Marwar into a formidable regional power, succeeded by his younger son Rao Chandrasen, who resisted Mughal imperial authority.

45. (A) To form a united front against the expanding Maratha incursions into Rajputana
The Hurda Conference was convened in July 1734 at Hurda by leading Rajput rulers, including Sawai Jai Singh II of Jaipur and Maharana Jagat Singh II of Mewar. Its primary objective was to forge a united military coalition among Rajput kingdoms to check the alarming expansion and frequent plundering raids of Maratha forces.

46. (B) Miscellaneous cesses and extra taxes levied by Jagirdars beyond regular land revenue
In Rajasthan's agrarian history, Lag-Bag represented miscellaneous cesses, duties, and arbitrary extra taxes imposed by feudal Jagirdars on agricultural peasants beyond standard land revenue. These additional cesses were levied on various social occasions, trade activities, or emergency needs, often placing heavy financial burdens on rural agricultural communities.

47. (B) The performance of the Ashvamedha Yajna
Sawai Jai Singh II sought to revive traditional Vedic rituals and reinforce classical Hindu cultural traditions during his reign in eighteenth-century Jaipur. As part of this cultural revival, he performed the monumental Ashvamedha Yajna, or horse sacrifice, becoming one of the final Indian monarchs in history to perform this ancient ceremony.

48. (C) Raja Man Singh
Raja Man Singh I of Amber served as the chief commander of the Mughal forces dispatched by Emperor Akbar against Maharana Pratap in 1576. Accompanied by Asaf Khan, Man Singh led imperial forces into the narrow mountain pass at Haldighati, confronting Mewar troops in one of the most famous battles in Indian history.

49. (A) I, II, and III only
At the Battle of Haldighati in 1576, Maharana Pratap assembled a diverse coalition against Mughal forces. Afghan commander Hakim Khan Sur led his vanguard, tribal chieftain Bhilu Rana Poonja provided crucial archer support, and Jhala Bida sacrificed his life by wearing the royal insignia when Pratap was wounded. Hasan Khan Mewati fought at Khanwa earlier.

50. (C) The 'Jagir' was the absolute, permanent, and unconditional private property of the noble.
In Rajput polity, a Jagir was not the absolute private property of a noble. Land grants were contingent upon rendering regular military service, maintaining stipulated cavalry units, and showing loyalty to the ruling sovereign. The monarch held ultimate land ownership rights and retained legal authority to transfer or confiscate jagirs whenever necessary.

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51. (C) Maintaining permanent revenue records and agricultural statistics of the Pargana
The Qanungo was an indispensable administrative official at the Pargana level in medieval Rajasthan. Responsible for maintaining detailed revenue records, land measurements, crop statistics, and local land tenure histories, the Qanungo provided vital agrarian data that enabled central and local revenue officers to assess and collect taxes accurately.

52. (B) Rana Kumbha
Rana Kumbha of Mewar was a distinguished ruler, warrior, and scholar known for his extensive architectural and literary achievements. He constructed numerous defensive forts across Mewar, including the grand fortress of Kumbhalgarh, and commissioned historical inscriptions like the Kumbhalgarh Prashasti and Vijay Stambha to record his military triumphs and reign.

53. (C) Aurangzeb
The revival of major Mughal-Rajput conflicts during the late seventeenth century was primarily triggered by Emperor Aurangzeb. His aggressive policies, including the reimposition of Jizya in 1679, interference in the succession of Marwar, and military campaigns against Mewar, alienated major Rajput clans and destroyed the diplomatic consensus established under Akbar.

54. (D) I, II, and III
Medieval Rajput states utilized diverse methods to assess land revenue. Kankut involved estimating crop yields while plants stood unharvested in fields. Batai was the physical division of grain between the cultivator and state after threshing. Mukata operated as a fixed revenue contract leased out to local individuals for set monetary sums.

55. (A) To provide a fixed contingent of cavalry to the state whenever demanded
Chakri was a fundamental military obligation within the Rajput Jagirdari system. Under this institutional arrangement, every Jagirdar was legally bound to provide a specified contingent of fully equipped cavalrymen and horses whenever summoned by the ruler. This system provided the state with a ready feudal army without maintaining massive permanent standing forces.

56. (C) Chauth
Chauth was an external extortion levy demanded by Maratha commanders from foreign territories to prevent raids, making it distinct from local Rajput taxes. In contrast, Chauri Tax, Talwar Bandhai, and Niyota represented traditional internal administrative cesses and feudal payments collected directly within Rajput kingdoms from peasants or Jagirdars.

57. (B) Karauli
Karauli was the first principality in Rajputana to sign a Treaty of Subordinate Alliance with the British East India Company, concluding the treaty in November 1817 under Maharaja Harbaksh Pal Singh. This pact marked the beginning of extensive diplomatic agreements that established British paramountcy over princely states across Rajasthan.

58. (A) Both Statement I and Statement II are true.
The judicial system of medieval Rajput states was structured hierarchically. The ruler's central court served as the highest court of appeal, dealing with major civil, criminal, and state security matters. At the local level, everyday social and land disputes were resolved through arbitration by caste panchayats or village elders following customary laws.

59. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Rajput confederacy under Rana Sanga suffered a defeat at the Battle of Khanwa in 1527. Babur secured victory by employing superior military technology, including matchlock firearms and field artillery, alongside the strategic Tulughma flanking maneuver. This battlefield innovation effectively disrupted the traditional, cavalry-heavy offensive tactics relied upon by Rajput troops.

60. (B) Securing the throne of Marwar for the infant prince Ajit Singh
The prolonged resistance led by Durgadas Rathore during the late seventeenth century aimed to secure the throne of Marwar for Prince Ajit Singh, the infant son of Maharaja Jaswant Singh. Following Aurangzeb's attempt to annex Jodhpur, Durgadas organized a decades-long struggle that eventually restored Ajit Singh as the sovereign ruler.

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61. (C) Maharana Pratap - Kika
Maharana Pratap was affectionately referred to as Kika during his early years in the Aravalli hills, a name given by the local Bhil community. Other epithets in Rajput history include Hindu Path for Rana Sanga, Abhinav Bharatacharya for Rana Kumbha, and Hindua Suraj for the rulers of the Mewar Sisodia line.

62. (C) They maintained massive standing armies that completely eliminated the need for feudal levies.
The military framework of Rajput states relied heavily on feudal contingents provided by Jagirdars under military service obligations rather than standing permanent infantry forces. Cavalry units formed the primary striking force, while hill fortresses provided essential strategic defense. Standing professional armies capable of replacing feudal levies developed much later in history.

63. (B) It was a major victory for Maharana Pratap that initiated the reconquest of Mewar.
The Battle of Dewair, fought in 1582, was a major military triumph for Maharana Pratap against Mughal forces. Following this strategic victory, Pratap launched a successful counter-offensive across Mewar, liberating numerous outposts and consolidating his rule from his new capital at Chavand, effectively turning the tide of the regional conflict.

64. (A) P-2, Q-3, R-4, S-1
Land tenure in Rajputana fell into distinct classifications. Khalsa land was administered directly by the state treasury. Jagir land was granted to nobles in return for military or civil service obligations. Bhum land was held by local guardians under watch duties, and Sasan land consisted of tax-exempt grants given to scholars and temples.

65. (D) None of the above, as Mewar remained neutral
During the War of Mughal Succession in 1658, Maharana Raj Singh of Mewar maintained a strictly neutral stance, declining to send troops to support Dara Shikoh or Aurangzeb at the Battle of Dharmat. Although other Rajput rulers like Jaswant Singh of Marwar fought at Dharmat, Mewar stayed out of the engagement.

66. (C) Functioning as the executive head of a Pargana
In the administrative framework of medieval Rajput kingdoms, the Hakim served as the chief executive officer in charge of a Pargana. The Hakim exercised administrative authority, supervised local revenue collection, maintained public order, and managed civil governance within the territorial jurisdiction under his direct control.

67. (B) Treaties of Subordinate Alliance (1817-18)
The Treaties of Subordinate Alliance, negotiated between 1817 and 1818, legally obligated Rajput states to maintain defensive military cooperation with the British East India Company. Under these bilateral agreements, native rulers agreed to furnish auxiliary troop contingents whenever required by British authorities, in exchange for external defense and internal security guarantees.

68. (A) Both Statement I and Statement II are true.
Maharana Raj Singh of Mewar strongly resisted Emperor Aurangzeb's oppressive policies, famously writing a letter of protest against the reimposition of Jizya in 1679. Furthermore, Raj Singh offered shelter and military assistance to Prince Akbar during the prince's rebellion against his father, forming a major anti-imperial coalition alongside Marwar forces.

69. (A) I, II, III, IV
The capitals of the Guhilot and Sisodia dynasties shifted progressively over time to adapt to political and strategic needs. Nagda served as an early ancestral capital, followed by Chittorgarh as the primary medieval seat. After the fall of Chittorgarh in 1568, Udaipur was established, with Chavand later serving as an emergency stronghold.

70. (B) A succession fee equivalent to Peshkash or Nazarana paid by a Jagirdar
In Marwar, Hukumnama was a mandatory succession fee collected by the state treasury whenever a new Jagirdar inherited an estate. Equivalent to terms like Nazarana or Peshkash, this administrative payment was required to formally validate the noble's land rights and obtain official confirmation of feudal title from the ruling monarch.

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CHAPTER 10

Socio-Cultural Dimensions of Rajasthan's History

1. In the social structure of medieval Rajasthan, which of the following terms was primarily used to denote land grants given to Brahmins, Charans, and Bhats in recognition of their scholarly or religious services?
(A) Sasan
(B) Khalsa
(C) Bhom
(D) Hawala

2. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Rajput society in medieval Rajasthan was highly stratified and governed by rigid clan-based hierarchical structures.
Reason (R): The Bhaibandh system ensured that all members of a Rajput clan held exactly equal political and economic power within the state.
In the context of the above statements, which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

3. Which of the following statements incorrectly describes the caste hierarchy in medieval Rajasthan?
(A) The rural social structure was strictly egalitarian, with equal standing for all occupational groups.
(B) The Mahajans occupied a prominent position in society due to their dominant control over trade and state finances.
(C) Brahmins held high ritual status in society and frequently served as respected state advisors and astrologers.
(D) Untouchability and caste-based residential segregation were widely prevalent across both villages and urban towns.

4. In medieval Rajput society, the term 'Dawar' or 'Dawari' was associated with which of the following practices?
(A) The traditional patterned dress and headgear worn exclusively by Rajput widows
(B) A specific direct administrative tax levied on independent women artisans
(C) The ritual practice of strict female seclusion during major religious festivals
(D) The custom of sending female attendants with a princess upon marriage

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5. Consider the following statements regarding the role of women in medieval Rajput society:
I. Women of the royal household often managed large jagirs granted to them for their personal expenses, known as 'Hath-Kharch'.
II. Female education was entirely prohibited, and royal women were universally illiterate.
III. Rajput women occasionally participated in political diplomacy and statecraft during times of crisis or minority of the heir.
Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

6. Which of the following texts provides detailed insights into the socio-cultural life and role of women in Marwar during the medieval period?
(A) Padmavat
(B) Prithviraj Raso
(C) Nainsi Ri Khyat
(D) Vansh Bhaskar

7. Match List I with List II to select the correct answer using the codes given below:
List I: (Terms related to medieval customs)
P. Maha-Sati
Q. Anumarana
R. Sati
S. Jauhar

reinforcing the supreme authority of the reigning monarch.

81. (C) Guhilot/Sisodia dynasty of Mewar
The Sisodia dynasty of Mewar resolutely maintained its political independence and consistently refused to establish matrimonial alliances with Mughal emperors. Even after signing the peace treaty of 1615, Mewar preserved its royal dignity by maintaining high sovereign traditions and refusing intermarriage, setting it apart from other contemporary Rajput dynasties.

82. (C) Statement I is true, but Statement II is false.
The Bhati rulers of Jaisalmer successfully defended their desert stronghold, Sonar Quila, which became famous for an Ardh-Saka, or half-saka, in the sixteenth century when women could not perform Jauhar. However, the Bhati territory encompassed the arid western Thar Desert region, rather than the fertile eastern plains of Rajasthan.

83. (B) At the time of the marriage of a peasant's daughter
Chauri tax was a specific financial levy imposed by certain feudal Jagirdars in Rajput states whenever a peasant solemnized the marriage of his daughter. The peasant was required to pay a fixed fee to the landlord before conducting the ceremony, a practice that caused widespread social grievance in agrarian communities.

84. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
During the eighteenth century, Rajput kingdoms failed to mount a united resistance against relentless Maratha expansion across North India. Deep-seated inter-state rivalries, domestic disputes over royal succession, and the failure to enforce collective decisions taken at the 1734 Hurda Conference prevented Rajput rulers from sustaining a long-term military coalition.

85. (A) The village headman who assisted in revenue collection and maintaining order
The Patel, also known as the Choudhary, served as the traditional headman at the village level in medieval Rajasthan. Functioning as an intermediary between the central state administration and local cultivators, the Patel assisted in assessing land revenue, collecting agricultural taxes, maintaining local peace, and resolving routine village disputes.

86. (B) A system where the right to collect tax was leased for a fixed sum
The Izara or Mukata system was a revenue farming practice that became prominent during the decline of central administration in the eighteenth century. Under this arrangement, state officials leased the right to collect land revenue from specific administrative areas to highest bidders or private contractors in return for fixed cash payments.

87. (A) Battle of Khatoli (1517) - Rana Sanga vs Ibrahim Lodi
The Battle of Khatoli took place in 1517, where the Mewar ruler Rana Sanga decisively defeated the Delhi Sultan Ibrahim Lodi. This victory expanded Sanga's territorial influence across northeastern Rajasthan and Northern India, demonstrating the formidable military power of the Mewar kingdom during the early sixteenth century.

88. (B) Rajput feudalism emphasized clan kinship and blood brotherhood over mere contractual tenure.
Rajput feudalism was distinguished from European feudalism by its foundation in clan kinship, patriarchal lineage, and blood brotherhood, known as Bhaibant. While European feudalism relied primarily on contractual legal agreements between lords and vassals, Rajput nobles viewed land rights as a shared hereditary birthright inherited directly from common lineage ancestors.

89. (A) P-3, Q-2, R-1, S-4
Significant diplomatic events shaped Rajasthan's political history. The Debari Agreement of 1708 united Rajput rulers against Emperor Bahadur Shah I. The Hurda Conference of 1734 attempted an anti-Maratha alliance. The Treaty of 1615 settled the Mughal-Mewar conflict, and the Treaties of 1817-18 established British paramountcy over Rajput states.

90. (C) Landholders holding tax-free land in exchange for village protection against local threats
Bhumias were a distinct class of hereditary landholders in rural Rajput society who held tax-free land grants called Bhum. In exchange for

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16. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The architectural design of Rajput palaces in the medieval period increasingly featured intricate jali (lattice) work and enclosed courtyards.
Reason (R): These features were developed to accommodate the Purdah system, allowing royal women to observe court proceedings and processions without being seen.
In the context of the above statements, which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

17. The 'Sagari System' prevalent in Rajasthan until the mid-20th century was primarily a form of:
(A) Bonded labor and debt servitude
(B) Traditional agricultural taxation and revenue collection
(C) Customary practice of early child marriage
(D) Mandatory military conscription for peasants

18. Match List I with List II to select the correct answer using the codes given below:
List I: (Terms related to labour/servitude)
P. Hali
Q. Begar
R. Chakar
S. Gola
List II: (Descriptions)
1. Forced, unpaid labour exacted by feudal lords
2. An agricultural servant attached to a landlord
3. A male slave born within the master's household
4. A general term for a servant or retainer
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-3, R-4, S-1

19. Under the bonded labour practices of medieval Rajasthan, how did a person typically fall into the 'Sagari' system?
(A) By failing to repay a loan from a landlord
(B) By committing a severe religious offence against the state
(C) By being captured as a foreign prisoner of war
(D) By royal decree as a civil punishment for high treason

20. The Rajasthan Sagari System Abolition Act, which legally ended traditional bonded labour in the state, was passed in which year?
(A) 1949
(B) 1956
(C) 1961
(D) 1975

21. In the traditional society of Rajasthan, what was the primary function of the Bhat community?
(A) Forging specialized iron weapons for the standing Rajput armies
(B) Maintaining genealogical records (Bahidas) of communities
(C) Collecting annual agricultural revenue on behalf of the local Jagirdar
(D) Conducting elaborate Vedic rituals and sacrifices in state temples

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22. Consider the following statements comparing the Bhat and Charan communities in medieval Rajasthan:
I. While Bhats maintained genealogies for almost all castes, Charans were predominantly attached to the Rajput nobility.
II. Both communities were strictly prohibited from receiving land grants (Sasan) from the rulers.
III. Charans played a significant role as guarantors of treaties and caravans.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

23. Which of the following best describes the social privilege often granted to the Charan community in medieval Rajputana?
(A) Exclusive administrative rights to mint state coinage
(B) The sole authority to officially crown the new ruler
(C) Total exemption from mandatory feudal military service
(D) Exemption from capital punishment

24. The term 'Bahida', commonly used by the Bhat community, refers to:

rest houses while actively mediating theological controversies to foster religious harmony across Hindu sects.

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these land rights, Bhumias performed essential local security duties, defending their villages against armed bandits, guarding local property, maintaining order, and providing military service during emergency situations.

91. (B) Rawal Lunkaran
The famous Ardh-Saka, or half-saka, of Jaisalmer occurred in 1550 during the reign of Rawal Lunkaran. When the fort was attacked by the exiled Afghan ruler Amir Ali, the Rajput warriors fought to the death, but the women could not complete the ritual Jauhar because the garrison ultimately repulsed the invaders.

92. (D) Statement I is false, but Statement II is true.
Traditional Rajput strategy favored open field battles emphasizing personal heroism rather than prolonged fort sieges. However, when defenders were besieged inside a fortress with no hope of relief, they resorted to Jauhar and Saka, where women committed ritual self-immolation while men put on saffron robes and fought to the death.

93. (D) Dar-ul-Harb
The central secretariat, or Diwan Khana, in medieval Rajput administration maintained various departments including the Bakhshikhana for military affairs, Mir Munshi for secretarial correspondence, and Karkhanas for royal workshops. Dar-ul-Harb is an Islamic legal term designating non-Muslim territory, making it entirely unrelated to Rajput state civil administration.

94. (A) Karauli - Kota - Jodhpur - Jaipur
The Treaties of Subordinate Alliance with the British East India Company were signed by Rajput kingdoms in a specific sequence between 1817 and 1818. Karauli signed first in November 1817, followed by Kota in December 1817. Jodhpur signed its agreement in January 1818, followed shortly by Jaipur in April 1818.

95. (B) British protection with gradual interference in state internal affairs
The establishment of British paramountcy over Rajputana by 1818 guaranteed external protection and internal dynastic continuity for native rulers. However, it also led to increasing political interference by British Residents in local administrative affairs, gradual economic exploitation through financial tributes, and reduced financial autonomy for traditional Rajput princely states.

96. (D) The Rajput states maintained a highly disciplined, modernized European-style infantry which prevented Maratha victories.
The political decline of Rajput states during the eighteenth century was aggravated by succession rivalries, Maratha interventions, and heavy financial burdens like Chauth. The states lacked modernized European-style infantry and unified command, leaving their traditional feudal cavalry forces vulnerable to disciplined Maratha and mercenary armies operating across Northern India.

97. (A) Younger brothers or collateral relatives granted smaller jagirs for maintenance
In the political hierarchy of Rajput kingdoms, Chhutbhai referred to the younger brothers or collateral male relatives of a reigning ruler or major Jagirdar. These family members were assigned smaller estates, termed thikanas or jagirs, to provide for their maintenance while securing their continued military service and clan support.

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98. (B) Rao Chandrasen
Rao Chandrasen of Marwar maintained active resistance against Mughal expansion, refusing to accept imperial supremacy. His persistent defiance compelled Emperor Akbar to intervene directly in Jodhpur's affairs, ultimately forcing Chandrasen's brother, Mota Raja Udai Singh, to attend the Mughal court and submit, which initiated formal Mughal control over Marwar.

99. (B) II, III, and IV only
Judiciary in Rajput kingdoms relied on traditional scriptures and customary laws. While the ruler held supreme appellate authority, caste panchayats resolved local civil disputes. In districts and parganas, criminal justice was administered by administrative officers like Hakims and Faujdars, who maintained law, order, and regional security for the realm.

100. (A) Both Statement I and Statement II are true.
Sawai Jai Singh II implemented progressive social and administrative reforms in eighteenth-century Jaipur. He attempted to curtail extravagant wedding expenditures among Rajput families to combat female infanticide. Additionally, he built public welfare infrastructure like step-wells and

List II: (Their meanings)

1. Self-immolation by a widow on her husband's funeral pyre
2. Mass self-immolation by women to avoid capture and dishonour
3. Self-immolation by a widow carrying her husband's belongings if he died elsewhere
4. A widow who commits Sati holding her husband's turban or personal symbol

(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

8. In the historical context of Rajasthan, the practice of Sati was predominantly observed among which of the following social groups?
(A) Rajput nobility and royalty
(B) The rural agricultural peasantry
(C) The traditional artisan communities
(D) The indigenous tribal populations

9. Which was the first princely state in Rajasthan to officially declare the practice of Sati illegal?
(A) Jaipur (1844)
(B) Bundi (1822)
(C) Jodhpur (1841)
(D) Mewar (1860)

10. The term 'Saka' in Rajput history is deeply connected to Jauhar. What does 'Saka' specifically refer to?
(A) The ceremonial ritual bath taken by women prior to performing Jauhar
(B) The final suicidal battle charge by Rajput men following a Jauhar
(C) The formal peace treaty signed between opposing forces to prevent a Jauhar
(D) The mandatory state mourning period observed by the clan after a Jauhar

11. Consider the following historical instances of Jauhar in Rajasthan:
I. Jauhar of Chittorgarh under Rani Padmini
II. Jauhar of Ranthambore under Rani Rangdevi
III. Jauhar of Chittorgarh under Rani Karnavati
IV. Jauhar of Siwana
Which of the following represents the correct chronological order of the above events?
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) I, III, II, IV

12. The Jauhar of Ranthambore (1301 AD) is unique in the history of Rajasthan because it is widely recorded as:
(A) The only Jauhar performed by non-Rajput women
(B) A Jauhar where the invading king participated in the mourning
(C) A Jal-Jauhar (immolation in water)
(D) A Jauhar that was stopped halfway by a royal decree

13. Which of the following statements regarding the practice of Jauhar is incorrect?
(A) It was considered a desperate measure to protect the honor and religion of women from invading forces.
(B) It was frequently accompanied by the men donning saffron robes (Kesariya) for a final battle.
(C) The historic Jauhars of Chittorgarh are among the most celebrated events in regional bardic literature.
(D) It was completely eradicated in Rajasthan following the Mughal Empire's rise.

14. In medieval Rajasthan, the Purdah system was most strictly enforced among which class of women?
(A) Peasant women actively engaged in daily work in the fields
(B) Women belonging to various migratory pastoralist communities
(C) Elite Rajput and administrative families
(D) Women actively belonging to urban trade and artisan guilds

15. Consider the following statements about the social impact of the Purdah system in medieval Rajasthan:
I. It severely restricted women's access to formal public education.
II. It led to the architectural evolution of exclusive 'Zenana' quarters in palaces.
III. It completely excluded royal women from managing their personal finances.
IV. It resulted in the employment of female messengers and intermediaries to communicate with the outside world.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

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71. (D) Sawai Jai Singh II - Sher Shah Suri
Sawai Jai Singh II ruled Jaipur during the eighteenth century and served under the Mughal Empire, whereas Sher Shah Suri was a sixteenth-century Afghan ruler who fought against Rao Maldeo of Marwar. Historical rivalries paired Rana Sanga against Babur, Kanhadadeva against Alauddin Khalji, and Maharana Pratap against Akbar.

72. (B) Maharana Amar Singh I
Maharana Amar Singh I concluded a historic peace treaty with Mughal Emperor Jahangir in 1615, bringing an end to decades of continuous warfare between Mewar and imperial forces. Negotiated under honorable conditions, the treaty exempted the Maharana from attending the court personally while enrolling his son in the imperial service.

73. (B) A system where the kingdom was the joint estate of the ruling clan, with kinsmen holding thikanas
The Bhaibant system was a core organizing principle of Rajput polity, treating the kingdom as collective property shared by the ruling clan. Under this patriarchal brotherhood arrangement, land was distributed among close royal kinsmen and collateral branches, who established local estates termed thikanas while maintaining hereditary loyalties to the central ruler.

74. (B) III only
In medieval Rajput governance, the Musahib acted as chief advisor, the Khansaman managed royal households, and the Sikdar commanded local garrisons. However, Mir Bakhshi was the head of the military department responsible for army administration, payrolls, and troop inspections, rather than an official associated with village panchayats.

75. (C) Muhnot Nainsi
Muhnot Nainsi, the celebrated court historian and minister of Maharaja Jaswant Singh I of Marwar, compiled Marwar Ra Pargana Ri Vigat in the seventeenth century. Often termed the Gazetteer of Rajputana, this comprehensive work presents detailed statistical, economic, geographical, and demographic data across every pargana within the Marwar kingdom.

76. (C) To act as the state's permanent diplomatic representative at royal courts
In the diplomatic system of medieval Rajput states, a Vakil functioned as a permanent diplomatic envoy stationed at foreign courts, such as the Mughal imperial court or neighboring royal courts. The Vakil represented his ruler's interests, conducted negotiations, reported local intelligence, and maintained official communication through Kharitas and diplomatic channels.

77. (D) Prithviraj III successfully defeated Muhammad Ghori in the Second Battle of Tarain in 1192.
Prithviraj III defeated Muhammad Ghori in the First Battle of Tarain in 1191, but lost to Ghori in the crucial Second Battle of Tarain in 1192. His defeat led to the decline of Chauhan dominance in Ajmer and Delhi, paving the way for the establishment of the Delhi Sultanate in North India.

78. (C) Rana Kumbha
Rana Kumbha ordered the construction of the Vijay Stambha, or Victory Tower, at Chittorgarh Fort between 1448 and 1458. This nine-story architectural marvel was erected to commemorate his decisive victory over the combined armies of the Malwa and Gujarat Sultanates led by Mahmud Khalji at the Battle of Sarangpur.

79. (D) I, II, and III
Mughal-Rajput relations featured structured political and military integration during the sixteenth and seventeenth centuries. Rajput monarchs received high imperial ranks as Mansabdars and governed major provinces. Their ancestral estates, designated as Watan Jagirs, were protected from transfer. Later, under Emperor Aurangzeb, political policies changed and interfaith matrimonial alliances were discontinued.

80. (B) A tribute formally offered to the ruler as a mark of respect and political allegiance
Nazarana was a formal tribute or ceremonial monetary gift offered by vassals, Jagirdars, and visiting envoys to a Rajput ruler. It served as a symbolic expression of respect, loyalty, and political allegiance during official court sessions, succession ceremonies, or diplomatic meetings,

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(A) A register or ledger containing family genealogies
(B) A musical instrument used during recitations
(C) The traditional headgear worn during royal assemblies
(D) A type of tax collected from the peasant class

25. The Charan literature of Rajasthan, known for its martial and heroic themes, was predominantly composed in which literary style?
(A) Pingal
(B) Dingal
(C) Braj Bhasha
(D) Apabhramsa

26. Which of the following represents the correct chronological order of the establishment of social reform institutions in colonial Rajasthan?
(A) Walterkrit Rajputra Hitkarini Sabha → Desh Hiteshini Sabha → Rajputana Harijan Sevak Sangh
(B) Desh Hiteshini Sabha → Walterkrit Rajputra Hitkarini Sabha → Rajputana Harijan Sevak Sangh
(C) Rajputana Harijan Sevak Sangh → Desh Hiteshini Sabha → Walterkrit Rajputra Hitkarini Sabha
(D) Walterkrit Rajputra Hitkarini Sabha → Rajputana Harijan Sevak Sangh → Desh Hiteshini Sabha

27. The practice of 'Chandi' or 'Traga', wherein individuals would self-inflict wounds or commit suicide to bring divine curse upon an offender, was uniquely associated with which community in Rajasthan to ensure the safe passage of goods?
(A) Charans
(B) Banjaras
(C) Mahajans
(D) Bhils

28. Identify the incorrect statement regarding the Mahajan community in medieval Rajasthan:
(A) They were primarily engaged in trade, moneylending, and commerce.
(B) The head of the Mahajan guild in a town was often referred to as the Nagar Seth.
(C) They were socially marginalized and excluded from administrative roles.
(D) They provided essential financial support to the Rajput states during wars.

29. In the context of medieval Rajasthan's guild system, the institution of 'Panch-Mahajan' functioned primarily to:
(A) Recruit soldiers for the state army from the local merchant classes
(B) Oversee the agricultural production and revenue of khalsa lands
(C) Control and manage the education system of the rural peasantry
(D) Regulate trade and resolve disputes between merchants and state

30. Consider the following statements about the trade communities (Mahajans) in Rajasthan:
I. Many served as Diwans and Mutasaddis (administrators) in Rajput courts.
II. They predominantly belonged to Jain and Vaishnava sects.
III. They actively patronized the construction of intricate temples and baoris (stepwells).
IV. They were strictly barred from crossing the borders of their respective princely states.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

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31. The socio-economic term 'Hundi', extensively used by the Mahajan community of Rajasthan, refers to:
(A) A formal legal deed of unconditional land transfer
(B) A bill of exchange or credit note used in trade
(C) An official tax levied on long-distance commercial caravans
(D) A voluntary religious donation made directly to a temple

32. Which of the following reflects the religious tolerance and patronage of Rajput rulers in medieval Rajasthan?
(A) The exclusive patronage of Shaivite institutions by all major Rajput clans
(B) The complete prohibition of Sufi shrines within the borders of Rajputana
(C) The forced conversion of indigenous tribal communities to mainstream Hinduism
(D) Appointing Jain scholars to office and funding Jain temples

33. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).

Assertion (A): Despite being staunch Hindus, many Rajput rulers of Rajasthan offered grants and protection to the Dargah of Khwaja Moinuddin Chishti in Ajmer.
Reason (R): Rajput political ideology strictly required rulers to adopt the religion of the dominant empire (the Mughals) to survive.
In the context of the above statements, which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

34. Match List I with List II to select the correct answer using the codes given below:
List I: (Ruler/Dynasty)
P. Maharana Kumbha
Q. Sawai Jai Singh II
R. Bikaner Rulers
S. Chauhan Rulers (Ajmer)
List II: (Example of Religious Patronage)
1. Patronage of the Karni Mata Temple at Deshnoke
2. Construction of the Ranakpur Jain Temples during his reign
3. Patronage of the Brahma Temple at Pushkar
4. Patronage of the Govind Dev Ji Temple
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

35. Identify the correct statement regarding the socio-economic condition of the peasantry in medieval Rajasthan:
(A) They faced numerous arbitrary cesses and levies called 'Lag-Bags'.
(B) The peasantry was entirely exempt from paying land taxes during severe drought years.
(C) The peasants held absolute ownership rights over land and were completely immune to eviction.
(D) Peasant movements were completely unknown in Rajputana until the post-independence era.

36. In the agrarian system of medieval Rajasthan, the process of estimating the yield of a standing crop to determine the state's revenue share was known as:
(A) Batai collection system
(B) Mukata collection system
(C) Hasil collection system
(D) Kuta or Kunta

37. Which of the following was NOT a typical form of 'Lag-Bag' (cess) imposed on the peasantry by Jagirdars in Rajasthan?
(A) Chauri Kar (cess on daughter's marriage)
(B) Zakat (religious tax on income)
(C) Talwar Bandhai (succession fee)
(D) Kamtha Lag (cess for construction of a fort or palace)

38. Consider the following statements regarding the Bijolia Peasant Movement, which highlighted the plight of the peasantry:
I. It was the longest-lasting non-violent peasant movement in India.
II. It was primarily directed against the British East India Company directly.
III. It began as a protest against the imposition of 84 different types of lag-bags by the Jagirdar.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

39. Identify the incorrect statement regarding the relationship between the state and tribal communities (like Bhils and Meenas) in medieval Rajasthan:
(A) Tribal communities often engaged in guerrilla warfare alongside Rajput rulers against external invaders.
(B) Bhil chieftains held the traditional right to place the tilak on the forehead of the Maharanas of Mewar.
(C) Meena chieftains historically controlled significant territories before the rise of the Kachhwaha dynasty.
(D) Tribal populations were fully integrated into urban trade as primary merchants.

40. Consider the following types of land tenures in medieval Rajasthan:
I. Khalsa (Crown land)
II. Sasan/Muafi (Charitable grant)
III. Jagir (Feudal assignment)
Which of the following represents the correct descending order of direct state control (from most controlled to least controlled/granted

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away)?
(A) I, III, II
(B) I, II, III
(C) III, I, II
(D) II, III, I

41. In the social fabric of Rajasthan, the 'Bhagat Movement' initiated by Govind Guru aimed primarily at the socio-cultural upliftment of which community?
(A) The Meghwal community
(B) The Bhil community
(C) The Meena community
(D) The Sahariya community

42. The traditional right of 'Rakhwali' collected by tribal groups like the Bhils and Meenas in medieval times was essentially:
(A) A financial subsidy given by the state for agricultural improvement
(B) A protection tax levied on travelers and villages
(C) A compulsory religious donation given regularly to local deities
(D) A fee paid by nobles to participate in royal hunting expeditions

43. Consider the following statements regarding the socio-cultural life of tribal communities in Rajasthan:
I. The Halma (or Hida) system is a traditional practice of mutual cooperation and community labour among tribes.
II. Dapa is a custom where the groom's side pays a bride price to the bride's family.
III. The tribal communities were historically exempt from the Criminal Tribes Act passed by the British.
IV. The Baneshwar Fair is a major socio-religious gathering for the Bhil community.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

44. Among the traditional marriage customs in Rajasthan, the practice of 'Nata' refers to:
(A) A mass marriage ceremony organized annually by the state on Akshaya Tritiya
(B) The elaborate ritual process of the groom arriving on horseback at the venue
(C) A socially sanctioned remarriage practice among agrarian tribes
(D) The formal exchange of ceremonial gifts between the bride and groom's families

45. In the context of Rajput clan politics and marriage customs, what does the term 'Dastur' signify?
(A) The formal military alliance formed immediately following a marriage
(B) The forced abduction of a rival clan's princess during times of war
(C) The ritual suicide of women upon the breaking of a political alliance
(D) Customary rules and gifts exchanged during royal engagements

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46. Match List I with List II to select the correct answer using the codes given below:
List I: (Social Customs/Practices)
P. Mosar
Q. Tika
R. Mor Bandhiya
S. Tyag
List II: (Descriptions)
1. A death feast organized after the passing of a family member
2. An engagement ceremony involving gifts sent to the groom
3. A formal marriage custom involving the tied coronet (Mor)
4. A compulsory gift or donation given to Charans and Bhats on marriage occasions
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-3, R-2, S-4

47. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Matrimonial alliances played a crucial role in shaping the political landscape of medieval Rajasthan.
Reason (R): Rajput rulers frequently used marriages to forge military coalitions against the Mughal Empire and to settle inter-state boundary disputes.
In the context of the above statements, which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

Rajputs and merchants.
(D) The traditional royal bodyguards of the Rathore rulers of Marwar.

67. The 'Walterkrit Rajputra Hitkarini Sabha' established in 1889 primarily aimed to reform which of the following social practices?
(A) Regulating marriage expenses and preventing child marriages in Rajputs
(B) Eradicating the practice of untouchability across all rural social groups
(C) Abolishing the Sagari system of bonded labor in rural regions
(D) Promoting widow remarriage across all agrarian and urban castes

68. The social reform institution 'Desh Hiteshini Sabha' was established in 1877 under the chairmanship of:
(A) Maharaja Ram Singh II of Jaipur
(B) Maharaja Ganga Singh of Bikaner State
(C) Swami Dayanand Saraswati
(D) Maharana Sajjan Singh of Mewar

69. Which princely state in Rajasthan was the first to legally ban the practice of Kanya Vadh (Female Infanticide) in 1832?
(A) Jaipur
(B) Kota
(C) Jodhpur
(D) Bikaner

70. The social custom of 'Tyag' in medieval Rajasthan, which often led to immense financial burden and indirectly contributed to female infanticide, was essentially:
(A) The strict ritual fasting observed by upper-caste widows
(B) The renunciation of land rights by younger sons of a feudal Jagirdar
(C) Compulsory gifts and cash demanded by Charans and Bhats at weddings
(D) The voluntary donation of agricultural land to local village temples

71. Swami Dayanand Saraswati, the founder of Arya Samaj, spent a significant amount of his later life in Rajasthan and authored his famous work 'Satyarth Prakash' primarily in which city?
(A) Jaipur
(B) Ajmer
(C) Jodhpur
(D) Udaipur

72. Which of the following princely states was the first to officially ban the 'Dakan Pratha' (witch-hunting practice) in 1853?
(A) Mewar (Udaipur)
(B) Marwar (Jodhpur)
(C) Hadoti (Bundi)
(D) Dhundhar (Jaipur)

73. Which of the following correctly pairs a social reform law with the princely state that first enacted it?
(A) Ban on Sati Pratha – Jaipur State
(B) Ban on Tyag Pratha – Jodhpur
(C) Ban on Samadhi Pratha – Mewar State
(D) Ban on Human Sacrifice – Bikaner State

74. The term 'Begar', which was heavily prevalent in feudal Rajasthan and became a major cause for peasant uprisings, means:
(A) Land given to peasant families specifically for sharecropping
(B) Unpaid forced labor extracted by the state or Jagirdars
(C) A specific tax levied exclusively on local artisans and weavers
(D) A toll tax on commercial trading goods entering a walled town

75. Identify the incorrect statement regarding the distinction between the Jagirdari and Zamindari systems in Rajasthan:
(A) Under the Jagirdari system, the King had no right to confiscate land under any circumstance.
(B) Jagirdars held administrative and judicial powers, unlike revenue-collecting Zamindars in British India.
(C) The Jagir was primarily a grant given in direct lieu of military and administrative service to the state.
(D) The Bhomias were a distinct class of landholders who held land in return for protecting the local village.

76. The 'Chauri Kar' was a contentious tax that sparked significant unrest in the Bijolia peasant movement. It was a tax levied on:
(A) The construction of a new house by a peasant
(B) The use of common grazing lands
(C) The marriage of a peasant's daughter
(D) The purchase of agricultural implements

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58. The 'Silaidar' and 'Sikligar' artisan communities in medieval Rajasthan were primarily associated with which craft?
(A) Traditional weaving and dyeing of fine regional textiles
(B) Crafting and polishing of swords and weapons
(C) Crafting fine gold and silver jewelry with Kundan work
(D) Carving intricate decorative stone jalis for palaces

59. Consider the following statements about the impact of the Bhakti movement on the society of Rajasthan:
I. It promoted the use of local languages and vernacular literature (like Vani).
II. It reinforced the strict observance of untouchability and caste rituals.
III. Female saints like Mirabai challenged the traditional patriarchal norms of Rajput society.
IV. It fostered a sense of egalitarianism among its followers.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and IV

60. Identify the incorrect statement regarding the influence of Mughal culture on Rajput society:
(A) Rajput rulers adopted Mughal court etiquette, dress, and administrative terminology.
(B) The culinary habits of the nobility saw the introduction of new dishes and styles.
(C) It led to the complete abandonment of traditional Rajput painting styles.
(D) Royal architecture incorporated elements like domes, cusped arches, and charbaghs.

61. The 'Jajmani System', a feature of the rural socio-economic structure in Rajasthan, primarily involved:
(A) The auctioning of land revenue collection rights to the highest regional bidder
(B) The active recruitment of mercenary soldiers directly from surrounding tribal belts
(C) The collective management of village water resources by designated local elders
(D) A system exchanging goods and services between occupational castes and farmers

62. Which of the following garments, popular among the nobility in Rajasthan, reflects a direct synthesis of indigenous and Mughal sartorial styles?
(A) Traditional Pattu
(B) Decorative Lugadi
(C) Angarkhi / Jama
(D) Regional Ghaghra

63. Under the Mansabdari system introduced by the Mughals, what was a significant socio-economic consequence for the Rajput nobility?
(A) Rajput nobles lost all rights to their ancestral Watan Jagirs permanently.
(B) Campaign wealth funded major building projects in Rajasthan.
(C) The Rajput nobility was stripped of its military status and role in statecraft.
(D) Rajput states were forced to completely sever all marital ties within clans.

64. The construction of 'Chhatris' (cenotaphs) over the cremation sites of Rajput royalty is an architectural practice that evolved significantly due to:
(A) The direct structural influence of traditional Jain temple architecture
(B) The direct imitation of European and British colonial memorial designs
(C) The deliberate revival of ancient Mauryan Buddhist stupa architecture
(D) A synthesis of Hindu memorial and Islamic tomb traditions

65. The Meo community of the Mewat region (Alwar-Bharatpur) is a classic example of socio-cultural syncretism because:
(A) They are Muslims who retained many Hindu social customs and gotras.
(B) They follow a unique blend of Jain ascetic practices and Vaishnavism.
(C) They are a tribal group speaking English due to early colonial contact.
(D) They blend Sikh martial traditions with Maratha administrative systems.

66. Identify the correct statement regarding the Langa and Manganiyar communities of western Rajasthan:
(A) Agricultural castes that migrated to the desert due to severe droughts.
(B) A sub-caste of Mahajans dedicated strictly to religious chanting.
(C) Hereditary Muslim musicians patronized by

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subsistence and patronage.
In the context of the above statements, which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

88. The traditional dispute resolution mechanism among tribal and rural communities in Rajasthan, where a council of village elders decides on socio-legal matters, is known as:
(A) Panch-Patel (or Panchayat)
(B) Traditional Chauri Kar system
(C) Royal Hath-Kharch allowance
(D) Feudal Dastur ceremony

89. In the context of medieval economy and society, what was 'Zakat'?
(A) A compulsory system of unpaid forced labor demanded by the state
(B) An internal transit duty levied on goods moving across state borders
(C) A religious tax collected exclusively from Hindu subjects by rulers
(D) A maintenance fee paid by peasants for using state-owned water wells

90. Which of the following is the most appropriate description of the social change brought about by the British treaties (1818) with the Rajput states?
(A) It led to immediate democratic empowerment of peasantry and ending Jagirdari.
(B) It reduced rulers' military dependency on Jagirdars, weakening peasant security.
(C) It caused mass migration of Rajput nobility to British presidencies for work.
(D) It completely eradicated traditional guild systems and banking overnight.

91. The famous 'Mewar Bhil Corps' was established by the British in 1841 primarily to:
(A) Control uprisings of Bhil and Garasia tribes and maintain regional order
(B) Promote Western educational institutions actively among the Bhil tribes
(C) Recruit local tribal populations extensively for overseas British wars
(D) Collect agricultural land revenue directly from autonomous tribal belts

92. Consider the following statements about the 'Charan' and 'Bhat' communities:
I. Both communities were highly respected for their role as preservers of historical and genealogical records.
II. Their social influence was so significant that kings often feared their satirical poetry or curses.
III. They were primarily an agricultural caste that only practiced poetry as a seasonal hobby.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

93. In the history of Rajasthan, the 'Karkhana' system under Rajput rulers was:
(A) A centralized penal prison system established for political rebels
(B) The official state mint facility where gold and silver coins were made
(C) The primary state grain storage reserve used during regional famines
(D) State-maintained workshops producing goods and art for the royal house

94. Among the Bhil community, the term 'Pal' refers to:
(A) A traditional specialized weapon used in tribal warfare
(B) A ceremonial patterned dress worn during regional fairs
(C) A cluster of huts or village settlement in hilly regions
(D) A prominent local deity worshipped for rain and harvest

95. The custom of 'Chundari' in rural Rajasthan is historically associated with:
(A) The state tax paid by traditional textile weavers annually
(B) The ritual of widow remarriage where a new cloth is given
(C) The ceremonial bath taken by a newborn child and mother
(D) A specific tax levied on high-value commercial cash crops

96. What was the main cause of peasant distress that led to widespread agrarian movements in Rajasthan during the early 20th century?
(A) The strict imposition of new British

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77. In the socio-political hierarchy of Rajasthan villages, what was the role of the 'Patel' or 'Chaudhary'?
(A) Wandering minstrels who regularly recited historical epic poetry
(B) Royal astrologers who determined the exact timing of agricultural sowing
(C) Chief commanders responsible for leading the regional cavalry unit
(D) Village headmen responsible for revenue collection and order

78. Festivals in Rajasthan often reflect the state's socio-cultural structure. The festival of 'Teej', which marks the onset of the monsoon, is primarily dedicated to the worship of:
(A) Lord Vishnu and Goddess Lakshmi
(B) Lord Krishna and Radha
(C) Lord Shiva and Goddess Parvati
(D) The local folk deity Ramdevji

79. Identify the correct statement regarding the festival of 'Gangaur' in Rajasthan:
(A) It is celebrated exclusively by the male members of the Rajput nobility.
(B) It symbolizes Goddess Gauri's devotion and is celebrated by women.
(C) It marks the official end of the agricultural harvest season in winter.
(D) Unmarried girls are strictly barred from participating in its rituals.

80. 'Akha Teej' (Akshaya Tritiya) holds significant sociological importance in the rural history of Rajasthan primarily because:
(A) The only specific day when the ruling king historically met commoners.
(B) The traditional day for launching military campaigns against rival states.
(C) The day when all peasant agricultural debts were forgiven by lenders.
(D) An auspicious day that historically saw widespread child marriages.

81. On the occasion of Dussehra, which particular tree is traditionally worshipped by the Rajputs in Rajasthan, symbolizing martial readiness and prosperity?
(A) Khejri (Shami)
(B) Banyan (Bargad) tree
(C) Peepal tree
(D) Neem tree

82. In medieval Rajasthani literature, the language style 'Pingal' was formed by the fusion of Rajasthani with which other language?
(A) Gujarati language
(B) Persian language
(C) Braj Bhasha
(D) Marathi language

83. Identify the incorrect pair of Rajasthan's linguistic dialects and their primary region:
(A) Mewati – Udaipur and Rajsamand
(B) Marwari – Jodhpur and surrounding areas
(C) Dhundhari – Jaipur and surrounding areas
(D) Haroti – Kota, Bundi, Baran, Jhalawar

84. The first comprehensive scientific classification and linguistic survey of Rajasthani languages was conducted by:
(A) L.P. Tessitori
(B) Colonel James Tod
(C) Kaviraja Shyamaldas
(D) George Abraham Grierson

85. The comparative social custom of inheritance among Rajput clans sometimes showed distinct regional variations. For example, the rivalry and differing protocols between the Chundawats and Shaktawats were specific to the nobility of which state?
(A) Marwar
(B) Mewar
(C) Bikaner
(D) Amber

86. Which of the following statements correctly highlights a regional difference in the practice of 'Purdah' in Rajasthan?
(A) The Purdah system was completely non-existent among elites in desert regions.
(B) Purdah was strictly observed by women of all castes across southern Rajasthan.
(C) Purdah was more rigidly enforced among elite nobility than in tribal areas.
(D) The British legally banned the Purdah system across Rajputana in 1857.

87. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The socio-economic status of artisans in medieval Rajasthan was entirely dependent on independent market demands.
Reason (R): Artisans were tightly integrated into the Jajmani system and the state-sponsored Karkhanas, which provided them with a fixed

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48. In medieval Rajasthan, traditional education at the elementary level for merchant and Brahmin children was predominantly imparted in institutions known as:
(A) Primary Maktabs or Madrasas
(B) Royal State Karkhanas
(C) Traditional Martial Akharas
(D) Chatshalas or Poshals

49. Which script was predominantly used by the Mahajan (merchant) class in Rajasthan for their account books (Bahikhata) due to its cursive and continuous writing style?
(A) Modiya (Mahajani)
(B) Ancient Brahmi script
(C) Classical Kharoshthi script
(D) Traditional Sharada script

50. During the medieval period, Jain Upasrayas in Rajasthan served primarily as:
(A) Fortified granaries constructed for emergency famine use
(B) Guild houses established for elite textile weavers
(C) Centers for education, manuscript copying, and discourse
(D) Armories designated for housing the state militia

51. Identify the correct statement regarding the education system in medieval Rajasthan:
(A) Vocational skills were passed down through hereditary guild apprenticeships.
(B) The state functioned as the primary and sole provider of formal education to all classes.
(C) Education was entirely secular and completely disconnected from religious texts.
(D) English medium schools were widespread in rural areas throughout the 17th century.

52. Consider the following statements regarding the role of temples in medieval Rajasthan's society:
I. Temples acted as significant economic centers, acting as landowners and sometimes providing loans.
II. Temples were exclusive spaces restricted solely to the ruling aristocracy.
III. Temple courtyards served as venues for local fairs, cultural performances, and social gatherings.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

53. Which of the following represents the correct chronological evolution of prominent temple architectural styles found in Rajasthan?
(A) Maha-Maru Style → Maru-Gurjara (Solanki) Style → Rajput-Mughal Syncretic Style
(B) Maru-Gurjara (Solanki) Style → Maha-Maru Style → Rajput-Mughal Syncretic Style
(C) Rajput-Mughal Syncretic Style → Maha-Maru Style → Maru-Gurjara (Solanki) Style
(D) Maha-Maru Style → Rajput-Mughal Syncretic Style → Maru-Gurjara (Solanki) Style

54. In the context of religious institutions, the 'Mathas' of the Nath sect wielded significant socio-political influence, particularly in which princely state during the 19th century?
(A) Mewar (Udaipur)
(B) Dhundhar (Jaipur)
(C) Marwar (Jodhpur)
(D) Hadoti (Bundi)

55. The 'Thambas' (Pillars) are primary centers of religious instruction and social organization associated with which of the following sects in Rajasthan?
(A) Bishnoi Sect
(B) Ramsnehi Sect
(C) Jasnathi Sect
(D) Dadu Panth

56. The Bishnoi community of Rajasthan is renowned globally for its historical socio-religious commitment to:
(A) Nature conservation and wildlife protection
(B) The active patronage and preservation of classical music
(C) The total abolition of caste hierarchy and discrimination
(D) Promoting and financing external maritime sea trade

57. The socio-cultural syncretism in Rajasthan is best exemplified by the veneration of 'Pirs'. Which of the following folk deities is revered by both Hindus (as a regional deity) and Muslims (as 'Ram-sa-Pir')?
(A) Pabuji
(B) Ramdevji
(C) Gogaji
(D) Tejaji

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administrative and tax policies
(B) The forced conversion of peasants to Christianity by foreign missions
(C) The severe lack of modern irrigation facilities and state assistance
(D) Burden of arbitrary cesses (Lag-Bag), high revenue, and unpaid Begar

97. Identify the incorrect pair regarding socio-cultural practices in Rajasthan:
(A) Mosar – Feast given to celebrate the birth of a male child
(B) Dapa – Bride price system among tribes
(C) Nata – System of widow or separated woman living with another man
(D) Halma – Community cooperative labor for mutual help

98. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The socio-cultural reform attempts in 19th-century Rajasthan largely originated from the rulers and the British rather than mass grassroots movements.
Reason (R): The strict feudal structure and lack of modern education among the masses prevented the early emergence of a middle-class intelligentsia to lead social reform.
In the context of the above statements, which of the following is correct?
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

99. The 'Moti Magri' and 'Saheliyon ki Bari' in Udaipur reflect which socio-cultural aspect of medieval Rajasthan?
(A) Exclusive leisure spaces for royal household women
(B) The intense militarization of public spaces in cities
(C) Dedication of entire hills to Jain ascetic practices
(D) Influence of European architecture on Rajput buildings

100. Which of the following best describes the 'Bhomia' class in the medieval social hierarchy of Rajasthan?
(A) Wealthy merchant bankers who regularly provided large state loans
(B) Bonded agricultural laborers who worked directly on Khalsa lands
(C) High-ranking royal priests responsible for conducting state rituals
(D) Minor landlords holding land for village defense and protection

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ANSWERS

1. (A) Sasan
In medieval Rajasthan, Sasan refers to tax-free land grants awarded permanently to Brahmins, Charans, Bhats, and religious institutions. These grants were given in recognition of religious, scholarly, or literary services rendered to the state. The holders enjoyed full hereditary revenue rights over these lands, which could not be confiscated easily by ordinary feudal lords or local state officials.

2. (C) Assertion (A) is true but Reason (R) is false.
Rajput society in medieval Rajasthan was organized along hierarchical clan structures based on lineage, status, and landholding rights. The Bhaibandh system referred to the clan brotherhood, but it did not ensure equal political or economic power among members. Senior branches held vast Jagirs and administrative authority, whereas junior members occupied lower socio-economic positions within the feudal order.

3. (A) The rural social structure was strictly egalitarian, with equal standing for all occupational groups.
The social hierarchy in medieval Rajasthan was strictly stratified based on caste distinctions, social status, and hereditary occupations rather than being egalitarian. Upper castes held significant administrative and social privileges, while occupational groups and lower castes experienced varying degrees of social restrictions. Untouchability, residential segregation, and socio-economic inequalities were deeply embedded in both rural and urban areas throughout the region.

4. (D) The custom of sending female attendants with a princess upon marriage
In medieval Rajput society, Dawar or Dawari referred to the custom of sending female attendants, maidservants, or dowry companions alongside a Rajput princess when she married into another royal family. These women accompanied the princess to her new home to serve her personal needs, assist in the royal Zenana, and maintain familiar cultural ties with her natal home.

5. (C) I and III only
Royal women in medieval Rajasthan managed exclusive land grants called Hath-Kharch for personal expenses and played notable political roles during state crises or minor rule. Female education was not universally prohibited; high-status women often received private tutoring in administrative affairs, literature, and religion. Consequently, statements regarding Hath-Kharch and political involvement are historically accurate while universal illiteracy claims are incorrect.

6. (C) Nainsi Ri Khyat
Nainsi Ri Khyat, composed by Muhnot Nainsi in the seventeenth century, serves as a crucial historical and sociological source for medieval Rajasthan, particularly Marwar. The text offers extensive details regarding land revenue, caste compositions, feudal relations, and social customs, including the status and roles of women. It remains a primary reference for understanding regional administration and socio-cultural dynamics.

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7. (A) P-4, Q-3, R-1, S-2
Maha-Sati designates a widow immolating herself while holding her husband's turban or personal symbol. Anumarana describes a widow committing self-immolation carrying a personal belonging when the husband died in a distant place. Sati represents self-immolation on the husband's funeral pyre. Jauhar signifies mass self-immolation by women to preserve honor during military defeat, preventing capture by invading forces.

8. (A) Rajput nobility and royalty
The practice of Sati in historical Rajasthan was predominantly concentrated among the Rajput nobility and royal families. It was closely linked with Rajput chivalric code, feudal social status, and notions of clan honor. While occasional instances occurred in other high castes, the ritual self-immolation of widows remained primarily a cultural practice observed within elite royal and noble households.

9. (B) Bundi (1822)
Bundi was the first princely state in Rajasthan to officially declare the practice of Sati illegal in 1822. This prohibition was enacted prior to the Bengal Sati Regulation of 1829 introduced by Lord William Bentinck. Following Bundi's reformative measure, other princely states across Rajputana, including Jaipur, Jodhpur, and Mewar, gradually banned the practice in subsequent decades under socio-political pressure.

10. (B) The final suicidal battle charge by Rajput men following a Jauhar
In Rajput tradition, Saka refers to the final, fatal battle charge made by male warriors when a fort was under siege and victory became impossible. Before the men donned saffron robes and rode out to fight until death, the women performed Jauhar inside the fort. Together, the combined events of Jauhar and Saka completed a full heroic resistance.

11. (A) II, I, IV, III
The historical instances of Jauhar occurred in chronological sequence starting with Ranthambore under Rani Rangdevi in 1301 AD. This was followed by the first Jauhar of Chittorgarh under Rani Padmini in 1303 AD. The Jauhar of Siwana took place in 1308 AD during Alauddin Khalji's campaign, and Chittorgarh's second Jauhar under Rani Karnavati occurred later in 1535 AD.

12. (C) A Jal-Jauhar (immolation in water)
The Jauhar of Ranthambore in 1301 AD, during the siege by Alauddin Khalji, is historically significant as it involved Jal-Jauhar, where Queen Rangdevi and other women jumped into the Padamla pond. Unlike standard fire-based Jauhars, this self-immolation in water remains a rare and unique event recorded in regional historical literature and bardic accounts of medieval Rajasthan.

13. (D) It was completely eradicated in Rajasthan following the Mughal Empire's rise.
Jauhar was a defensive response practiced during sieges to protect honor and prevent dishonor upon military defeat. Men engaged in Kesariya by donning saffron clothes for a final fight, and these events were recorded in bardic literature. The practice did not disappear during Mughal rule, as major instances occurred later, such as the third Jauhar of Chittorgarh in 1568.

14. (C) Elite Rajput and administrative families
The Purdah system in medieval Rajasthan was most strictly observed among elite Rajput families, royal households, and high-ranking administrative classes. It served as a marker of high socio-economic status, clan prestige, and noble identity. In contrast, peasant, working-class, and tribal women could not maintain strict seclusion due to active economic participation in agriculture, crafts, and physical labor.

15. (B) I, II, and IV
The Purdah system severely limited public education for women and led to the creation of secluded Zenana architecture in palaces. To maintain communication with outer administrative structures, female messengers and intermediaries were widely employed. However, royal women were not completely barred from managing personal finances, as many maintained separate Jagirs and controlled personal income funds like Hath-Kharch.

16. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Rajput palace architecture underwent significant structural adaptations to support the strict social norms of female seclusion under the Purdah system. Intricate jali screens, high balconies, enclosed courtyards, and dedicated Zenana wings allowed noblewomen to view public proceedings, court activities, and festive processions while remaining hidden from male view. Thus, the functional need for seclusion directly shaped these architectural elements.

17. (A) Bonded labor and debt servitude
The Sagari system in Rajasthan was a prevalent form of bonded labor and debt servitude. Under this customary practice, needy individuals or families from lower socio-economic backgrounds borrowed money from landlords or moneylenders and pledged their manual labor as interest repayment. Due to high interest and unfair accounting, borrowers remained perpetually bound to serve their creditors across generations.

18. (A) P-2, Q-1, R-4, S-3
Hali refers to an agricultural worker bound to a landowner for farm labor. Begar denotes compulsory forced labor performed without

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harvesting. State revenue officials evaluated the expected output on agricultural fields to fix the government's share. This system contrasted with actual grain division post-harvest and relied heavily on the evaluator's subjective judgement.

37. (B) Zakat (religious tax on income)
Lag-Bags were local feudal cesses collected by Jagirdars, including Chauri Kar on marriages, Kamtha Lag for fort construction, and Talwar Bandhai during succession. Zakat, however, was not an agrarian feudal cess in Rajputana; it was historically a Islamic transit tax or religious levy on trade goods rather than a customary rural cess imposed on Hindu agricultural peasants.

38. (C) I and III only
The Bijolia movement was a prolonged, non-violent peasant agitation directed primarily against local Jagirdars and their imposition of 84 different types of cesses, along with heavy land revenue and forced labor. It was not fought directly against the British East India Company, but against the feudal oppression within Mewar state, making statements I and III historically correct.

39. (D) Tribal populations were fully integrated into urban trade as primary merchants.
Tribal groups like Bhils and Meenas maintained deep political and military ties with Rajput kingdoms, assisting in warfare and holding ceremonial privileges like applying royal coronation tilaks. However, they lived primarily in forested and hilly regions, engaging in agriculture and forest livelihoods, rather than being fully integrated into urban trade networks, which were dominated by Mahajans.

40. (A) I, III, II
Khalsa land was crown land directly administered, controlled, and collected by the state central treasury. Jagir lands were feudal assignments transferred to nobles in exchange for military service, retaining indirect state oversight. Sasan or Muafi lands were permanent, tax-free charitable grants awarded to religious institutions and scholars, representing the least direct administrative intervention by the central state.

41. (B) The Bhil community
The Bhagat Movement was started in the late nineteenth and early twentieth centuries by social reformer Govind Guru to uplift the Bhil community in southern Rajasthan. The movement emphasized social reform, vegetarianism, moral purity, prohibition of alcohol, self-respect, and education, aiming to eradicate harmful social customs while resisting administrative oppression by local feudal authorities.

42. (B) A protection tax levied on travelers and villages
Rakhwali was a customary protection levy collected by tribal communities, such as the Bhils and Meenas, across strategic mountain passes and rural boundaries. In return for paying this tax, merchants, travelers, and villagers were guaranteed safe passage and protection from robbery. It recognized the traditional territorial authority and security role played by tribal groups in rugged terrain.

43. (B) I, II, and IV
Halma represents traditional community labor cooperation, Dapa is the customary bride price, and the Baneshwar Fair serves as a major tribal socio-cultural gathering. However, tribal communities were not exempt from repressive colonial legislation; many, including the Meenas, were subjected to the strict restrictions of the Criminal Tribes Act passed by the British administration in the 19th century.

44. (C) A socially sanctioned remarriage practice among agrarian tribes
Nata Pratha is a long-standing, socially accepted custom of remarriage prevalent among various agrarian and tribal communities in Rajasthan. Under this system, a married or widowed woman can enter into a domestic partnership with another man without formal, elaborate religious ceremonies. It provides socio-economic security for women and requires simple mutual consent along with financial compensation called Jhagda.

45. (D) Customary rules and gifts exchanged during royal engagements
In Rajput social traditions and clan etiquette, Dastur refers to the official protocol, gifts, and formal customs observed during ceremonial occasions, particularly royal engagements and marriages. It included exchanging clothes, jewelry, and horses between allied families. Adherence to Dastur reflected socio-political status, reinforced feudal alliances, and maintained formal courtly norms among noble houses.

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would self-inflict physical injury or commit suicide. This act was believed to bring a spiritual curse upon the transgressors, ensuring strong deterrence against highway robbery.

28. (C) They were socially marginalized and excluded from administrative roles.
The Mahajan community in medieval Rajasthan occupied a highly influential position rather than being marginalized. As traders, moneylenders, and bankers, they controlled economic networks and provided critical financial resources to state treasuries during military campaigns. Many prominent Mahajans served in high administrative posts, including Diwans and Mutasaddis, directly shaping public administration, tax collection, and state diplomacy.

29. (D) Regulate trade and resolve disputes between merchants and state
The Panch-Mahajan was a traditional merchant guild institution in urban centers of medieval Rajasthan. It functioned to regulate commercial practices, set market standards, mediate economic conflicts, and represent merchant interests before state authorities. By managing commercial disputes internally and negotiating taxation policies with the royal court, the guild ensured stability in regional commerce and urban financial systems.

30. (A) I, II, and III
Mahajans were predominantly Jains and Vaishnavas who played significant economic roles, serving as high officials like Diwans and funding civic projects such as stepwells and temples. They were not restricted from crossing borders; rather, their extensive trade networks, credit systems, and commercial operations operated actively across multiple regional states and international trading routes beyond Rajputana's borders.

31. (B) A bill of exchange or credit note used in trade
A Hundi was a sophisticated financial instrument and credit note widely used by the Mahajan banking network across Rajasthan and northern India. It functioned as a bill of exchange, allowing merchants to transfer funds safely, secure short-term credit, and conduct long-distance commercial transactions without physically carrying specie, thereby facilitating extensive domestic and interstate trade.

32. (D) Appointing Jain scholars to office and funding Jain temples
Rajput rulers exhibited broad religious patronage and administrative pragmatism by appointing Jain scholars as key ministers, diplomats, and treasury managers. They granted royal charters and lands for constructing Jain temple complexes like Ranakpur and Delwara. This inclusive approach protected diverse religious communities, strengthened the regional economy, and fostered peaceful socio-cultural co-existence within their principalities.

33. (C) Assertion (A) is true but Reason (R) is false.
Rajput rulers frequently granted lands, endowments, and protection to the Dargah of Khwaja Moinuddin Chishti in Ajmer due to a long-standing tradition of religious tolerance, pilgrimage culture, and socio-cultural syncretism. They were not ideologically required to adopt the emperor's faith for survival. Political relations with Mughal authority were governed by feudal treaties rather than mandatory religious conversion.

34. (A) P-2, Q-4, R-1, S-3
Maharana Kumbha patronized Jain architectural construction, notably the Ranakpur Jain Temples during his reign. Sawai Jai Singh II built and patronized the famous Govind Dev Ji Temple in Jaipur. The Bikaner rulers maintained deep devotion toward the Karni Mata Temple at Deshnoke. Chauhan rulers of Ajmer provided extensive historical patronage to the ancient Brahma Temple located at Pushkar.

35. (A) They faced numerous arbitrary cesses and levies called 'Lag-Bags'.
Peasants in medieval Rajasthan faced severe economic burdens due to regular land revenue demands combined with various extra-revenue cesses known as Lag-Bags. Land ownership remained under the Jagirdar or state, and eviction was possible for default. While tax remissions were rare during droughts, excessive feudal levies ultimately provoked major organized agrarian resistance and peasant movements in later centuries.

36. (D) Kuta or Kunta
In the traditional agrarian economy of medieval Rajasthan, Kuta or Kunta was a revenue assessment method involving the visual estimation of standing crop yields before

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equipment, serving as key centers of artistic patronage and craft organization.

94. (C) A cluster of huts or village settlement in hilly regions
Among the Bhil tribe in Rajasthan, Pal refers to a large village settlement or cluster of scattered huts located across hilly and forested landscapes. A Pal usually comprises multiple hamlets (Phalas) bound by common clan ties, governed by a traditional headman called Palvi or Gameti, who leads local social and administrative affairs.

95. (B) The ritual of widow remarriage where a new cloth is given
In rural Rajasthani society, Chundari refers to a customary ritual associated with widow remarriage under Nata Pratha. During this ceremony, the prospective husband presents a new printed odhani (cloth) to the woman in the presence of village elders, symbolizing social acceptance, legal legitimacy of the partnership, and protection without elaborate marriage rituals.

96. (D) Burden of arbitrary cesses (Lag-Bag), high revenue, and unpaid Begar
The primary cause of severe agrarian distress in early 20th-century Rajasthan was the crushing economic burden of excessive land revenue, forced unpaid labor (Begar), and dozens of arbitrary feudal cesses (Lag-Bag) imposed by Jagirdars. These oppressive extractions impoverished peasant families, triggering widespread agrarian resistance like the Bijolia and Begun peasant movements.

97. (A) Mosar – Feast given to celebrate the birth of a male child
Mosar refers to a traditional post-funeral feast organized following the death of a family member, whereas Nukta is a similar death feast. Celebrations associated with the birth of a child involve rituals like Namakaran or Sunar/ Jatkarma, not Mosar. Therefore, pairing Mosar with birth celebration is incorrect in Rajasthani socio-cultural terminology.

98. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Social reform initiatives in nineteenth-century Rajasthan were largely top-down efforts initiated by rulers, state councils, and British political agents. The prevailing feudal order, low literacy levels, and absence of modern Western-style educational institutions delayed the formation of an educated middle-class intelligentsia, preventing early mass-based grassroots social reform movements across the region.

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99. (A) Exclusive leisure spaces for royal household women
Locations like Saheliyon ki Bari and Moti Magri in Udaipur reflect social structures providing exclusive leisure and recreational spaces for royal women and their female attendants. Saheliyon ki Bari was specifically constructed by Maharana Sangram Singh II with gardens, fountains, and marble pavilions to offer secluded relaxation for royal princesses and maidens.

100. (D) Minor landlords holding land for village defense and protection
In medieval Rajasthan, Bhomias were a distinct category of hereditary landholders who held tax-free land grants called Bhom. In exchange for this land, Bhomias were obligated to defend their local villages, protect livestock from bandits, secure trade routes, and maintain rural security, forming an essential local defense force within the feudal structure.

46. (A) P-1, Q-2, R-3, S-4
Mosar refers to the funeral feast organized following a death in the family. Tika represents an engagement ceremony involving formal gift presentation to the groom. Mor Bandhiya is a marriage custom involving the tying of a ceremonial coronet. Tyag denotes compulsory cash gifts or donations demanded by Charans and Bhats during high-caste wedding celebrations.

47. (B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
Matrimonial alliances were pivotal in shaping medieval Rajasthan's political relations, creating inter-state security and social cohesion. Rulers used marriages to cement diplomatic pacts, settle border conflicts, and forge strategic military leagues. However, many major matrimonial alliances were also contracted with the Mughal Empire or internal Rajput rivals, meaning marital alliances were not solely aimed at opposing Mughal power.

48. (D) Chatshalas or Poshals
In medieval Rajasthan, primary education for children of merchant and Brahmin communities was imparted in traditional indigenous institutions known as Chatshalas or Poshals. These centers focused on functional literacy, elementary mathematics, accountancy, and religious texts. Run by private tutors or Jain monks, they provided essential skills required for administrative duties and commercial accounting in regional markets.

49. (A) Modiya (Mahajani)
Modiya, also known as Mahajani script, was extensively used by the merchant class across Rajasthan for keeping account books (Bahikhata). Its rapid, cursive style lacked top structural lines (Shirorekha), enabling traders to record fast commercial transactions, financial ledgers, credit balances, and business correspondence efficiently without lifting the pen frequently during daily trade operations.

50. (C) Centers for education, manuscript copying, and discourse
Jain Upasrayas in medieval Rajasthan served as essential monastic residences, educational centers, and spiritual retreat houses. Beyond religious discourse, these centers acted as significant intellectual hubs where ancient manuscripts were copied, preserved, and studied. Scholars, monks, and students gathered at Upasrayas to learn grammar, philosophy, astronomy, and literature, maintaining vast temple libraries called Bhandars.

51. (A) Vocational skills were passed down through hereditary guild apprenticeships.
In medieval Rajasthan, education was primarily decentralized and informal, with practical vocational skills transmitted through hereditary guild systems and family traditions. Formal state-run school networks did not exist. Education was closely tied to religious learning and caste duties, with merchants learning accountancy through family practice, while artisans acquired specialized craft techniques through hands-on household apprenticeships.

52. (C) I and III only
Temples in medieval Rajasthan functioned as major socio-economic and cultural hubs, controlling agricultural land, funding public works, and hosting regional fairs and festivals in their courtyards. Access was not restricted solely to the ruling elite, as general communities participated in religious events. Thus, statements regarding economic role and cultural gatherings are true, while royal exclusivity is false.

53. (A) Maha-Maru Style → Maru-Gurjara (Solanki) Style → Rajput-Mughal Syncretic Style
Temple architecture in Rajasthan evolved in distinct chronological phases. The early Gurjara-Pratihara period saw the rise of the Maha-Maru style from the eighth century. This transitioned into the elaborate Maru-Gurjara (Solanki) style during the eleventh to thirteenth centuries. In the later medieval era, temples incorporated arches and domes, forming a syncretic Rajput-Mughal architectural tradition.

54. (C) Marwar (Jodhpur)
The Nath sect exercised immense socio-political influence in Marwar (Jodhpur) during the nineteenth century, particularly under the reign of Maharaja Man Singh. The king was a devoted follower of the Nath guru Ayas Devnath, leading to the establishment of influential Mathas like Mahamandir in Jodhpur. Nath ascetics held high state positions and directly influenced court politics.

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74. (B) Unpaid forced labor extracted by the state or Jagirdars
Begar was a oppressive feudal practice widespread across medieval Rajasthan, consisting of compulsory unpaid forced labor demanded by rulers, Jagirdars, and officials. Common peasants, artisans, and lower-caste individuals were forced to perform strenuous physical work, transport supplies, and construct palaces without compensation, becoming a major grievance behind organized peasant movements.

75. (A) Under the Jagirdari system, the King had no right to confiscate land under any circumstance.
Under the Jagirdari system in Rajasthan, the King held ultimate sovereign authority over state lands and possessed the legal power to confiscate or resume a Jagir if a noble committed treason, failed to provide military service, or died without an approved heir. Therefore, saying kings could not confiscate land under any condition is incorrect.

76. (C) The marriage of a peasant's daughter
Chauri Kar was an oppressive cess imposed in 1903 by Rao Krishnasinh, the Jagirdar of Bijolia. It required every peasant to pay a five-rupee tax to the landlord upon the marriage of his daughter. This humiliating tax created immense financial hardship and indignity, becoming a major catalyst for the famous Bijolia peasant agitation.

77. (D) Village headmen responsible for revenue collection and order
In the rural administrative hierarchy of Rajasthan, the Patel or Chaudhary served as the traditional village headman. Acting as a link between rural cultivators and state authorities, the Patel was responsible for land revenue collection, maintaining public order, settling local civil disputes, and coordinating agricultural activities within the village community.

78. (C) Lord Shiva and Goddess Parvati
The festival of Teej, celebrated with great enthusiasm during the monsoon month of Shravan, is dedicated to the worship of Lord Shiva and Goddess Parvati (Gauri). It symbolizes conjugal love, marital devotion, and happiness. Married and unmarried women observe fasts, wear colorful attire, swing on festive swings, and participate in grand processions.

79. (B) It symbolizes Goddess Gauri's devotion and is celebrated by women.
Gangaur is one of Rajasthan's most important traditional festivals, celebrating Goddess Gauri (Parvati) and her devotion to Lord Shiva. Observed widely by women, married women pray for the long life and well-being of their husbands, while unmarried girls seek desirable life partners. The celebration involves clay idol worship, processions, songs, and communal rituals.

80. (D) An auspicious day that historically saw widespread child marriages.
Akha Teej (Akshaya Tritiya) is traditionally regarded as an inherently auspicious day requiring no astrologer's consultation for rituals in Rajasthan. Historically, this day witnessed widespread child marriages in rural areas, as families conducted multiple weddings simultaneously to minimize social expenses, making the date sociologically significant in studies of regional marriage traditions and reforms.

81. (A) Khejri (Shami)
On the occasion of Dussehra, Rajputs in Rajasthan traditionally worship the Khejri (Shami) tree alongside their weapons and armor. Associated with victory, valor, and agricultural survival in arid regions, worshipping the Khejri tree on Vijayadashami symbolizes preparation for military campaigns, respect for nature, and royal martial readiness according to regional traditions.

82. (C) Braj Bhasha
Pingal is a classical literary language style formed by mixing eastern Rajasthani dialects with Braj Bhasha. Popular in eastern Rajasthan, Pingal was predominantly used by Bhats and court poets to compose bardic literature, court poetry, and romantic epics, contrasting with the western martial style of Dingal used by Charan poets.

83. (A) Mewati – Udaipur and Rajsamand
Mewati is the regional dialect spoken predominantly in the Mewat region, comprising Alwar, Bharatpur, and adjoining areas of northeastern Rajasthan. Udaipur and Rajsamand, located in southern Rajasthan, belong to the Mewari dialect zone. Therefore, pairing Mewati with Udaipur and Rajsamand is geographically and linguistically incorrect.

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of traditional Hindu memorial structures and Islamic architectural elements. Features like raised plinths, carved pillars, and lotus finials merged with domed roofs, vaulted ceilings, and decorative arches, creating a unique funerary architectural style across princely states.

65. (A) They are Muslims who retained many Hindu social customs and gotras.
The Meo community in the Mewat region represents socio-cultural syncretism because, despite converting to Islam, they preserved numerous Hindu socio-cultural customs. They maintain exogamous clan gotras, observe traditional marriage rituals, celebrate Hindu festivals alongside Islamic occasions, and perform regional folk ballads like the Mahabharata, embodying a distinctive blend of local cultural traditions.

66. (C) Hereditary Muslim musicians patronized by Rajputs and merchants.
The Langa and Manganiyar communities of western Rajasthan are hereditary Muslim folk musicians historically patronized by Rajput rulers, landholders, and wealthy Mahajans. They preserve complex oral musical traditions using instruments like the Kamaicha and Khartal, performing court music, genealogical recitations, and festive songs that form an integral part of desert socio-cultural heritage.

67. (A) Regulating marriage expenses and preventing child marriages in Rajputs
The Walterkrit Rajputra Hitkarini Sabha was founded in 1889 under the guidance of British Resident Colonel Walter to bring social reform among the Rajput community. Its primary objective was to regulate extravagant wedding expenditure, curb forced donations demanded by bards, fix minimum marriage ages, and eliminate practices contributing to female infanticide.

68. (D) Maharana Sajjan Singh of Mewar
The Desh Hiteshini Sabha was established on July 2, 1877, in Udaipur under the leadership of Maharana Sajjan Singh of Mewar. This reformist assembly aimed to address social evils, particularly curbing excessive marriage costs among Rajputs, restricting extortionate demands by bards during weddings, and promoting marriage age regulations to alleviate financial distress among noble families.

69. (B) Kota
Kota was the first princely state in Rajasthan to officially declare the practice of Kanya Vadh (female infanticide) illegal in 1832. This legislative measure was introduced to stop the tragic killing of newborn female children caused by social burdens and exorbitant marriage expenses, setting an early precedent for anti-infanticide reforms across other Rajputana principalities.

70. (C) Compulsory gifts and cash demanded by Charans and Bhats at weddings
Tyag was a customary practice in medieval Rajasthan where Charans, Bhats, and bards demanded excessive cash gifts and fees during Rajput weddings. These extortionate monetary demands created severe financial strain on brides' families, making daughters financially burdensome and indirectly encouraging the horrific practice of female infanticide among noble families seeking to avoid debt.

71. (D) Udaipur
Swami Dayanand Saraswati, the founder of Arya Samaj, spent significant time in Rajasthan promoting social reform, Vedic education, and monotheism. He completed his principal treatise, Satyarth Prakash, while staying in Udaipur under the patronage of Maharana Sajjan Singh. The work advocated social equality, female education, and opposition to idol worship and caste discrimination.

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72. (A) Mewar (Udaipur)
Mewar was the first princely state in Rajasthan to legally outlaw Dakan Pratha (witch-hunting practice) in 1853. Under the reign of Maharana Saroop Singh, the state banned this cruel social custom, which involved targeting, torture, and killing of vulnerable elderly or widowed women accused of practicing witchcraft, marking a crucial humanitarian reform.

73. (B) Ban on Tyag Pratha – Jodhpur
Jodhpur State was among the pioneers in banning Tyag Pratha in 1841 under Maharaja Man Singh to curb extortionate demands by bards during weddings. Other options in the list mischaracterize early state reforms, such as Bundi being first for Sati, Kota for female infanticide, and Mewar for Dakan Pratha abolition.

financial compensation for feudal lords. Chakar represents a general domestic servant or hereditary retainer employed in noble households. Gola describes a male slave or house-born servant integrated into royal households, reflecting medieval structures of servitude across Rajasthan.

19. (A) By failing to repay a loan from a landlord
An individual typically entered the Sagari system by taking a monetary loan from a local landlord or moneyed elite and pledging personal labor for interest servicing. Failure to repay the principal amount trapped the borrower in long-term servitude. This arrangement effectively converted debt into structural bonded labor, often extending to family members until the entire debt was cleared.

20. (C) 1961
The Rajasthan Sagari System Abolition Act was enacted in 1961 to legally prohibit bonded labor and protect vulnerable socio-economic groups from debt servitude. This legislation made the practice of forcing individuals into uncompensated or low-wage labor to clear debts a punishable offense, thereby aligning state welfare policies with post-independence constitutional guarantees of human rights and personal liberty.

21. (B) Maintaining genealogical records (Bahidas) of communities
The Bhat community in traditional Rajasthani society performed the primary role of recording and maintaining hereditary family lineages across various social groups. They maintained detailed registers known as Bahidas, which tracked family histories, marriages, migrations, and landholdings. Their recitations served as authoritative genealogical references during social ceremonies, property disputes, and traditional matrimonial negotiations throughout rural and urban regions.

22. (C) I and III only
Bhats maintained genealogical records for diverse social groups, whereas Charans were primarily linked with the Rajput nobility as poets and historians. Charans served as trusted guarantors for trade caravans and state agreements due to their sacrosanct status. Both communities frequently received tax-free land grants called Sasan from rulers, making the claim regarding total prohibition of grants historically inaccurate.

23. (D) Exemption from capital punishment
In medieval Rajputana, Charans enjoyed special socio-religious privileges, including immunity from capital punishment. Due to their sacred status as bards, scholars, and moral guarantors, harming or executing a Charan was considered a severe sin. Rulers respected their inviolable social standing, which allowed Charans to criticize administrative abuses freely and act as neutral mediators in disputes between feuding clans.

24. (A) A register or ledger containing family genealogies
The term Bahida denotes the specialized genealogical ledgers maintained by the Bhat community in Rajasthan. These records contain detailed hereditary information of family lines, including births, marriages, ancestral migrations, and significant events across generations. Bahidas were preserved carefully by family genealogists and served as authentic social and legal documentation for establishing lineage, caste status, and inheritance claims.

25. (B) Dingal
Charan literature in Rajasthan was primarily composed in Dingal, a distinct literary style based on archaic western Rajasthani dialects. Characterized by high-sounding martial rhythm, forceful vocabulary, and poetic meter, Dingal was specially suited for evoking heroic valor, military exploits, and clan loyalty. It served as the principal medium for bardic poetry, historical chronicles, and royal eulogies.

26. (B) Desh Hiteshini Sabha → Walterkrit Rajputra Hitkarini Sabha → Rajputana Harijan Sevak Sangh
The establishment of social reform bodies began with the Desh Hiteshini Sabha formed in Udaipur in 1877 under Maharana Sajjan Singh. This was followed by the Walterkrit Rajputra Hitkarini Sabha organized in 1889 by Colonel Walter to curb marriage expenditure. Later, in the twentieth century, the Rajputana Harijan Sevak Sangh was established in 1934 to eradicate untouchability.

27. (A) Charans
The custom of Chandi or Traga was practiced uniquely by the Charan community to enforce social agreements and protect commercial caravans. If merchants or travelers under Charan protection were attacked or robbed, Charans

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84. (D) George Abraham Grierson
Sir George Abraham Grierson conducted the first scientific classification and linguistic survey of Rajasthani dialects in his landmark work, the Linguistic Survey of India (1908). He formally categorized Rajasthani as an independent language distinct from Hindi and Gujarati, mapping its major sub-dialects, grammar, and regional distribution across western India.

85. (B) Mewar
The Chundawats and Shaktawats were two major rival clans of Sisodia Rajputs within the nobility of Mewar (Udaipur). Descended from Prince Chunda and Prince Shakti Singh respectively, their fierce competition for military precedence, battle rights (such as leading the vanguard), and court influence formed a central element of Mewar state history.

86. (C) Purdah was more rigidly enforced among elite nobility than in tribal areas.
The Purdah system in Rajasthan exhibited clear social stratification; it was rigidly enforced among elite royal families and noble classes as a symbol of status and honor. In contrast, tribal and lower-caste agrarian women were unable to practice strict female seclusion due to their continuous participation in outdoor farming and physical labor.

87. (D) Assertion (A) is false but Reason (R) is true.
Artisans in medieval Rajasthan were not reliant solely on open market forces. Instead, they were deeply embedded in the Jajmani system in rural areas and royal state-sponsored Karkhanas in urban centers, which provided steady patronage, subsistence, and material support in return for guaranteed craft production, making the assertion false while the reason is true.

88. (A) Panch-Patel (or Panchayat)
The Panch-Patel council, or traditional village Panchayat, functioned as the primary dispute resolution mechanism across rural and tribal Rajasthan. Composed of respected village elders and clan leaders, this body adjudicated civil, socio-moral, and land disputes, enforcing customary law, social harmony, and communal discipline without reliance on formal state judicial courts.

89. (B) An internal transit duty levied on goods moving across state borders
In the economic context of medieval Rajasthan, Zakat referred to an internal transit tax or toll levied on commercial goods, livestock, and trading caravans moving across state borders or municipal limits. Collected at designated customs posts (Chowkis), it served as an important revenue source for princely treasuries from regional trade networks.

90. (B) It reduced rulers' military dependency on Jagirdars, weakening peasant security.
The subsidiary treaties of 1818 with the British altered social dynamics by guaranteeing British military protection to Rajput rulers. Rulers no longer depended on their Jagirdars for troops, leading rulers to increase revenue extractions from landholders. Jagirdars, in turn, passed the increased financial burden onto peasants through arbitrary cesses, reducing peasant economic security.

91. (A) Control uprisings of Bhil and Garasia tribes and maintain regional order
The Mewar Bhil Corps was raised by the British East India Company in 1841 with headquarters at Kherwara. Its primary objective was to suppress frequent tribal revolts, police hilly border territories, maintain law and order, and integrate local Bhil and Garasia populations into administrative security structures through regular military employment.

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92. (A) I and II only
Charans and Bhats held crucial roles as preservers of genealogical records and historical chronicles in Rajasthan. Rulers valued their praise and feared their satirical verses or ritual curses, which could damage clan reputation. They were not primarily agriculturalists; instead, they were hereditary scholars, poets, bards, and negotiators supported by state grants and patronage.

93. (D) State-maintained workshops producing goods and art for the royal house
In medieval Rajasthan, Karkhanas were state-maintained royal workshops that employed specialized artisans, craftsmen, painters, and jewelers. These establishments produced weapons, textiles, royal garments, paintings, furniture, and decorative arts needed for the ruler's household, state ceremonies, and military

55. (D) Dadu Panth
In the organizational structure of Dadu Panth, founded by Saint Dadu Dayal in Rajasthan, the regional centers of instruction and worship are known as Thambas. These branches were managed by prominent disciples to spread the sect's egalitarian philosophy, collect religious literature, conduct community prayers, and direct socio-spiritual welfare activities across various regions of Rajputana.

56. (A) Nature conservation and wildlife protection
The Bishnoi community, founded by Guru Jambheshwar in the fifteenth century, is globally recognized for its sacred commitment to environmental protection and wildlife conservation. Following 29 fundamental principles, community members protect Khejri trees and animals like blackbucks even at the cost of their lives, as demonstrated in the historical Khejarli sacrifice of 1730.

57. (B) Ramdevji
Baba Ramdevji is a prominent fourteenth-century folk deity of Rajasthan celebrated for promoting religious harmony and equality. He is venerated equally by Hindus as an incarnation of Lord Krishna and by Muslims as Ram-sa-Pir. His shrine at Ramdevra near Jaisalmer attracts thousands of devotees from both religious communities, serving as a powerful symbol of syncretism.

58. (B) Crafting and polishing of swords and weapons
The Silaidar and Sikligar artisan communities in medieval Rajasthan specialized in the manufacturing, sharpening, polishing, and ornamentation of weapons such as swords, daggers, shields, and armor. Given the martial culture and frequent warfare in Rajputana, these skilled metal craftsmen held a crucial position in royal workshops (Karkhanas) and military supplies state-wide.

59. (B) I, III, and IV
The Bhakti movement in Rajasthan promoted local vernaculars, challenged rigid patriarchal structures, and fostered egalitarianism among devotees regardless of background. Saint Mirabai openly defied orthodox social norms, while teachers preached social harmony. It did not reinforce untouchability or caste rituals; instead, it actively criticized ritualistic discrimination and promoted spiritual equality for all individuals.

60. (C) It led to the complete abandonment of traditional Rajput painting styles.
Mughal contact influenced Rajput court culture, dress, administration, and architecture, incorporating elements like domes and cusped arches. However, it did not cause the abandonment of local artistic traditions. Instead, indigenous painting styles synthesized with Mughal techniques, creating vibrant hybrid schools like Jaipur, Bikaner, and Mewar that retained distinct regional themes, color palettes, and cultural identity.

61. (D) A system exchanging goods and services between occupational castes and farmers
The Jajmani system was a traditional socio-economic structure in rural Rajasthan that regulated reciprocal relationships between landowning agriculturalists (Jajmans) and occupational service castes (Kamin/Prajat), such as blacksmiths, carpenters, potters, and barbers. Artisans provided specialized tools and services throughout the year in exchange for fixed shares of harvested produce, maintaining economic self-sufficiency in villages.

62. (C) Angarkhi / Jama
The Angarkhi and Jama were upper garments worn by the nobility in Rajasthan that represented a clear synthesis of indigenous Rajasthani attire and Mughal court fashion. Tailored with fitted torsos, flared skirts, and side ties, these garments were adapted for formal court wear, blending Persian aesthetic details with local fabrics, block prints, and traditional embroidery techniques.

63. (B) Campaign wealth funded major building projects in Rajasthan.
Under the Mughal Mansabdari system, Rajput rulers received high military ranks, lucrative Jagir assignments, and substantial cash salaries for imperial campaigns across the empire. Wealth accumulated from military service funded massive architectural projects back home, including magnificent palaces, forts, temples, stepwells, and urban expansion, thereby transforming the socio-economic and architectural landscape of Rajput principalities.

64. (D) A synthesis of Hindu memorial and Islamic tomb traditions
The architectural design of royal Chhatris (commemorative cenotaphs) over cremation sites in Rajasthan evolved through a synthesis

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CHAPTER 11
Architecture, Forts and Monuments

1. Which architectural elements are most distinctively characteristic of traditional Rajasthani palace and haveli architecture?
(A) Jharokhas, Chhatris, and Jaalis
(B) Pointed arches and ribbed domes
(C) Tall Gopurams and massive Mandapas
(D) Corbelled roofs without pillars

2. The Chittorgarh Fort is situated on which of the following geographical formations?
(A) Trikuta Hill
(B) Chidiya-Tunk Hill
(C) Mesa Plateau
(D) Kali Khoh Hill

3. Who among the following is credited with the construction of the famous Vijay Stambha (Tower of Victory) located in Chittorgarh Fort?
(A) Rana Kumbha
(B) Rana Sanga
(C) Maharana Pratap
(D) Rana Udai Singh

4. Which of the following prominent gates is NOT a part of the Chittorgarh Fort complex?
(A) Ram Pol
(B) Hanuman Pol
(C) Suraj Pol
(D) Naulakha Pol

5. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Chittorgarh Fort is historically considered the pride of Rajasthan and is the largest fort in the state.
Reason (R): It contains the famous Kirti Stambha which is dedicated to the first Jain Tirthankara, Adinath.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

6. What is the approximate length of the continuous perimeter wall enclosing the Kumbhalgarh Fort?
(A) 12 kilometers
(B) 24 kilometers
(C) 36 kilometers
(D) 48 kilometers

7. The complex architectural design of the Kumbhalgarh Fort was primarily executed under the supervision of which famous architect?
(A) Vidyadhar Bhattacharya
(B) Lal Chand Ustad
(C) Depak
(D) Mandan

8. What is the name of the innermost and highest fortified section of the Kumbhalgarh Fort, which served as the personal residence of Rana Kumbha?
(A) Katargarh
(B) Jhalibav
(C) Badal Mahal
(D) Navlakha Mahal

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9. Consider the following statements regarding Kumbhalgarh Fort:
I. The fort was designed by the architect Mandan.
II. It is situated on the Aravalli hills in the Rajsamand district.
III. The fort was successfully breached and permanently occupied by Mahmud Khalji in 1442.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

10. The construction of the current surviving main structure of Amber Fort was initiated by which ruler?
(A) Sawai Jai Singh II
(B) Raja Man Singh I
(C) Mirza Raja Jai Singh
(D) Sawai Pratap Singh

warriors survived the siege.
(B) The heavily besieged fort was ultimately surrendered peacefully without executing either the ritual Jauhar or the heroic Saka.
(C) The men performed Saka, but time lacked for women to perform Jauhar.
(D) Only approximately half of the fort's resident civilian population actively participated in the traditional defense rituals.

93. The Padmini Palace, featuring a unique water pavilion from where Alauddin Khalji purportedly saw the reflection of Rani Padmini, is located in:
(A) Kumbhalgarh Fort in Rajsamand
(B) Gagron Fort
(C) Ranthambore Fort
(D) Chittorgarh Fort

94. The grand entrance to the Udaipur City Palace complex, constructed with triple arched marble gates, is known as:
(A) Suraj Pol (Sun Gate)
(B) Badi Pol
(C) Tripolia Gate
(D) Ganesh Pol

95. The 'Jhalibav Baori' and the 'Mamadev Kund' are significant water bodies located within the precincts of which fort?
(A) Mehrangarh Fort
(B) Kumbhalgarh Fort
(C) Ranthambore Fort complex
(D) Taragarh Fort

96. Which UNESCO World Heritage fort in Rajasthan has faced severe conservation challenges and structural damage in recent decades primarily due to excessive water seepage and lack of proper drainage from modern habitation inside it?
(A) Amber Fort
(B) Kumbhalgarh Fort
(C) Ranthambore Fort
(D) Jaisalmer Fort

97. The elaborate gold leaf work inside the Moti Mahal of Mehrangarh Fort was commissioned by which ruler of Jodhpur?
(A) Maharaja Takhat Singh
(B) Rao Jodha
(C) Maharaja Sur Singh
(D) Maharaja Jaswant Singh

98. The exceptional architectural beauty of the Dilwara temples lies primarily in their:
(A) Massive monolithic size
(B) An extensive structural blend of red sandstone and pure white marble throughout
(C) Intricate marble carvings resembling delicate filigree work
(D) A soaring central shikhara tower exceeding two hundred feet in architectural height

99. The current main structure of the Eklingji temple, following destructions during the Delhi Sultanate period, was largely rebuilt and renovated in the 15th century by:
(A) Maharana Raimal
(B) Maharana Pratap
(C) Maharana Sangram Singh II
(D) Maharana Fateh Singh

100. According to the ancient architectural treatise 'Shilpa Shastra', which of the following best defines a 'Jal Durg' (Water Fort)?
(A) A fortified complex that encompasses a large artificial freshwater lake within its main interior precincts.
(B) A specialized coastal fortification constructed strictly to protect coastal shipping lanes from enemy naval forces.
(C) A fort that incorporates subterranean step-wells and water channels as its primary defensive siege mechanism.
(D) A fort surrounded by deep water bodies or rivers on three or more sides.

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20. The famous Trinetra Ganesh Temple is a unique architectural and spiritual feature located inside which fort?
(A) Taragarh Fort of Ajmer
(B) Amber Fort of Jaipur
(C) Kumbhalgarh Fort of Rajsamand
(D) Ranthambore Fort

21. Which historical water body is situated within the Ranthambore Fort complex and is associated with the Johar of 1301?
(A) Gaumukh Kund
(B) Padmala Talab
(C) Jhalibav Baori
(D) Rani Sar

22. Gagron Fort is an outstanding example of a Jal Durg (Water Fort) because it is surrounded by the confluence of which two rivers?
(A) The Chambal and Banas rivers
(B) The Luni and Sukri rivers
(C) Ahu and Kali Sindh
(D) The Mahi and Som rivers

23. Which famous Sufi saint's dargah is located within the precincts of the Gagron Fort?
(A) Khwaja Moinuddin Chishti
(B) Hazrat Nizamuddin Auliya
(C) Narhar Pir
(D) Mithe Shah

24. Consider the following statements regarding the Hill Forts of Rajasthan:
I. Six forts of Rajasthan were included in the UNESCO World Heritage list in 2013.
II. Ranthambore Fort is one of the six forts included in this list.
III. Gagron Fort, included in the list, is primarily categorized as a Dhanvana Durg (Desert Fort).
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

25. Which of the following prominent forts of Rajasthan is NOT included in the 2013 UNESCO World Heritage list of "Hill Forts of Rajasthan"?
(A) Amber Fort
(B) Mehrangarh Fort
(C) Jaisalmer Fort
(D) Kumbhalgarh Fort

26. Select the correct chronological order of the original foundation of the following forts from earliest to latest.
(A) Bhatner Fort, Chittorgarh Fort, Jaisalmer Fort, Mehrangarh Fort
(B) Chittorgarh Fort, Bhatner Fort, Mehrangarh Fort, Jaisalmer Fort
(C) Bhatner Fort, Jaisalmer Fort, Chittorgarh Fort, Mehrangarh Fort
(D) Chittorgarh Fort, Jaisalmer Fort, Bhatner Fort, Mehrangarh Fort

27. The massive fortification wall of Gagron Fort, built to protect it from artillery fire, is commonly known as:
(A) Zalim Kot
(B) Jauhar Kot
(C) Ravan Hatha
(D) Bhairav Parakota

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28. Which characteristic feature fundamentally defines a "Dhanvana Durg" according to ancient Indian architectural texts like the Shukra Niti?
(A) It is located deep within dense, impenetrable forest regions.
(B) It is strategically constructed upon a high mountain peak.
(C) It is built within a desert or arid terrain.
(D) It is fortified and protected by a deep moat filled with water.

29. The initial construction of the extensive City Palace complex in Udaipur was started by:
(A) Maharana Pratap Singh I
(B) Maharana Kumbhakarna Singh
(C) Maharana Fateh Singh Bahadur
(D) Maharana Udai Singh II

30. Which specific courtyard within the Udaipur City Palace is famous for its intricate mosaics of peacocks crafted from colored glass?
(A) Manak Chowk
(B) Zenana Mahal
(C) Mor Chowk
(D) Amar Vilas

31. The Badi Mahal, situated at the highest point of the Udaipur City Palace, is architecturally unique because:
(A) It was constructed entirely from high-grade pure white marble brought directly from Makrana quarries.
(B) It features a rooftop garden with full-sized trees.

(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

53. Which famous haveli in Rajasthan is renowned for its distinctive top floors that spread out mimicking the shape of a ship or a peacock, often called 'Jahaz Mahal' or 'Moti Mahal'?
(A) Rampuria Haveli
(B) Salim Singh Haveli
(C) Nathmal Ji ki Haveli complex
(D) Pungalia Haveli

54. The architectural peculiarity of Nathmal Ji ki Haveli in Jaisalmer is that:
(A) The entire multi-storied structure was constructed completely underground to protect residents from intense desert heat.
(B) It stands out historically because it exclusively incorporates imported European Gothic arches throughout its design.
(C) Its two wings were carved by different brothers, Lalu and Hathi, producing non-identical halves.
(D) The architectural plan completely omitted exterior windows on all outer walls to prevent sand from entering.

55. In the later period of Haveli construction in the Shekhawati region (late 19th and early 20th centuries), the fresco murals began to distinctly feature:
(A) Strictly abstract geometric patterns directly derived from medieval Islamic art traditions
(B) Traditional religious themes strictly depicting ancient Hindu mythological deities and legends
(C) Monochromatic decorative themes created exclusively using black and white natural mineral dyes
(D) European elements like trains, motor cars, and gramophones

56. Bagore ki Haveli, which now houses the West Zone Cultural Centre, is situated on the waterfront of which lake?
(A) Lake Pichola
(B) Nakki Lake
(C) Pushkar Lake
(D) Ana Sagar Lake

57. The 'Sunheri Kothi' or Mansion of Gold, noted for its exquisite interior decoration involving stained glass and gold leaf work, is located in:
(A) Alwar
(B) Tonk
(C) Bharatpur
(D) Dholpur

58. The Rampuria Havelis, constructed from red sandstone and showcasing a blend of Mughal, Victorian, and Rajput architecture, are a major heritage attraction of:
(A) Jodhpur
(B) Bikaner
(C) Jaipur
(D) Jaisalmer

59. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): The Shekhawati region is celebrated as the open-air art gallery of Rajasthan.
Reason (R): The arid climate of the region perfectly preserved thousands of miniature paintings executed on palm leaves by local artists.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

60. The Vimal Vasahi temple, the oldest in the Dilwara temple complex at Mount Abu, is dedicated to which Jain Tirthankara?
(A) Neminath (Arishtanemi)
(B) Mahavira (Vardhamana)
(C) Adinath
(D) Parshvanath

61. The Luna Vasahi temple at Dilwara was commissioned by two prominent ministers of the Vaghela dynasty named:
(A) Lalu and Hathi
(B) Mandan and his brother Jaita
(C) Depa and Poma
(D) Vastupal and Tejpal

62. Match List I with List II and select the correct answer using the options given below:
List I: Temple
P. Dilwara Temples
Q. Ranakpur Jain Temple
R. Eklingji Temple
S. Harshat Mata Temple

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(B) Four
(C) Five
(D) Six

42. In which of the following cities did Sawai Jai Singh II NOT build a Jantar Mantar observatory?
(A) Varanasi
(B) Agra
(C) Ujjain
(D) Mathura

43. Consider the following statements regarding the Jantar Mantar observatories:
I. Maharaja Sawai Jai Singh II built five astronomical observatories in India.
II. The largest of these observatories is located in Ujjain.
III. The Samrat Yantra is a giant sundial used to measure local time.
Which of the above statement(s) is/are INCORRECT?
(A) I only
(B) II only
(C) I and III only
(D) II and III only

44. The famous Chand Baori, noted for its precise geometric step architecture, is located in which district of Rajasthan?
(A) Bundi district
(B) Tonk district
(C) Dausa
(D) Sikar district

45. The 'Rani Ji ki Baori', often called the queen of step-wells in Rajasthan, was built by Rani Nathavati in 1699 in which town?
(A) Jhalawar
(B) Kota
(C) Sawai Madhopur
(D) Bundi

46. Hadi Rani ki Baori, a beautifully constructed multi-storied step-well, is situated in:
(A) Abhaneri town
(B) Neemrana town
(C) Todaraisingh
(D) Shahpura town

47. Consider the following historical forts of Rajasthan:
I. Bhatner Fort
II. Kumbhalgarh Fort
III. Taragarh Fort (Ajmer)
IV. Amber Fort
Which of the following options represents the correct geographical order from North to South?
(A) I, IV, III, II
(B) I, II, III, IV
(C) IV, I, III, II
(D) I, IV, II, III

48. The ancient temple situated immediately adjacent to the Chand Baori in Abhaneri is dedicated to which deity?
(A) Someshwar Mahadev
(B) Karni Mata
(C) Sachiya Mata
(D) Harshat Mata

49. The Panna Meena ka Kund, a visually striking step-well characterized by its symmetrical criss-cross stairs, is located near which prominent monument?
(A) Amber Fort
(B) Mehrangarh Fort
(C) Kumbhalgarh Fort
(D) Junagarh Fort

50. The Shekhawati region is famously dubbed the "open-air art gallery of Rajasthan" primarily due to its:
(A) Abundance of ancient rock edicts and royal inscriptions
(B) Massive collection of outdoor marble sculptures and carvings
(C) Intricate fresco paintings on haveli walls
(D) Prehistoric cave paintings found throughout the Aravalli foothills

51. Patwon ki Haveli, a remarkable cluster of five elaborate havelis, is one of the most significant architectural landmarks of which city?
(A) Jaisalmer
(B) Bikaner
(C) Mandawa
(D) Nawalgarh town

52. Consider the following statements regarding Patwon ki Haveli:
I. It is located in the city of Jaisalmer.
II. It was commissioned by a wealthy brocade merchant named Guman Chand Patwa.
III. It is entirely constructed of pure white makrana marble.
IV. It is actually a complex of five distinct havelis built for five brothers.
Which of the above statement(s) is/are correct?
(A) I, II, and III only

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(C) Its structural elevation incorporates European Gothic arches throughout its main facades and halls.
(D) The entire structure was left without a roof to function as an open-air astronomical observatory.

32. Match List I with List II and select the correct answer using the options given below:
List I: Palace/Structure
P. City Palace, Udaipur
Q. City Palace, Jaipur
R. Hawa Mahal, Jaipur
S. Mubarak Mahal, Jaipur
List II: Primary Builder
1. Sawai Madho Singh II
2. Sawai Pratap Singh
3. Sawai Jai Singh II
4. Maharana Udai Singh II
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-4, S-1

33. The seven-storied principal royal residence within the Jaipur City Palace complex is known as:
(A) Chandra Mahal
(B) Mubarak Mahal Pavilion
(C) Surya Mahal
(D) Badal Mahal

34. The Pritam Niwas Chowk in Jaipur City Palace features four intricately painted gates. Which of the following themes is NOT represented by one of these four gates?
(A) Peacock (Autumn Season)
(B) Lotus (Summer Season)
(C) Elephant (Monsoon)
(D) Rose (Winter Season)

35. The architectural design of the Hawa Mahal in Jaipur was primarily created by:
(A) Lal Chand Ustad
(B) Vidyadhar Bhattacharya
(C) Sir Samuel Swinton Jacob
(D) Mandan

36. Consider the following statements regarding the Hawa Mahal:
I. It was constructed by Sawai Pratap Singh in 1799.
II. The building has exactly five storeys.
III. It was designed by the architect Vidyadhar Bhattacharya.
IV. Its exterior resembles the crown of Lord Krishna.
Which of the above statement(s) is/are INCORRECT?
(A) I and II only
(B) III only
(C) II and IV only
(D) III and IV only

37. What are the names of the five storeys of the Hawa Mahal from bottom to top?
(A) Sharad, Ratan, Vichitra, Prakash, Hawa
(B) Ratan, Sharad, Prakash, Vichitra, Hawa
(C) Hawa, Prakash, Vichitra, Ratan, Sharad
(D) Sharad, Prakash, Ratan, Vichitra, Hawa

38. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): The Hawa Mahal stands remarkably stable despite being a five-story structure built without a deep traditional foundation.
Reason (R): It was designed specifically to allow royal ladies to observe everyday street life and festivals without being seen.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

39. The Udaipur City Palace complex is located elegantly on the eastern banks of which famous lake?
(A) Fateh Sagar Lake
(B) Udai Sagar Lake
(C) Jaisamand Lake
(D) Lake Pichola

40. Which instrument at the Jantar Mantar in Jaipur is reputed to be the world's largest stone sundial?
(A) Samrat Yantra
(B) Jai Prakash Yantra
(C) Ram Yantra
(D) Nadivalaya Yantra

41. How many total astronomical observatories (Jantar Mantar) were constructed by Maharaja Sawai Jai Singh II across India?
(A) Three

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List II: Location/District
1. Pali
2. Udaipur
3. Mount Abu (Sirohi)
4. Abhaneri (Dausa)

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

63. The Ranakpur Jain Temple is world-renowned for its architectural complexity which includes exactly how many beautifully carved marble pillars, no two of which are identical?
(A) 1008
(B) 1111
(C) 1444
(D) 1555

64. Architecturally, the Ranakpur Jain Temple is designed as a 'Chaumukha' temple, meaning:
(A) The main structure features four prominent domes coated entirely in pure gold.
(B) The outer temple complex encompasses exactly four large interconnected step-wells.
(C) The grand temple construction was executed continuously across four distinct centuries.
(D) The primary idol has four faces facing four directions.

65. The Eklingji Temple complex in Kailashpuri is spiritually associated predominantly with which Shaivite sect?
(A) Lakulisha
(B) Lingayat sect
(C) Kapalika tradition
(D) Kalamukha order

66. The original foundation of the Eklingji Temple, honoring the ruling deity of the Mewar dynasty, is historically attributed to:
(A) Rana Kumbha
(B) Rana Sanga
(C) Bappa Rawal
(D) Maharana Pratap

67. Consider the following statements regarding the Maha-Maru style of temple architecture:
I. It flourished in Rajasthan during the rule of the Gurjara-Pratiharas.
II. Temples in this style typically feature a Panchayatan layout.
III. The Sachiya Mata Temple at Osian is a prominent example of this architectural style.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

68. The magnificent cluster of early medieval temples located at Osian (Jodhpur), showcasing the evolution of Pratihara architecture, is predominantly dedicated to:
(A) Exclusively to the twenty-four Jain Tirthankaras of the present cosmic age
(B) Dedicated exclusively to various manifestations and forms of Lord Shiva
(C) Various popular local folk deities and ancestral guardian spirits (Lok Devtas)
(D) Brahmanical deities and Jain Tirthankaras

69. Which group of temples in Barmer district is often referred to as the "Khajuraho of Rajasthan" due to its intricate erotic sculptures and classical architectural style?
(A) Bhand Devra Temples
(B) Kiradu Temples
(C) Jagat Ambika Temples
(D) Arthuna Temples

70. Moosi Maharani ki Chhatri, an elegant double-storeyed cenotaph characterized by a lower level of red sandstone and an upper level of white marble, is located in:
(A) Jaipur
(B) Jodhpur
(C) Alwar
(D) Bharatpur

71. The famous 84-Pillared Cenotaph (Chaurasi Khambon ki Chhatri), built to honor the memory of Deva by Rao Raja Anirudh Singh, is situated in which district?
(A) Kota
(B) Jhalawar
(C) Baran
(D) Bundi

72. The royal crematorium and cenotaph complex of the Sisodia rulers of Mewar is located at:
(A) Ahar
(B) Gaitore
(C) Bada Bagh
(D) Mandore

73. Match List I with List II and select the correct answer using the options given below:

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List I: Royal Cenotaph Complex
P. Royal Cenotaphs at Gaitore
Q. Royal Cenotaphs at Ahar
R. Bada Bagh Chhatris
S. Jaswant Thada / Mandore
List II: Associated Rajput Dynasty/State
1. Rathores of Marwar
2. Bhatis of Jaisalmer
3. Sisodias of Mewar
4. Kachhwahas of Amber/Jaipur
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-1, Q-2, R-3, S-4

74. The Jaswant Thada in Jodhpur, an intricately carved marble cenotaph often called the Taj Mahal of Marwar, was built by:
(A) Maharaja Jaswant Singh II
(B) Maharaja Sardar Singh
(C) Maharaja Takhat Singh
(D) Maharaja Umaid Singh

75. The Kesar Bagh cenotaphs are the historic royal cremation grounds for the rulers of which erstwhile princely state?
(A) Bundi
(B) Bikaner
(C) Kota
(D) Dungarpur

76. The urban planning of Jaipur city, characterized by its strict grid system and wide avenues, was heavily influenced by ancient Sanskrit texts on architecture. Who was the chief architect?
(A) Lal Chand Ustad
(B) Mir Bakshi
(C) Vidyadhar Bhattacharya
(D) Jai Singh II himself without any architect

77. The foundational layout of the walled city of Jaipur is based on a geometric pattern resembling:
(A) A perfect circle divided into twelve zodiac zones
(B) A triangular matrix following the contours of the Aravallis
(C) A crescent moon shape opening towards the north
(D) A nine-square grid (Navagraha Mandala)

78. Consider the following statements regarding the city planning of Jaipur:
I. The city was founded in 1727 by Maharaja Sawai Jai Singh II.
II. Its layout strictly followed the principles of Vastu Shastra and Shilpa Shastra.
III. The walled city originally featured exactly seven primary entrance gates.
IV. The city was originally painted pink at the time of its foundation in 1727 to welcome the Prince of Wales.
Which of the above statement(s) is/are INCORRECT?
(A) I and II only
(B) III only
(C) IV only
(D) III and IV only

79. Which of the following is considered one of the original major gates of the walled city of Jaipur?
(A) Hathi Pol
(B) Chandpole
(C) Patrika Gate
(D) Ram Pol

80. Mughal architectural influence in Rajput forts is most prominently evidenced by the adoption of which feature?
(A) Extensive use of uncarved wooden beams
(B) Complete abandonment of arches in favor of pure trabeate (post-and-lintel) structures
(C) Construction of step-wells directly inside the royal bedchambers
(D) Incorporation of Charbagh (four-part garden) styles and geometric water channels

81. The technique of Pietra Dura (intricate inlay work using semi-precious stones) seen in some later Rajput palaces is a direct architectural influence from:
(A) Mughal architecture
(B) British colonial architecture
(C) Traditional Dravidian temple styles
(D) Solanki architecture

82. Select the correct chronological order of the construction of the following monuments from earliest to latest.
(A) Harshat Mata Temple (Abhaneri), Dilwara Vimal Vasahi, Ranakpur Jain Temple, Hawa Mahal
(B) Dilwara Vimal Vasahi, Harshat Mata Temple (Abhaneri), Hawa Mahal, Ranakpur Jain Temple
(C) Harshat Mata Temple (Abhaneri), Ranakpur Jain Temple, Dilwara Vimal Vasahi, Hawa Mahal

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(D) Ranakpur Jain Temple, Dilwara Vimal Vasahi, Harshat Mata Temple (Abhaneri), Hawa Mahal

83. The Junagarh Fort in Bikaner stands out among major Rajasthani forts because it is:
(A) Built on a flat plain rather than a high hill
(B) Situated strategically on one of the highest peaks of the Aravalli range
(C) Constructed entirely out of high-grade imported white marble stone
(D) Recognized as the only major fort constructed entirely by British engineers

84. In traditional Rajasthani architecture, the term 'Araish' refers to:
(A) Heavy iron defensive spikes mounted on main fort entry doors to effectively deter elephant charges
(B) Intricate carved stone lattice screening (jaali work) extensively used in palace zenana windows
(C) Underground masonry rainwater storage tanks constructed within fort complexes across Rajasthan
(D) A smooth plastering technique used as a base for frescos

85. The Jaigarh Fort in Jaipur is renowned architecturally and militarily for its massive:
(A) Elaborately decorated gold leaf painted interior walls of zenana quarters
(B) Intricate water harvesting and giant underground tanks
(C) Unique five-story architectural glass towers overlooking surrounding valleys
(D) Engineered suspension bridges directly connecting its ramparts to Amber fort

86. In the context of Rajasthan's traditional water conservation architecture, a 'Jhalra' is best defined as:
(A) A small, shallow, unlined natural earthen depression created to collect surface runoff rainwater for cattle
(B) A deeply excavated covered masonry well constructed within the central courtyard of a private haveli
(C) A stepped rectangular reservoir collecting seepage or spring water for community use
(D) An elevated stone aqueduct network designed specifically to transport freshwater across deep valleys

87. A 'Tanka', commonly found in the forts and traditional houses of the Marwar region, serves the primary architectural function of:
(A) Functioning as an elevated strategic watchtower for surveillance
(B) Providing a subterranean cool sleeping chamber during harsh summer months
(C) Operating as a traditional mechanical mill for grinding grains using animal power
(D) Storing harvested rainwater in underground cisterns

88. Which of the following forts encompasses a massive internal area of around 700 acres, historically allowing extensive agriculture to be practiced within its walls to survive long sieges?
(A) Chittorgarh Fort
(B) Kumbhalgarh Fort in Rajsamand
(C) Jaisalmer Fort
(D) Taragarh Fort

89. Consider the following famous forts of Rajasthan:
I. Jaisalmer Fort
II. Mehrangarh Fort (Jodhpur)
III. Amber Fort (Jaipur)
IV. Lohagarh Fort (Bharatpur)
Which of the following options represents the correct geographical order from West to East?
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, IV, III
(D) IV, III, II, I

90. The 'Naulakha Darwaza' is the imposing main entrance to which famous fort?
(A) Chittorgarh Fort complex
(B) Ranthambore Fort
(C) Amber Fort
(D) Gagron Fort

91. The historical bulwark known as 'Zalim Kot' is associated with the defensive architecture of:
(A) Gagron Fort
(B) Kumbhalgarh Fort
(C) Mehrangarh Fort
(D) Bhatner Fort

92. The Jaisalmer Fort is historically famous for experiencing 'Ardha Saka' (half a saka). A saka involves Jauhar by women and Saka by men. What happened during the 'Ardha Saka' of Jaisalmer?
(A) The noble women successfully performed the sacred Jauhar ritual, but the defending male

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11. Which structure inside the Amber Fort is universally famous for its exquisite glass inlay work and is commonly known as the Palace of Mirrors?
(A) Sheesh Mahal
(B) Sukh Niwas Complex
(C) Diwan-i-Aam Hall
(D) Jas Mandir Pavilion

12. Match List I with List II and select the correct answer using the options given below:
List I: Fort
P. Mehrangarh Fort
Q. Jaisalmer Fort
R. Chittorgarh Fort
S. Amber Fort
List II: Geographical Location/Hill
1. Trikuta Hill
2. Chidiya-Tunk Hill
3. Kali Khoh Hill
4. Mesa Plateau
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-1, S-3

13. The Jaisalmer Fort is often referred to as a "living fort" because:
(A) It accommodates a fully active military regiment and operational cantonment inside.
(B) Its massive sandstone walls undergo dramatic changes in color throughout the day.
(C) The complex undergoes continuous structural additions and architectural modifications.
(D) A large civilian population continues to reside within its fortified walls.

14. Jaisalmer Fort is popularly known as 'Sonar Quila' or the Golden Fort primarily due to:
(A) Vast reserves of gold historically stored in royal treasuries by Bhati rulers.
(B) Elaborate gold leaf artwork and gilding applied to its primary entry gates.
(C) Yellow sandstone walls that glow golden in the sunlight.
(D) Its prominent geographical placement amidst the golden sand dunes of the Thar Desert.

15. Consider the following statements regarding Jaisalmer Fort:
I. It was founded by Rawal Jaisal in the 12th century.
II. The fort has a double fortification wall known as Kamarkot.
III. It features 99 prominent bastions along its perimeter.
IV. Mortar and cement were heavily used to bind the stones of the fort walls together.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

16. The foundation of the Mehrangarh Fort in Jodhpur is traditionally believed to have been laid by which revered figure?
(A) Bhagwan Jambhoji
(B) Lok Devta Pabuji
(C) Baba Ramdevji
(D) Karni Mata

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17. 'Kil-kila', 'Shambhuban', and 'Gajni Khan' are the names of what specific historical items found in Mehrangarh Fort?
(A) Cannons mounted on the fort ramparts
(B) Ceremonial royal swords belonging to the historic Rathore rulers
(C) Elite cavalry regiments serving in the historical Marwar army
(D) Prominent fortified watchtowers constructed along the inner wall

18. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Mehrangarh Fort is classified as a classic Giri Durg (Hill Fort).
Reason (R): It was constructed on an elevated rocky hill known as Chidiya-Tunk.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

19. Which famous courtyard in Mehrangarh Fort is renowned for its highly ornate gold leaf work and stained glass windows, built by Maharaja Sur Singh?
(A) Phool Mahal
(B) Moti Mahal
(C) Chokhelao Mahal
(D) Fateh Mahal

ANSWERS

1. (A) Jharokhas, Chhatris, and Jaalis
Traditional Rajasthani palace and haveli architecture is distinguished by overhanging enclosed balconies called jharokhas, elevated dome-shaped pavilions known as chhatris, and intricate stone lattice screens termed jaalis. These features provided climate control, ventilation, privacy for royal women, and ornate aesthetic appeal across various historic regional buildings in Rajasthan.

2. (C) Mesa Plateau
Chittorgarh Fort is located on a prominent mesa plateau that rises approximately one hundred and eighty meters above the surrounding plains along the Gambheri River. This expansive elevated formation provided strategic military height and defensive natural barriers, allowing medieval rulers to establish a fortified capital capable of sustaining agricultural activity during sieges.

3. (A) Rana Kumbha
The Vijay Stambha or Tower of Victory was constructed by Maharana Kumbha between 1440 and 1448 to commemorate his decisive victory over the combined armies of Malwa and Gujarat led by Mahmud Khalji. Located in Chittorgarh Fort, this nine-story tower stands thirty-seven meters high and features sculptures of Hindu deities.

4. (D) Naulakha Pol
Chittorgarh Fort features seven major historic entry gates, which include Padan Pol, Bhairon Pol, Hanuman Pol, Ganesh Pol, Jorla Pol, Laxman Pol, and Ram Pol along its winding main ascent. Naulakha Pol is not an entryway of Chittorgarh Fort, as it is famously located as the main gateway of Ranthambore Fort.

5. (B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
Chittorgarh Fort is widely celebrated as the largest fort in Rajasthan and stands as an enduring emblem of Rajput pride and chivalry. Additionally, the fort encompasses the historic Kirti Stambha, a six-storey tower built by a Digambara merchant to honor Adinath, but this religious monument does not explain its territorial classification.

6. (C) 36 kilometers
Kumbhalgarh Fort is protected by an immense fortification wall extending continuously over thirty-six kilometers around its perimeter. Often recognized as the Great Wall of India, it is considered among the longest continuous defensive walls in the world, built wide enough on top to allow multiple horses to ride abreast for defense patrol.

7. (D) Mandan
Mandan was the premier royal architect commissioned by Maharana Kumbha in the fifteenth century to design Kumbhalgarh Fort and several other key structures. He was a distinguished scholar who authored classical treatises on iconography and fort architecture, ensuring that Kumbhalgarh incorporated defensive planning alongside traditional vastu principles during its extensive construction.

8. (A) Katargarh
Katargarh serves as the citadel and innermost fortified sanctuary located at the highest elevation within Kumbhalgarh Fort. Acting as the personal residence and administrative center for Maharana Kumbha, this elevated palace complex offered panoramic strategic surveillance over the surrounding Aravalli hills and added an essential extra layer of defense against potential invaders.

9. (A) I and II only
Kumbhalgarh Fort was designed by the architect Mandan and stands atop the Aravalli range in the Rajsamand district of Rajasthan. While Mahmud Khalji of Malwa launched several military campaigns against the fort in the fifteenth century, he failed to permanently occupy it, making the assertion regarding his permanent occupation incorrect.

10. (B) Raja Man Singh I
Raja Man Singh I initiated the construction of the present surviving main structure of Amber Fort in 1592. Later Kachhwaha rulers, including

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Mirza Raja Jai Singh and Sawai Jai Singh II, made significant expansions and embellishments to the complex over subsequent decades, creating a blend of Rajput and Mughal architectural styles.

11. (A) Sheesh Mahal
The Sheesh Mahal or Palace of Mirrors inside Amber Fort is world-renowned for its elaborate glass inlay craftsmanship. Constructed with convex mirror glass pieces imported from Europe set into intricate stucco patterns, the hall was designed so that a single candle beam would illuminate the entire chamber through thousands of reflecting facets.

12. (A) P-2, Q-1, R-4, S-3
Mehrangarh Fort sits atop the rocky Chidiya-Tunk Hill in Jodhpur, while Jaisalmer Fort rests on the golden sands of Trikuta Hill. Chittorgarh Fort is situated on an elevated Mesa Plateau, and Amber Fort is located among the hills near Jaipur, including the adjacent Kali Khoh ridge, defining their unique landscapes.

13. (D) A large civilian population continues to reside within its fortified walls.
Jaisalmer Fort is designated as a living fort because approximately one-fourth of the city's urban civilian population continues to reside within its defensive walls. Active residential neighborhoods, ancient havelis, functional handicraft markets, temples, and municipal services operate continuously inside the living urban organism, preserving medieval habitational traditions up to modern times.

14. (C) Yellow sandstone walls that glow golden in the sunlight.
Jaisalmer Fort earned the name Sonar Quila or Golden Fort because it was constructed entirely using locally quarried yellow sandstone. When sunlight hits the fort ramparts, bastions, and inner structures, the golden-yellow stone reflects a radiant metallic hue that blends with the surrounding desert landscape during sunrise and sunset.

15. (A) I, II, and III only
Rawal Jaisal founded Jaisalmer Fort in 1156 atop Trikuta Hill, featuring ninety-nine bastions and a double fortification wall termed Kamarkot. Mortar and cement were not used in its construction; instead, the massive yellow sandstone blocks were meticulously carved and joined using traditional interlocking stone joints without binding mortar materials.

16. (D) Karni Mata
The foundation of Mehrangarh Fort in Jodhpur was laid in 1459 by the female ascetic and revered mystic Karni Mata at the request of Rao Jodha. Constructed on Chidiya-Tunk Hill, the fort served as the defensive stronghold and administrative headquarters of the Rathore dynasty ruling over the historic Marwar region.

17. (A) Cannons mounted on the fort ramparts
Kil-kila, Shambhuban, and Gajni Khan are historic heavy artillery cannons mounted along the high ramparts of Mehrangarh Fort in Jodhpur. Acquired during military victories by Rathore rulers, these historic weapons were positioned strategic positions to defend the fortress and display the military power and artillery capabilities of the Marwar state.

18. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Mehrangarh Fort is categorized as a classic Giri Durg or hill fort under traditional Indian fortification systems. This classification directly stems from its physical construction upon the steep rocky elevation of Chidiya-Tunk Hill, which provided natural elevation, strategic defensive advantages, and sheer cliff faces overlooking the expanse of Jodhpur city.

19. (A) Phool Mahal
Phool Mahal or Palace of Flowers inside Mehrangarh Fort was built by Maharaja Abhay Singh and expanded by Maharaja Sur Singh. Intended as a grand private reception hall, the courtyard chamber features extravagant gilded ceilings, rich gold leaf application, intricate wall murals, and colorful stained glass windows imported for royal entertainment.

20. (D) Ranthambore Fort
The famous Trinetra Ganesh Temple is situated inside the historic Ranthambore Fort complex in Sawai Madhopur district. Honoring Lord Ganesha depicted with three eyes, this ancient shrine draws thousands of devotees daily, who traditionally send formal invitation cards and letters to the deity prior to weddings and significant family ceremonies.

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21. (B) Padmala Talab
Padmala Talab is a major historical water reservoir situated within Ranthambore Fort. During the siege by Alauddin Khalji in 1301, when the fort faced imminent defeat, Queen Ranga Devi and other royal women performed Jauhar by plunging into this water body, marking one of the famous sacrificial events in Rajasthan's history.

22. (C) Ahu and Kali Sindh
Gagron Fort in Jhalawar district is an exceptional example of a Jal Durg or water fort, surrounded on three sides by the natural waters of the Ahu and Kali Sindh rivers. This surrounding fluvial barrier eliminated the requirement for traditional hill elevations or dug moats, providing formidable natural defense.

23. (D) Mithe Shah
The shrine or Dargah of the revered Sufi saint Hamiduddin Chishti, popularly known as Sufi Saint Mithe Shah, is located inside the Gagron Fort complex in Jhalawar. Built by Mughal Emperor Aurangzeb after capturing the fort, this shrine serves as an important spiritual venue hosting an annual Sufi festival.

24. (A) I and II only
In 2013, UNESCO designated six hill forts of Rajasthan as World Heritage sites, which include Chittorgarh, Kumbhalgarh, Ranthambore, Amber, Jaisalmer, and Gagron forts. However, Gagron Fort is categorized primarily as a Jal Durg or water fort rather than a Dhanvana Durg, making the classification in the third statement incorrect.

25. (B) Mehrangarh Fort
The UNESCO World Heritage listing of Hill Forts of Rajasthan approved in 2013 consists of six specific sites: Chittorgarh, Kumbhalgarh, Ranthambore, Amber, Jaisalmer, and Gagron. Although Mehrangarh Fort in Jodhpur is an iconic hill fort of Marwar, it was not included in this particular selective UNESCO grouping of serial properties.

26. (A) Bhatner Fort, Chittorgarh Fort, Jaisalmer Fort, Mehrangarh Fort
Bhatner Fort in Hanumangarh was established around the third century AD by King Bhupat. Chittorgarh Fort was constructed in the seventh century AD by the Maurya ruler Chitrangada. Jaisalmer Fort was founded in 1156 AD by Rawal Jaisal, while Mehrangarh Fort in Jodhpur was established later in 1459 AD by Rao Jodha.

27. (A) Zalim Kot
Zalim Kot is the massive defensive outer wall constructed around Gagron Fort to shield the inner complex from artillery attacks. Commissioned by Zalim Singh Jhala, the regent of Kota, this heavy masonry wall enhanced the military defenses of the fortress along its vulnerable landward side during modern gunpowder warfare.

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28. (C) It is built within a desert or arid terrain.
Ancient Indian military and architectural literature defines a Dhanvana Durg as a fortress situated in desert or arid environments. Lacking immediate surrounding water bodies or dense forest growth, these strongholds rely on harsh desert surroundings, shifting sand dunes, and sparse water supplies to discourage approaching enemy armies during long sieges.

29. (D) Maharana Udai Singh II
Maharana Udai Singh II initiated the construction of the Udaipur City Palace complex in 1559 after establishing Udaipur as the new capital of the Mewar kingdom. Built on the banks of Lake Pichola, subsequent Maharanas added several interconnected palaces, courtyards, and gardens over four centuries, creating a large complex.

30. (C) Mor Chowk
Mor Chowk or Peacock Courtyard inside the Udaipur City Palace is famous for its elaborate glass mosaic artwork. Constructed during the reign of Maharana Jai Singh and embellished later under Maharana Sajjan Singh, the courtyard showcases three relief glass figures of peacocks crafted from blue, green, and gold Belgian glass tiles.

31. (B) It features a rooftop garden with full-sized trees.
Badi Mahal, also known as Garden Palace, stands at the highest point of the Udaipur City Palace complex. Built upon a natural forty-nine-foot high rock formation inside the palace, it features a central courtyard converted into a rooftop garden planted with mature shade trees, marble pavilions, and swimming pools.

32. (A) P-4, Q-3, R-2, S-1
Maharana Udai Singh II established the City Palace in Udaipur in 1559. Maharaja Sawai Jai

sectors were mapped out, bounded by wide straight avenues and fortified defense walls.

78. (C) IV only
Jaipur was founded in 1727 by Sawai Jai Singh II using Vastu principles and seven main gates. The city was originally painted pink much later, in 1876 during the reign of Sawai Ram Singh II to welcome the Prince of Wales, making statement four historical inaccurate regarding the foundation period.

79. (B) Chandpole
Chandpole is one of the original primary entrance gateways built into the surrounding defensive walls of the historic city of Jaipur. Positioned on the western end of the main central axis opposite Surajpole on the east, it served as an entry point for urban trade, travelers, and royal processions.

80. (D) Incorporation of Charbagh (four-part garden) styles and geometric water channels
Mughal architectural influence on traditional Rajput fort design is most prominently reflected in the incorporation of Charbagh layouts, featuring quadrilateral gardens intersected by geometric water channels. Rajput rulers adapted these formal imperial garden structures within palace courtyards, including at Amber Fort and Udaipur City Palace, blending traditional aesthetics.

81. (A) Mughal architecture
The art technique of Pietra Dura, involving the inlay of cut semi-precious stones into polished marble surfaces to form floral patterns, entered Rajput architecture through Mughal influence. Derived from Italian craftsmanship popularized at the Mughal court in Agra and Delhi, Rajput patrons integrated this decorative style into late royal palaces.

82. (A) Harshat Mata Temple (Abhaneri), Dilwara Vimal Vasahi, Ranakpur Jain Temple, Hawa Mahal
Harshat Mata Temple was built in the eighth century during the Pratihara era. Dilwara's Vimal Vasahi temple was constructed in 1031 AD. Ranakpur Jain Temple was established later in the fifteenth century under Maharana Kumbha, and Hawa Mahal was erected in 1799 AD, establishing the accurate historical construction sequence.

83. (A) Built on a flat plain rather than a high hill
Junagarh Fort in Bikaner is notable among major Rajasthani strongholds because it was constructed on a flat desert plain rather than a high hill peak. Built in 1589 by Raja Rai Singh, the fortress relies on thick stone walls, deep defensive moats, and high bastions for military protection.

84. (D) A smooth plastering technique used as a base for frescos
Araish refers to a traditional Rajasthani lime plastering technique that creates a smooth, durable, and mirror-like white surface on walls. Composed of slaked lime, marble dust, and natural additives, this specialized plaster served as an enduring base for detailed fresco paintings inside royal palaces and private merchant havelis.

85. (B) Intricate water harvesting and giant underground tanks
Jaigarh Fort in Jaipur is renowned for its advanced rain water harvesting engineering and giant underground water storage reservoirs. Designed to capture runoff from surrounding hills via catchment channels, the main central subterranean tank could hold over six million gallons of freshwater, sustaining garrison troops during long military sieges.

86. (C) A stepped rectangular reservoir collecting seepage or spring water for community use
In traditional Rajasthani water conservation, a Jhalra is defined as a rectangular stepped masonry reservoir built to collect natural seepage and overflow water from adjacent tanks or lakes. Used primarily for community washing, religious rituals, and local non-potable water needs, Jhalras formed essential parts of urban hydro-architecture.

87. (D) Storing harvested rainwater in underground cisterns
A Tanka is a traditional underground water storage tank commonly constructed inside residential courtyards and fort complexes across arid regions of Rajasthan. Built with impermeable plaster linings, Tankas capture clean rainwater runoff from paved roofs and courtyards, providing reliable drinking water reserves throughout prolonged dry summer periods.

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functions as a giant stone sundial calculating local solar time accurately. Therefore, statement two is incorrect regarding the location of the largest observatory complex in the network.

44. (C) Dausa
Chand Baori is situated in Abhaneri village within the Dausa district of Rajasthan. Built during the eighth and ninth centuries under the Nikumbha dynasty, this step-well features over three thousand five hundred narrow steps arranged in geometric symmetry down thirteen storeys, making it a prominent step-well monument.

45. (D) Bundi
Rani Ji ki Baori was constructed in 1699 by Rani Nathavati, the queen of Rao Raja Anirudh Singh of Bundi. Located in Bundi town, known as the city of step-wells, this multi-story step-well features ornate stone archways, carved pillars, and vaulted roofs depicting various Hindu deities.

46. (C) Todaraisingh
Hadi Rani ki Baori is located in Todaraisingh town within the Tonk district of Rajasthan. Constructed around the seventeenth century to honor Hadi Rani, this step-well features a rectangular double-storeyed layout, arched corridors, and stone steps descending to the water level for regional water harvesting.

47. (A) I, IV, III, II
Geographically from North to South, Bhatner Fort is located furthest north in Hanumangarh district. Amber Fort comes next in Jaipur district, followed by Taragarh Fort situated centrally in Ajmer district. Kumbhalgarh Fort lies furthest south among the four options in the Rajsamand district along the Aravalli hills range.

48. (D) Harshat Mata
The Harshat Mata Temple stands immediately adjacent to Chand Baori in Abhaneri. Constructed in the eighth century in the Pratihara style, this temple was dedicated to Harshat Mata, regarded as the goddess of joy and happiness, whose presence brought prosperity and agricultural blessings to the medieval region.

49. (A) Amber Fort
Panna Meena ka Kund is a sixteenth-century step-well situated near Amber Fort in Jaipur. Recognized for its symmetrical geometric staircases and recessed doorways, this step-well served as a primary community gathering space and water collection site for travelers, local residents, and pilgrims visiting the nearby capital.

50. (C) Intricate fresco paintings on haveli walls
The Shekhawati region earned the title of the open-air art gallery of Rajasthan due to its concentration of grand private havelis covered in vibrant fresco paintings. Local merchants commissioned artists to decorate outer and inner walls with murals depicting mythology, court life, historical events, and modern inventions.

51. (A) Jaisalmer
Patwon ki Haveli is a famous architectural landmark located in the city of Jaisalmer. Built in the nineteenth century by the wealthy brocade merchant Guman Chand Patwa for his five sons, this complex consists of five individual havelis known for intricate yellow sandstone carving, ornate jharokhas, and detailed stonework.

52. (B) I, II, and IV only
Patwon ki Haveli is situated in Jaisalmer and was commissioned by Guman Chand Patwa as a complex of five distinct havelis for his five sons. Built using local yellow sandstone rather than white Makrana marble, statement three is incorrect, while statements one, two, and four accurately describe the monument.

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53. (B) Salim Singh Haveli
Salim Singh ki Haveli in Jaisalmer is famous for its upper level, which expands outward to resemble a ship or peacock, earning it the names Jahaz Mahal and Moti Mahal. Constructed in 1815 by the prime minister Salim Singh, it features thirty-eight balconies carved from yellow sandstone.

54. (C) Its two wings were carved by different brothers, Lalu and Hathi, producing non-identical halves.
Nathmal Ji ki Haveli in Jaisalmer features an asymmetrical architectural design because its construction was split between two craftsman brothers, Lalu and Hathi. Each brother carved one half of the building independently without consulting the other, producing subtle differences in stone patterns across the left and right wings.

Singh II built the main City Palace complex in Jaipur after founding the city in 1727. Maharaja Sawai Pratap Singh commissioned Hawa Mahal in 1799, while Maharaja Sawai Madho Singh II constructed Mubarak Mahal in the late nineteenth century.

33. (A) Chandra Mahal
Chandra Mahal serves as the main seven-storied residence inside the Jaipur City Palace complex. Each floor bears a distinct name and function, including Sukh Niwas, Rang Mahal, and Shobha Niwas. Designed with balcony screens and painted interiors, it continues to serve as the official private residence of the Jaipur royal family.

34. (C) Elephant (Monsoon)
Pritam Niwas Chowk inside the Jaipur City Palace contains four entry gates representing the four seasons and Hindu deities. The Peacock Gate symbolizes autumn and Lord Vishnu, the Lotus Gate represents summer and Shiva, the Rose Gate stands for winter and Devi, while the Green Wave or Leheriya Gate represents the monsoon season.

35. (A) Lal Chand Ustad
Lal Chand Ustad was the master architect who designed Hawa Mahal in Jaipur under the patronage of Maharaja Sawai Pratap Singh in 1799. He fashioned the exterior facade with nine hundred fifty-three decorated windows to resemble the crown of Lord Krishna, ensuring air circulation and privacy for royal women observing public life.

36. (B) III only
Hawa Mahal was commissioned by Sawai Pratap Singh in 1799 as a five-story red and pink sandstone structure resembling Lord Krishna's crown. The design was executed by Lal Chand Ustad, not Vidyadhar Bhattacharya who was the city planner of Jaipur, making the third statement the only incorrect assertion among those listed.

37. (A) Sharad, Ratan, Vichitra, Prakash, Hawa
The five storeys of the Hawa Mahal in Jaipur are named sequentially from ground level to top. The first floor is Sharad Mandir, followed by Ratan Mandir on the second, Vichitra Mandir on the third, Prakash Mandir on the fourth, and Hawa Mandir on the fifth, from which the entire structure derives its name.

38. (B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
Hawa Mahal is a five-story architectural structure built on a thin foundation, engineered with a curved layout that remains remarkably stable. While it was commissioned specifically to allow royal ladies to watch street processions through screened windows without being observed, this social function does not explain its structural engineering principles.

39. (D) Lake Pichola
The Udaipur City Palace complex is located along the eastern shore of Lake Pichola. Constructed over several centuries, the palace walls afford views of the lake waters and its island palaces, including Jag Mandir and Jag Niwas, establishing a landmark example of Rajput palace architecture in Rajasthan.

40. (A) Samrat Yantra
The Vrihat Samrat Yantra at the Jantar Mantar in Jaipur is recognized as the world's largest stone sundial. Standing twenty-seven meters high, its massive gnomon and scaled marble dials measure local time to an accuracy of two seconds, showcasing the astronomical achievements of Maharaja Sawai Jai Singh II.

41. (C) Five
Maharaja Sawai Jai Singh II of Jaipur constructed five astronomical observatories, known as Jantar Mantar, across Northern India in the early eighteenth century. These scientific installations were erected at Delhi, Jaipur, Ujjain, Varanasi, and Mathura to compile astronomical tables and improve timekeeping and planetary observation accuracy nationwide.

42. (B) Agra
Sawai Jai Singh II built five Jantar Mantar astronomical observatories in Delhi, Jaipur, Ujjain, Varanasi, and Mathura between 1724 and 1735. Agra was not chosen as a site for these observatories, making it the correct exception among major North Indian cities associated with Jai Singh's astronomical expansion projects.

43. (B) II only
Sawai Jai Singh II built five observatories across India, with the largest and best-preserved located in Jaipur, not Ujjain. The Samrat Yantra

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66. (C) Bappa Rawal
The original foundation of the Eklingji Temple in 734 AD is historically attributed to Bappa Rawal, the founder of the Guhila dynasty of Mewar. Constructed at Kailashpuri, the shrine was dedicated to Eklingji, a form of Lord Shiva, who was recognized as the supreme ruling deity of the Mewar state.

67. (D) I, II, and III
The Maha-Maru architectural style developed in Rajasthan under the Gurjara-Pratihara dynasty between the eighth and eleventh centuries. Characterized by detailed stone carvings, elaborate plinths, and traditional Panchayatan layouts with four subsidiary shrines, the Sachiya Mata Temple at Osian serves as a well-preserved example of this regional temple style.

68. (D) Brahmanical deities and Jain Tirthankaras
The early medieval temple complex at Osian near Jodhpur contains shrines dedicated to both Brahmanical deities and Jain Tirthankaras. Built between the eighth and twelfth centuries under Pratihara patronage, the site includes temples dedicated to Surya, Vishnu, Mahavira, and Sachiya Mata, highlighting religious plurality in historical regional art.

69. (B) Kiradu Temples
The Kiradu Temples, situated in Barmer district, are widely known as the Khajuraho of Rajasthan. Built in the Solanki and Maha-Maru architectural styles during the eleventh and twelfth centuries, these ruined stone temples feature elaborate relief carvings and detailed figurative sculptures depicting religious, legendary, and erotic artistic themes.

70. (C) Alwar
Moosi Maharani ki Chhatri is a historic cenotaph located in Alwar. Built in 1815 by Maharaja Vinay Singh to commemorate Maharaja Bakhtawar Singh and his queen Moosi, the double-storeyed structure features a ground floor of red sandstone and an upper floor of white marble with painted ceiling murals.

71. (D) Bundi
The Chaurasi Khambon ki Chhatri or 84-Pillared Cenotaph is located in Bundi district. Constructed in 1683 by Rao Raja Anirudh Singh to honor his wet nurse's son Deva, this two-storeyed monument is supported by eighty-four pillars and features detailed stone carvings depicting animals, courtly life, and Hindu deities.

72. (A) Ahar
Ahar, located near Udaipur, serves as the historic royal cremation ground and cenotaph complex for the Sisodia rulers of Mewar. The site contains over three hundred domed marble and sandstone chhatris built over several centuries, including the prominent cenotaph of Maharana Amar Singh I, marking royal funerary architecture.

73. (A) P-4, Q-3, R-2, S-1
Gaitore contains the royal cenotaphs of the Kachhwaha rulers of Jaipur. Ahar serves as the cremation complex for the Sisodia Maharanas of Mewar. Bada Bagh features the chhatris of the Bhati rulers of Jaisalmer, and Jaswant Thada alongside Mandore holds the memorial cenotaphs of the Rathores of Marwar.

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74. (B) Maharaja Sardar Singh
Jaswant Thada in Jodhpur was built in 1899 by Maharaja Sardar Singh to commemorate his father, Maharaja Jaswant Singh II. Constructed using finely carved sheets of white Makrana marble that emit a golden glow in sunlight, this royal memorial complex is frequently termed the Taj Mahal of Marwar.

75. (A) Bundi
Kesar Bagh is the historic royal cremation ground containing the cenotaphs of the Hada Rajput rulers of Bundi. Located near the city, the garden complex features sixty-six carved stone chhatris constructed for the kings and queens of Bundi, featuring traditional architectural motifs, columns, and detailed relief carvings.

76. (C) Vidyadhar Bhattacharya
Vidyadhar Bhattacharya was the chief architect and planner responsible for designing the city of Jaipur in 1727 under Maharaja Sawai Jai Singh II. Utilizing concepts from ancient Indian treatises like Vastu Shastra and Shilpa Shastra alongside astronomical calculations, he organized the city into a planned grid of wide rectangular blocks.

77. (D) A nine-square grid (Navagraha Mandala)
The foundational urban layout of the walled city of Jaipur was planned around the Navagraha Mandala or nine-square grid model derived from ancient Indian Shilpa Shastra text. Adapting the layout to local topography, nine central urban

55. (D) European elements like trains, motor cars, and gramophones
During the late nineteenth and early twentieth centuries, painters in the Shekhawati region began incorporating modern European technological innovations into traditional fresco murals. Wall paintings in merchant havelis began showcasing steam trains, motor cars, gramophones, bicycles, and foreign figures alongside classical religious and historical subjects.

56. (A) Lake Pichola
Bagore ki Haveli is situated at Gangaur Ghat along the waterfront of Lake Pichola in Udaipur. Built in the eighteenth century by Amir Chand Badwa, prime minister of Mewar, this historic palace complex contains over one hundred rooms displaying traditional costumes, glass art, and cultural artifacts managed by the West Zone Cultural Centre.

57. (B) Tonk
Sunheri Kothi, or Mansion of Gold, is located in Tonk district. Constructed by Nawab Muhammad Ibrahim Ali Khan in the nineteenth century, this mansion features dynamic interior decoration, including gilded plaster work, detailed mirror inlay, stained glass windows, and painted ceilings, serving as a landmark of regional architecture.

58. (B) Bikaner
The Rampuria Havelis are a collection of red sandstone mansions located in Bikaner. Built by wealthy Jain merchant families during the nineteenth and twentieth centuries, these buildings feature a combination of Rajput stone carvings, Mughal arches, and Victorian architectural elements, representing the mercantile heritage of the city.

59. (C) Assertion (A) is true but Reason (R) is false.
Shekhawati is recognized as the open-air art gallery of Rajasthan due to its large concentration of wall murals painted on private havelis. However, these artworks are large-scale wall frescoes painted on lime plaster, not miniature paintings on palm leaves, making the assertion true while the reason is false.

60. (C) Adinath
The Vimal Vasahi temple is the oldest shrine within the Dilwara temple complex at Mount Abu, built in 1031 AD by Vimal Shah, a minister of the Solanki ruler Bhima I. Constructed entirely of white marble, the temple is dedicated to Rishabhanatha, also known as Lord Adinath, the first Jain Tirthankara.

61. (D) Vastupal and Tejpal
The Luna Vasahi temple at Dilwara, Mount Abu, was commissioned in 1230 AD by the two brothers Vastupal and Tejpal, who served as ministers under King Viradhavala of the Vaghela dynasty. Dedicated to Neminath, the twenty-second Jain Tirthankara, this marble temple is famous for its carved dome pendant and marble ceiling.

62. (A) P-3, Q-1, R-2, S-4
Dilwara Temples are situated at Mount Abu in Sirohi district. Ranakpur Jain Temple is located in Pali district, while the historic Eklingji Temple is situated at Kailashpuri in Udaipur district. The ancient Harshat Mata Temple is located at Abhaneri in Dausa district, matching each site to its location.

63. (C) 1444
The Ranakpur Jain Temple, built in the fifteenth century during the reign of Rana Kumbha, is known for its marble architectural composition supported by exactly one thousand four hundred forty-four carved pillars. Positioned so as not to obstruct views of the central deity, no two pillars share identical carving patterns.

64. (D) The primary idol has four faces facing four directions.
A Chaumukha temple design signifies a four-faced shrine layout where the main sanctum houses an idol with four faces oriented toward the four cardinal directions. At Ranakpur, the central idol of Lord Adinath faces north, south, east, and west, allowing devotees to view the deity from all four surrounding entrance halls.

65. (A) Lakulisha
The Eklingji Temple complex at Kailashpuri near Udaipur is spiritually affiliated with the Lakulisha sect, an influential ancient Shaivite school. Established as the religious center for Mewar rulers who governed as representatives of Eklingji, the temple features a four-faced black marble image representing Lord Shiva as Eklingji.

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88. (A) Chittorgarh Fort
Chittorgarh Fort encompasses an interior area of approximately seven hundred acres on a high plateau. Due to its extensive land area, the fort historically incorporated farming fields, orchards, and eighty-four water bodies inside its defensive walls, enabling residents to cultivate crops and maintain self-sufficiency during prolonged enemy sieges.

89. (A) I, II, III, IV
Arranged geographically from West to East across Rajasthan, Jaisalmer Fort lies furthest west in the Thar Desert. Mehrangarh Fort in Jodhpur is located further east, followed by Amber Fort near Jaipur in central-eastern Rajasthan, while Lohagarh Fort in Bharatpur is situated furthest east near the border with Uttar Pradesh.

90. (B) Ranthambore Fort
The Naulakha Darwaza serves as the grand main entry gateway into the fortified complex of Ranthambore Fort in Sawai Madhopur district. Positioned as the outer defensive barrier along the winding hill approach, this massive wooden gate with heavy iron studs protected the stronghold against enemy artillery attacks and elephant charges.

91. (A) Gagron Fort
Zalim Kot is a historic outer defensive wall constructed around Gagron Fort in Jhalawar. Built under the direction of Zalim Singh, the regent of Kota, this heavy fortification wall was added to strengthen the fort's landward defenses and protect the central structures against enemy artillery bombardment during the nineteenth century.

92. (C) The men performed Saka, but time lacked for women to perform Jauhar.
During the mid-sixteenth century siege of Jaisalmer Fort by Amir Ali of Kandahar, the defenders faced sudden betrayal. Believing defeat was imminent, Rajput male warriors performed Saka by charging into battle, but lacked sufficient time to perform Jauhar, making the event historical recorded as an Ardha Saka or half siege ritual.

93. (D) Chittorgarh Fort
The Padmini Palace is situated within the Chittorgarh Fort complex. Featuring a central water pavilion surrounded by a water reservoir, local traditions associated with the 1301 siege state that Alauddin Khalji was permitted to view Queen Padmini's reflection in a mirror from this location prior to the military assault.

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94. (C) Tripolia Gate
The Tripolia Gate serves as the grand entrance to the Udaipur City Palace complex. Built in 1711 by Maharana Sangram Singh II, this historic marble structure features three arched entryways where royal processions passed and ceremonial occasions, such as royal weighing ceremonies against silver and gold, were traditionally conducted.

95. (B) Kumbhalgarh Fort
Jhalibav Baori and Mamadev Kund are historic water harvesting structures located within the precincts of Kumbhalgarh Fort in Rajsamand district. Positioned near the citadel, these reservoirs provided water supplies for the palace complex and garrison troops, with Mamadev Kund being historical known as the site of Rana Kumbha's assassination.

96. (D) Jaisalmer Fort
Jaisalmer Fort has faced structural conservation challenges due to water seepage and inadequate modern drainage systems within its living civilian area. Built with porous sandstone on a clay-rich hill without mortar, excess wastewater from expanding commercial establishments and residences inside the living fort has weakened structural foundations, causing occasional wall collapses.

97. (A) Maharaja Takhat Singh
The elaborate gold leaf artwork inside Moti Mahal, located within Mehrangarh Fort in Jodhpur, was added under the patronage of Maharaja Takhat Singh in the nineteenth century. Decorating the walls, ceiling panels, and carved pillars, eighty kilograms of gold were applied to transform the hall into a bright royal reception venue.

98. (C) Intricate marble carvings resembling delicate filigree work
The architectural reputation of the Dilwara Jain Temples at Mount Abu stems from the detailed marble carving executed on its ceilings, pillars, and archways. Constructed between the eleventh and thirteenth centuries, the smooth white marble was carved into delicate filigree patterns,

layered stone rosettes, and translucent sculptures depicting Jain iconography.

99. (A) Maharana Raimal
Following structural destruction during Sultanate invasions, the Eklingji Temple at Kailashpuri was substantially rebuilt and renovated during the late fifteenth century by Maharana Raimal of Mewar. He installed the present four-faced black marble idol of Lord Shiva and re-established the sanctuary as the principal state temple of the Mewar dynasty.

100. (D) A fort surrounded by deep water bodies or rivers on three or more sides.
Ancient Indian architectural treatises like Shilpa Shastra define a Jal Durg or water fort as a fortification naturally enclosed or surrounded by natural water bodies, such as rivers, lakes, or deep moats, on three or more sides. This hydro-geographic barrier provided defensive advantages without needing high mountain terrain.

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CHAPTER 12
Arts, Paintings and Handicrafts

1. Who authored the seminal work 'Rajput Painting' in 1916, which systematically categorized the miniature painting styles of Rajasthan for the first time?
(A) Ananda Coomaraswamy
(B) Karl Khandalavala
(C) W.G. Archer
(D) Hermann Goetz

2. The Rajasthani schools of painting are broadly classified into four major geographical and cultural divisions. Which of the following is NOT one of these principal divisions?
(A) Mewar School
(B) Marwar School
(C) Malwa School
(D) Dhundhar School

3. What is a key distinguishing feature in the early evolution of the Mewar and Marwar schools of painting?
(A) Mewar developed in hilly terrain depicting valley motifs, while Marwar evolved in arid western desert plains.
(B) Mewar developed in arid desert tracts using pale sand shades, while Marwar evolved in lush green eastern hills.
(C) Mewar painting remained strictly secular in its early phase, while Marwar developed as an exclusively religious art.
(D) Mewar painting discarded earlier Apabhramsha style by 1400 CE, while Marwar retained it through the 19th century.

4. Consider the following statements regarding the Mewar school of painting:
I. It is widely considered the fundamental and oldest among the major Rajasthani painting schools.
II. The 'Chawand style' emerged as a distinct sub-school during the reign of Maharana Pratap.
III. Sahibdin and Manohar were prominent miniature artists who illustrated the Ragamala and Ramayana during the 17th century.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

5. The acclaimed illustrated manuscript of 'Ragamala', painted in 1628 CE at Udaipur, was created by which master artist of the Mewar school?
(A) Nihal Chand
(B) Sahibdin
(C) Ruknuddin
(D) Dalchand

6. Which of the following statements best describes the 'Pichhwai' paintings of the Nathdwara sub-school?
(A) They are detailed miniature portraits of royal Mewar kings executed exclusively on thin ivory sheets.
(B) They are sacred narrative scroll paintings performed by Bhopa folk priests during nocturnal recitations.
(C) They are cloth backdrops placed behind Shrinathji's idol, depicting episodes from Krishna's life.
(D) They are large fresco mural paintings executed on outer haveli walls through the Arayash technique.

7. The Marwar (Jodhpur) school of painting reached its zenith during the reign of which ruler, under whose patronage monumental illustrated manuscripts like the 'Shiva Purana' and 'Durga Charit' were produced?
(A) Rao Maldeo
(B) Maharaja Jaswant Singh I
(C) Maharaja Ajit Singh
(D) Maharaja Man Singh

8. The romantic folk tale of 'Dhola Maru' is one of the most celebrated and frequently depicted themes in which Rajasthani painting school?
(A) Jodhpur (Marwar) School
(B) Kota School

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(A) Tarkashi
(B) Bidri
(C) Koftgari
(D) Meenakari

61. Which two districts in Rajasthan are historically the most prominent centres for the production of authentic Koftgari metalwork?
(A) Jodhpur and Bikaner
(B) Udaipur and Rajsamand
(C) Kota and Bundi
(D) Jaipur and Alwar

62. The traditional 'Badla' of Marwar is a highly utilitarian craft item. Which of the following accurately describes a Badla?
(A) A coarse hand-woven woolen shawl worn primarily by nomadic desert shepherds for protection against cold nights.
(B) A heavily embroidered ceremonial leather saddle designed specifically for royal camel riding processions.
(C) A cloth-wrapped zinc vessel designed to keep water cool in desert heat.
(D) A decorative ceremonial brass shield intricately inlaid with fine silver floral and abstract motifs.

63. Which Rajasthan state agency, established in 1961, is primarily mandated with the promotion, development, and marketing of indigenous handicrafts through its 'Rajasthali' emporium network?
(A) RIICO
(B) RSIC (Rajasthan Small Industries Corporation)
(C) RFC (Rajasthan Financial Corporation)
(D) RUPAYAN

64. In order to provide a systematic boost to artisans and streamline handicraft exports, the Government of Rajasthan released its first-ever exclusive 'Rajasthan Handicraft Policy' in which year?
(A) 2010
(B) 2015
(C) 2019
(D) 2022

65. Under government initiatives to promote local arts, 'Shilp Grams' have been established. What is the primary purpose of a Shilp Gram?
(A) To showcase regional artisan crafts directly to visiting tourists in a village setting.
(B) To operate as a Special Economic Zone dedicated to the automated mass factory manufacture of modern synthetic textiles.
(C) To provide specialized technical training for urban youth in modern digital graphic design and industrial 3D printing technology.
(D) To serve as an international auction facility for selling antique Rajasthani miniature paintings to global museums and collectors.

66. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The terracotta artisans of Molela village use mechanized molds to mass-produce their iconic clay plaques.
Reason (R): The clay used for Molela terracotta is sourced exclusively from the banks of the Banas river and mixed with donkey dung to prevent cracking during firing.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

67. Which intricate jewellery art form of Rajasthan, characterized by the fusion of pure 23-carat gold foil onto coloured Belgian stained glass, successfully holds a Geographical Indication (GI) tag?
(A) Thewa Art
(B) Kundan
(C) Meenakari
(D) Jadau

68. The tightly guarded artisanal secrets of Thewa Art are historically preserved exclusively by the Rajsoni family belonging to which district of Rajasthan?
(A) Bikaner
(B) Rajsamand
(C) Jhalawar
(D) Pratapgarh

69. Match List I with List II:
List I: (Print/Textile)
P. Azrakh Print
Q. Dabu Print
R. Leheriya
S. Gota Patti
List II: (Centre)
1. Akola

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figures are shown pursuing wild animals in dense jungles.

III. The paintings of both schools entirely exclude any influence from the Mughal miniature tradition.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

17. The artist 'Ramlal' and 'Daluram' are historically associated with which specific mural and miniature tradition?
(A) Kota School
(B) Bikaner School
(C) Kishangarh School
(D) Mewar School

18. Match List I with List II:
List I: (School)
P. Kishangarh
Q. Bundi
R. Marwar
S. Mewar
List II: (Feature/Theme)
1. Sahibdin's Ragamala series
2. Robust desert landscapes and Dhola Maru
3. Lush vegetation and monsoon scenes
4. Elongated features and Bani Thani
(A) P-4, Q-3, R-2, S-1
(B) P-4, Q-2, R-3, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-3, R-2, S-4

19. Phad painting is a traditional narrative scroll art native to Rajasthan. Which traditional community is primarily responsible for creating these intricate scroll paintings?
(A) The Joshi lineage from Shahpura
(B) The Chhipa block print community of Sanganer
(C) The Matherna fresco community of Bikaner
(D) The Usta camel leather artisans of Jaisalmer

20. Consider the following steps involved in the traditional creation of a Phad painting:
1. Preparing the hand-woven cotton cloth with a paste of starch and burnishing it
2. Painting the central deity and secondary figures using naturally derived colours
3. Dividing the canvas into specific sections using a light yellow base colour (Kachcha)
4. 'Opening the eyes' of the main deity, which signifies the consecration of the Phad

Which of the following represents the correct sequential order of these steps?
(A) 1, 3, 2, 4
(B) 1, 2, 3, 4
(C) 3, 1, 2, 4
(D) 1, 3, 4, 2

21. Which musical instrument is strictly traditionally used by the Bhopa when reciting the epic from 'Pabuji ki Phad'?
(A) Jantar
(B) Ravanhatha
(C) Kamayacha
(D) Morchang

22. Shree Lal Joshi and Shanti Lal Joshi, recipients of prestigious national awards, are celebrated master artists of which art form?
(A) Blue Pottery
(B) Shekhawati Frescoes
(C) Phad Painting
(D) Usta Camel Art

23. Who holds the distinction of being the first female Phad painter in Rajasthan, contributing significantly to breaking the male-dominated tradition of this craft?
(A) Rama Devi Chhipa
(B) Sita Devi Matherna
(C) Gauri Devi Usta
(D) Parvati Devi Joshi

24. What is 'Vasli' in the technical context of Rajasthani miniature painting?
(A) A hand-made layered paper board serving as canvas
(B) A specialized delicate paint brush crafted from soft squirrel hair
(C) The vibrant natural yellow dye extracted from local palash flowers
(D) The protective natural varnish layer applied over finished miniatures

25. Consider the following traditional steps involved in creating a Rajasthani miniature painting:
1. Ghotai (Burnishing the surface with an agate stone to ensure smoothness)
2. Kharaka (Sketching the initial light outline)
3. Rang-bharana (Filling in the base and detailed colours)
4. Siyahi (Final bold outlining and intricate detailing)

Which of the following represents the correct

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sequential order of these steps?
(A) 1, 2, 3, 4
(B) 2, 3, 1, 4
(C) 2, 1, 3, 4
(D) 3, 2, 4, 1

26. Which traditional tool is utilized by miniature artists in Rajasthan to perform the 'Ghotai' process, ensuring the painting acquires a smooth, lustrous finish?
(A) A brass roller
(B) A polished agate stone
(C) A wooden mallet
(D) A fine muslin cloth pad

27. The mural tradition of the Shekhawati region reached its zenith during the 18th and 19th centuries. Which of the following statements most accurately describes the indigenous 'Arayash' (or Ala-Gila) technique predominantly used in these frescoes?
(A) Applying mineral pigments onto wet lime plaster to permanently fuse them.
(B) Painting on dry plaster using water-soluble pigments combined with an animal glue binder.
(C) Sticking thin gold foil onto pre-painted surfaces to form a raised three-dimensional effect.
(D) Applying purely oil-based paints directly over a smooth prepared base layer of fine marble dust.

28. Due to the high concentration of heavily frescoed Havelis built by wealthy Marwari merchants, which region is famously termed the 'Open Air Art Gallery of Rajasthan'?
(A) Mewar
(B) Marwar
(C) Shekhawati
(D) Hadoti

29. Which of the following is NOT a characteristic theme found in the later 19th-century mural frescoes of Shekhawati havelis?
(A) Mythological narrative scenes depicting episodes from the life of Lord Krishna
(B) Depiction of modern technical inventions like steam trains, motorcars, and gramophones
(C) Detailed portraits of European men and women dressed in contemporary Western attire
(D) Strict adherence to purely non-figurative Islamic geometric calligraphy

30. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Jaipur Blue Pottery is unique because it is formulated without the use of standard potting clay.
Reason (R): The distinctive blue colour in this pottery is derived from cobalt oxide mixed into a dough of quartz stone powder, powdered glass, Multani Mitti, and borax.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

31. Which ruler of Jaipur is historically credited with formally establishing and extensively patronizing the art of Blue Pottery in the state by inviting craftsmen from Delhi and Agra?
(A) Maharaja Sawai Jai Singh II
(B) Maharaja Sawai Ram Singh II
(C) Maharaja Sawai Madho Singh I
(D) Maharaja Man Singh I

32. Which of the following is the correct sequence of the primary manufacturing stages in crafting Jaipur Blue Pottery?
(A) Dough preparation → Mold casting → Firing in kiln → Glazing
(B) Mold casting → Dough preparation → Painting → Firing in kiln
(C) Painting → Glazing → Dough preparation → Mold casting
(D) Dough preparation → Mold casting → Painting → Glazing and Firing

33. The revival of Jaipur Blue Pottery in the mid-20th century, introducing new colours beyond traditional blue and green, was spearheaded by which Padma Shri awardee?
(A) Kripal Singh Shekhawat
(B) Hisam-ud-din Usta
(C) Kudrat Singh
(D) Devkinandan Sharma

34. Consider the following statements regarding Rajasthan's Bandhani (tie-dye) art:
I. The intricate design known as 'Mothda' is created when dyed lines intersect each other forming a checkered pattern.
II. 'Leheriya' is characterised by diagonal striped patterns traditionally worn during

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the monsoon festival of Teej.
III. The tie-dye artisans in Rajasthan are predominantly from the Neelgar or Rangrez communities.
IV. The 'Ekdali' pattern features large, continuous block prints covering the entire fabric.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) II, III and IV only
(C) I, III and IV only
(D) I, II, III and IV

35. In Rajasthani textile traditions, what specific cultural significance does a 'Pila' (or Pomcha) hold?
(A) A yellow odhni with a red central motif, presented to a mother after childbirth.
(B) A traditional white cotton mourning veil worn strictly by elderly widows in rural communities.
(C) A ceremonial block-printed turban worn exclusively by Rajput grooms during wedding rituals.
(D) A heavy, decorative quilted winter blanket crafted through traditional fabric applique techniques.

36. Which city in Rajasthan is most widely recognized for its production of the authentic wavy 'Leheriya' tie-dye fabrics?
(A) Bikaner
(B) Udaipur
(C) Jaisalmer
(D) Jaipur

37. What is the fundamental technical difference between Sanganeri and Bagru block prints?
(A) Sanganeri printing relies exclusively on modern synthetic dyes, whereas Bagru printing strictly employs chemical azo dyes across all production stages.
(B) Sanganeri uses light backgrounds, while Bagru uses dark backgrounds prepared via Dabu mud-resist.
(C) Sanganeri block printing is executed manually without wooden blocks, whereas Bagru printing relies exclusively on carved copper block plates.
(D) Sanganeri design is heavily influenced by indigenous tribal motifs, whereas Bagru design exclusively incorporates royal Mughal floral patterns.

38. Which traditional community is historically renowned for carrying out the indigenous Bagru block printing work in Rajasthan?
(A) Meghwal community
(B) Salvi community
(C) Chhipa community
(D) Soni community

39. Which of the following represents the correct traditional sequence of the Bagru block printing process?
(A) Printing with blocks (Chhapayi) → Scouring the fabric (Hariyan) → Dyeing in natural colours (Rangai) → Mordanting (Peela Karna)
(B) Mordanting (Peela Karna) → Printing with blocks (Chhapayi) → Scouring the fabric (Hariyan) → Dyeing in natural colours (Rangai)
(C) Dyeing in natural colours (Rangai) → Scouring the fabric (Hariyan) → Mordanting (Peela Karna) → Printing with blocks (Chhapayi)
(D) Scouring the fabric (Hariyan) → Mordanting (Peela Karna) → Printing with blocks (Chhapayi) → Dyeing in natural colours (Rangai)

40. The 'Calico' printing style, famous for its intricate and deeply coloured floral motifs (butis) printed on pure cotton, is predominantly associated with which centre in Rajasthan?
(A) Sanganer
(B) Barmer
(C) Akola
(D) Pali

41. Consider the following statements about Dabu block printing:
I. It is a mud-resist printing technique utilizing a specific paste composed of black clay, lime, and wheat chaff.
II. Akola village in the Chittorgarh district is a highly renowned centre for authentic Dabu printing.
III. The technique is primarily applied to create bright synthetic floral patterns exclusively on silk fabric.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

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(C) Jaipur School
(D) Kishangarh School

9. Identify the characteristic physical feature commonly associated with the depiction of women in the Marwar school of miniature painting.
(A) Round faces with highly elaborate Mughal-style headgear
(B) Almond-shaped eyes with prominent noses and robust physical features
(C) Short stature with strictly frontal facial profiles
(D) Elongated, bow-shaped eyes with deeply pointed chins resembling a lotus petal

10. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Bikaner school of miniature painting displays a more pronounced Mughal and Persian influence compared to other Rajasthani schools.
Reason (R): Several master painters from the Mughal court, such as Usta Ali Raza and Ruknuddin, migrated to Bikaner and were heavily patronised by its rulers.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

11. The 'Matherna' community in Bikaner is historically renowned for which specific artistic contribution?
(A) Executing Jain religious paintings and frescoes
(B) Crafting traditional camel leather saddles and bags
(C) Carving intricate multi-paneled wooden Kavads
(D) Performing folk narrative string puppetry shows

12. Consider the following statements regarding the Kishangarh school of painting:
I. It flourished under the patronage of Raja Savant Singh, who wrote devotional poetry under the pen name 'Nagaridas'.
II. The facial features are characterised by highly elongated faces, sharply pointed noses, and arched, bow-shaped eyes.
III. Nihal Chand was the principal artist who painted the world-renowned masterpiece 'Bani Thani'.
IV. The school's themes are strictly secular, completely avoiding any Vaishnavite or Bhakti influence.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, III and IV only
(C) II, III and IV only
(D) I, II, III and IV

13. In 1973, the Government of India issued a commemorative postal stamp to honour a specific Rajasthani miniature painting, often referred to as the 'Mona Lisa of India'. Which painting was it?
(A) Ragamala of Mewar
(B) Dhola Maru of Jodhpur
(C) Shrinathji Pichhwai of Nathdwara
(D) Bani Thani of Kishangarh

14. Which specific motif is overwhelmingly present in the background of Kishangarh miniature paintings, creating a mystical and serene atmosphere?
(A) Dense thorny scrublands interspersed with vast desert sand dunes
(B) European-style classical stone architecture and marble courtyards
(C) Expansive lakes featuring lotus blossoms and serene gliding boats
(D) Rugged mountain terrains featuring dramatic cascading waterfalls

15. The Bundi school of painting is most highly acclaimed among art historians for its exceptional and vivid depiction of:
(A) Intricate indoor royal court proceedings and durbar scenes
(B) Flora, fauna, monsoon clouds, and torrential rain
(C) Abstract geometric patterns and symmetrical tile designs
(D) Life-size royal portraiture and ceremonial state figures

16. Consider the following statements regarding the Kota-Bundi school:
I. Bundi painting is acclaimed for its precise depiction of nature, particularly elephants, birds, and lush vegetation.
II. The Kota sub-school frequently features dynamic hunting (Shikar) scenes where royal

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(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

52. The traditional leather footwear known as 'Mojari' is structurally and stylistically distinct from modern western shoes primarily because:
(A) They are manufactured strictly using modern synthetic leather layers that are glued together rather than hand-stitched.
(B) They are carved entirely out of a single solid piece of seasoned camel bone, making them completely rigid in structure.
(C) They feature a prominent heavy wooden heel structure specifically engineered to facilitate walking on desert sand.
(D) They incorporate Zari embroidery and lack left-right foot distinction.

53. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Traditional Rajasthani Mojari footwear exhibits a complete lack of left-right foot differentiation when newly purchased.
Reason (R): The Mojari is crafted using a symmetrically cut piece of locally cured leather for the upper, ensuring interchangeability until it molds to the wearer's foot.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

54. Nagra footwear, a highly specialized and historic variant of Rajasthani leather craft predominantly found in Jodhpur and Jaipur, typically features what distinct design element?
(A) A thick vulcanized rubber sole lining
(B) Elaborate knee-high leather side lacing
(C) A sharply curled-up toe called Nokra
(D) An open-toe sandal structure without any heel cover

55. Consider the following statements about Rajasthani Kathputli art:
I. Traditional Kathputlis are string puppets predominantly carved from lightweight Ardu or Mango wood.
II. The puppets typically lack carved lower limbs, utilizing long flowing skirts to create the illusion of legs.
III. The live performance is usually accompanied by a distinctive bamboo reed instrument called the 'Boli'.
IV. The traditional puppeteers belong exclusively to the Kalbelia community of Jaisalmer.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III and IV only
(C) IV only
(D) I and IV only

56. The institution 'Rupayan Sansthan', which played a monumental role in documenting and preserving Rajasthan's folk arts including puppetry, was established in Borunda by:
(A) Kamal Kothari and Vijaydan Detha
(B) Kripal Singh Shekhawat and Ram Gopal Vijayvargiya
(C) Komal Kothari and Ananda Coomaraswamy
(D) Devilal Samar and Bhawani Singh

57. Which highly intricate art form involves painting and embossing pure gold and silver floral patterns onto specially cured camel hide?
(A) Thewa Art
(B) Usta Art
(C) Pachchikari
(D) Arayash

58. The 'Kuppi', a highly decorated traditional object crafted by the master artisans of Bikaner, is historically utilized as a:
(A) An intricately carved wooden box utilized for storing precious spices
(B) A camel-hide bottle used for storing water or oil
(C) An engraved brass plate utilized exclusively during religious temple ceremonies
(D) A decorative woven cloth pouch utilized for carrying fresh betel leaves

59. The late master craftsman Hisam-ud-din Usta was conferred the Padma Shri for his peerless expertise in which specific Rajasthani craft?
(A) Camel leather Usta art
(B) Shekhawati fresco painting
(C) Miniature painting on ivory
(D) Blue pottery glazing

60. The sophisticated metalcraft technique of inlaying fine wires of gold or silver into the surface of iron or steel, historically used to decorate sword hilts and shields in Rajasthan, is known as:

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specifically to be worn around the ankles by rural Rajasthani women

79. The Manihar community of Jaipur is traditionally and exclusively engaged in which specific handicraft?
(A) Sculpting religious idols and royal statues from solid black marble
(B) Crafting fine Lac bangles and ornaments
(C) Weaving lightweight Kota Doria sarees with traditional metallic borders
(D) Forging sharp Damascus steel swords and ornamental dagger blades

80. The intricate craft of creating decorative items by pasting small geometric pieces of mirror onto a fabric base, widely practiced in Jaisalmer and Barmer, is known as:
(A) Gota Patti
(B) Bandhej
(C) Zardozi
(D) Applique and Mirror work

81. Which renowned artist is celebrated in Rajasthan as the 'Painter of Birds' (Pakshiyoon ka Chitrakaar) for his masterful and lifelike depictions of avian life?
(A) Devkinandan Sharma
(B) Ramgopal Vijayvargiya
(C) Bhawani Das
(D) Govardhan Lal Joshi

82. Which of the following is a primary point of contrast between the traditional Bikaner and Jodhpur schools of miniature painting?
(A) Bikaner painted exclusively on heavy cotton canvas rolls, whereas Jodhpur executed all its artwork solely on dried palm leaves.
(B) Bikaner entirely avoided any Mughal stylistic influence, whereas Jodhpur systematically adopted Mughal architectural and landscape backgrounds in all court art.
(C) Bikaner uses refined lines and softer Persian tones, while Jodhpur features robust figures and vibrant desert colours.
(D) Bikaner artistic output focuses solely on depicting the Dhola Maru folklore, whereas Jodhpur output focuses exclusively on illustrating Ragamala musical modes.

83. The highest state-level award conferred by the Rajasthan Government to honor master artisans for their exceptional skill and contribution to the handicraft sector is known as:
(A) State Master Craftsperson Award
(B) Rajasthan Ratna Award
(C) Shilp Guru Award
(D) Maharana Pratap Award

NODIA

84. Consider the following statements regarding the general handicraft landscape of Rajasthan:
I. Kota Doria is a specialized handloom fabric woven using a mix of cotton and silk yarn, creating a distinctive square check pattern (Khat).
II. Pokaran in Jaisalmer is renowned for its specific style of terracotta pottery featuring geometric patterns painted in red and white.
III. The intricate silver wire inlay work on wood (Tarakashi) is predominantly practiced in the town of Nathdwara.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

85. Match List I with List II:
List I: (Painter)
P. Sahibdin
Q. Nihal Chand
R. Ali Raza
S. Daluram
List II: (School)
1. Bikaner
2. Mewar
3. Kishangarh
4. Alwar
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-3, R-2, S-4

86. The famous 'Supasanah Chariyam' (1423 CE) painted at Delwara is an early illustrated manuscript that marks the transitional phase of which painting school?
(A) Marwar School
(B) Dhundhar School
(C) Mewar School
(D) Hadoti School

87. In the context of Rajasthani murals, the 'Fresco-Secco' technique fundamentally differs from 'Fresco-Buono' (Arayash) because:
(A) Fresco-Secco exclusively utilizes oil-based paints, whereas Fresco-Buono relies entirely on modern synthetic acrylic pigments.

2. Barmer
3. Khandela
4. Jaipur

(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

70. Both Azrakh and Malir block prints are highly celebrated craft forms native to the Barmer region. While Azrakh primarily uses indigo blue and red, what is the dominant background colour of the Malir print?
(A) Bright yellow
(B) Pure white
(C) Deep brown or black
(D) Light green

71. The delicate appliqué craft of folding and stitching metallic ribbons onto fabric to create elaborate floral or geometric motifs, largely centered in Khandela, is known as:
(A) Zardozi
(B) Mukesh
(C) Kashida
(D) Gota Patti

72. Consider the following statements regarding the royal patrons of Rajasthani crafts:
I. Maharaja Ram Singh II established the 'Madarsa-e-Hunari' (now Rajasthan School of Art) in Jaipur.
II. Maharaja Man Singh I brought Meenakari artisans from Lahore to Jaipur.
III. Maharana Jagat Singh I established a dedicated painting workshop called 'Chiteron ki Ovari' in Mewar.
IV. Maharaja Umed Singh was the key patron of the Bikaner school of painting during its Persian phase.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, III and IV only
(C) II, III and IV only
(D) I, II, III and IV

73. Which of the following pairs of 'Rajasthani Art Form - GI Tag status' is incorrectly matched based on the current registry?
(A) Sanganeri Hand Block Printing - Holds GI Tag
(B) Shekhawati Fresco Painting - Holds GI Tag
(C) Bikaneri Bhujia - Holds GI Tag
(D) Makrana Marble - Holds GI Tag

74. While the Mewar school frequently depicted religious and mythological texts, the Kishangarh school was predominantly defined by which core thematic pursuit?
(A) Detailed historical documentation of brutal military campaigns and battles against invading Maratha forces
(B) Mystical and romantic devotion (Bhakti) centered on Radha and Krishna
(C) Elaborate visual detailing of royal palace architecture, courtyards, and ancient urban planning layouts
(D) Depiction of daily rural life, agricultural field practices, and traditional village celebrations

75. Which painting school is uniquely noted for its detailed life-size portraits, miniature profiles (Shabih), and court scenes, heavily reflecting an exact documentary style borrowed from the later Mughal court?
(A) Jaipur School
(B) Bundi School
(C) Nathdwara School
(D) Mewar School

76. The famous romantic folk painting of 'Moomal' is the signature motif of which specific sub-school of Rajasthani painting?
(A) Jodhpur School
(B) Nagaur School
(C) Jaisalmer School
(D) Bikaner School

77. Which sub-school of Rajasthan painting is notably distinguished by its depiction of courtesans, extensive use of yoga postures, and paintings executed on delicate ivory plates?
(A) Kota School
(B) Kishangarh School
(C) Mewar School
(D) Alwar School

78. In the rural handicraft tradition of Rajasthan, what is the specific utility of 'Kothas' or 'Soharis'?
(A) Hand-woven woollen carpets traditionally laid out for elders during formal village council meetings
(B) Small reinforced leather bags attached to long ropes to draw drinking water from deep desert wells
(C) Painted mud and clay structures built inside rural homes for grain storage
(D) Heavy solid silver ornaments crafted

NODIA

42. Meenakari, the exquisite art of enamelling metal surfaces, was famously brought to Jaipur from Lahore during the reign of which ruler?
(A) Maharaja Sawai Jai Singh II
(B) Maharaja Man Singh I
(C) Maharana Pratap
(D) Maharaja Ram Singh II

43. Consider the following statements:
I. Meenakari involves fusing colourful glass enamels onto engraved metal surfaces through intense kiln firing.
II. Kundan jewellery exclusively uses pure silver foil to set uncut diamonds and precious stones.
III. Maharaja Man Singh I of Amber is credited with introducing expert Meenakari artisans from Lahore.
Which of the above statement(s) is/are incorrect?
(A) I only
(B) II only
(C) III only
(D) I and III only

44. What specific material is highly refined and utilized in traditional Kundan jewellery to encase and secure uncut gemstones onto the base metal?
(A) Highly refined liquid mercury amalgam compound
(B) Carefully melted fine sterling silver binding wire
(C) Pure 24-carat gold foil (Kundan)
(D) A thick mixture of mineral borax and copper paste

45. Which celebrated master craftsman was awarded the Padma Shri for his outstanding lifelong contribution to elevating the art of Meenakari in Rajasthan?
(A) Kripal Singh Shekhawat
(B) Hisam-ud-din Usta
(C) Shree Lal Joshi
(D) Kudrat Singh

46. The art of inlaying semi-precious stones such as lapis lazuli, carnelian, and turquoise onto purely carved marble surfaces is known in Rajasthan as:
(A) Thewa
(B) Tarkashi
(C) Pachchikari (Pietra Dura)
(D) Koftgari

47. While Makrana is globally renowned for white marble, which specific location in Rajasthan is the traditional centre for black marble mining and carving?
(A) Rikhabdeo (Udaipur)
(B) Bhaislana (Jaipur)
(C) Jaisalmer
(D) Kishangarh

48. The sculptors belonging to the 'Sompura' community in the Dungarpur and Banswara regions are historically famous for:
(A) Weaving traditional coarse camel hair floor rugs and carpets
(B) Designing highly intricate traditional Meenakari gold jewellery
(C) Crafting fine hand-carved wooden string puppets and marionettes
(D) Carving intricate stone temple architecture and deity idols

49. Bassi village, located in the Chittorgarh district, is fundamentally renowned across India for which traditional craft?
(A) Traditional wooden toys and Kavads
(B) Hand-molded terracotta ceremonial horse statues
(C) Intricately hand-knotted woollen Persian carpets
(D) Traditional embroidered leather mojari footwear

50. In the context of Rajasthani woodcraft, what precisely is a 'Kavad'?
(A) A hand-carved wooden block utilized specifically for regional textile printing
(B) A heavily carved decorative wooden entrance door of a traditional desert Haveli
(C) A mobile painted wooden temple with folding doors used in storytelling
(D) A traditional wooden spindle instrument utilized for spinning local sheep wool

51. Match List I with List II:
List I: (Craft)
P. Tarakashi (Silver wire inlay in wood)
Q. Thewa Art (Gold fusion on stained glass)
R. Usta Art (Camel hide painting)
S. Wooden Kavad (Portable shrine)
List II: (Centre)
1. Bikaner
2. Chittorgarh
3. Nathdwara
4. Pratapgarh

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(B) Fresco-Secco involves physically scratching the plaster wall to create relief patterns, whereas Fresco-Buono involves embedding small mirrors.
(C) Fresco-Secco application is restricted exclusively to indoor ceilings, whereas Fresco-Buono is strictly reserved for outdoor courtyard floors.
(D) Fresco-Secco is painted on dry plaster, while Fresco-Buono is executed on wet lime plaster.

88. The exquisite Sandalwood carving (Chandan woodcraft), known for creating incredibly minute and delicate artifacts, is primarily clustered among artisans in which district?
(A) Churu and Jaipur
(B) Jaisalmer
(C) Banswara
(D) Sirohi

89. 'Chiteron ki Ovari' (also called Tasviron ro Karkhano), established in the 17th century to institutionalize miniature painting, was founded by:
(A) Maharana Raj Singh
(B) Maharana Jagat Singh I
(C) Maharana Kumbha
(D) Maharana Sangram Singh II

90. Which of the following features is NOT typically associated with the Dhundhar (Jaipur) school of painting?
(A) Widespread use of large stretched canvases specifically created for life-size royal portraiture
(B) Depiction of European landscapes and Victorian architecture in backgrounds
(C) Extensive and significant application of genuine gold and silver leafing in decorative borders
(D) Direct and heavy Mughal stylistic influence reflected in formal court scenes and royal attire

91. The highly stylized illustration of the 'Gita Govinda' series (c. 1629) is considered a masterpiece of the early Mewar school. Who was the principal artist of this series?
(A) Sahibdin
(B) Manohar
(C) Jagannath
(D) Nasiruddin

92. The Nagaur sub-school of painting is most highly regarded for its muted, pale colour palette and the exceptional realism depicted in:
(A) Dynamic historical depictions of oceanic naval warfare and armada battles
(B) Abstract geometric representations of ancient local tribal deities and spirits
(C) Realistic portraits depicting old age with wrinkled skin and sheer attire
(D) Elaborate court illustrations of mythological flying chariots and heavenly vehicles

93. In traditional Phad painting, the outline of the figures is typically drawn using which colour before the inner details and final black outlines are added?
(A) Deep blue
(B) Bright red
(C) Pure white
(D) Light yellow (Kachcha)

NODIA

94. The town of 'Pipilad' or 'Khandela' in the Sikar district is the geographical nucleus for the production of which traditional Rajasthani textile embellishment?
(A) Hand block Ajrakh printing on cotton
(B) Quartz-based glazed Blue Pottery
(C) Traditional Gota Patti ribbon work
(D) Multi-paneled wooden Kavad carving

95. 'Badla' is to Jodhpur what 'Kuppi' is to:
(A) Jaipur
(B) Bikaner
(C) Udaipur
(D) Kota

96. The traditional block printing technique of Rajasthan uses wooden blocks known locally as 'Bunta'. These blocks are primarily carved from which type of wood to ensure durability and fine detail?
(A) Seasoned Mango wood (Aam)
(B) Locally sourced Babul wood
(C) Dried hollow Bamboo stalks
(D) Teak or Rohida wood

97. The term 'Safa' and 'Pagdi' refer to traditional Rajasthani headgear. Which tie-dye pattern is most commonly and historically associated with the turbans worn by Rajput men during wartime or times of sacrifice?
(A) Kesariya (Saffron) Bandhej
(B) Leheriya
(C) Mothda

while reciting epic stories from Ramayana, Mahabharata, and regional folk lore.

51. (A) P-3, Q-4, R-1, S-2
Tarkashi, the art of embedding silver wire into wood, is practiced in Nathdwara. Thewa art, involving gold fusion on colored glass, belongs exclusively to Pratapgarh. Usta art, featuring gold embossing on camel hide, is centered in Bikaner. Wooden Kavad shrines are traditionally crafted in Bassi village, Chittorgarh district.

52. (D) They incorporate Zari embroidery and lack left-right foot distinction.
Traditional Mojari footwear is hand-crafted from vegetable-tanned leather, heavily ornamented with brass wire, silk threads, and Zari embroidery. Uniquely, brand-new Mojaris possess a completely symmetrical design without distinct left or right shoe shapes. As the wearer uses the footwear over time, the pliable leather gradually molds to fit each foot.

53. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Newly produced Mojari footwear displays no structural distinction between the left and right foot. Artisans craft symmetrical uppers and soles using cured leather, making the footwear completely interchangeable when new. Through regular wear, the natural leather softens and gradually conforms to the individual foot shape of the user.

54. (C) A sharply curled-up toe called Nokra
Nagra shoes are a specialized variant of traditional Rajasthani leather footwear prominently crafted in Jodhpur and Jaipur. They are characterized by a prominent extended toe that dramatically curls upward, known locally as the Nokra. These shoes feature rich embroidery work and soft leather lining for formal ceremonial occasions.

55. (C) IV only
Rajasthani Kathputli string puppets are carved from light Ardu wood, dressed in long flowing skirts without legs, and operated using cotton strings. Whistling bamboo instruments called Boli accompany performances. Puppeteers belong traditionally to the itinerant Nat community of Nagaur and surrounding areas, rather than the Kalbelia community of Jaisalmer.

56. (A) Kamal Kothari and Vijaydan Detha
Rupayan Sansthan was established in 1960 at Borunda near Jodhpur by ethnomusicologist Komal Kothari and celebrated folklorist Vijaydan Detha. The institute served as a pioneering center for documenting, preserving, and researching rural Rajasthani folk music, oral literature, puppetry, and traditional performing arts, bringing local folk traditions global recognition.

57. (B) Usta Art
Usta Art, native to Bikaner, is a specialized decorative technique involving the application of intricate 24-carat gold leaf embossing onto treated camel leather items. Artisans meticulously craft raised floral and geometric patterns (Munawwat work) on surfaces like flasks, boxes, mirrors, and architectural walls, creating rich visual textures.

58. (B) A camel-hide bottle used for storing water or oil
A Kuppi is a traditional container crafted by Usta artisans in Bikaner using dried, treated camel skin stretched over clay molds. Lightweight and durable, these camel-hide flasks were historically utilized in desert environments for carrying water, oil, or perfume, often embellished with fine gold leaf gilding and hand-painted floral motifs.

59. (A) Camel leather Usta art
Hisam-ud-din Usta was an extraordinarily skilled master artisan from Bikaner who received the Padma Shri in 1986 for his contribution to camel hide embossing (Usta Art). His masterpiece gold leaf gilding work decorates iconic heritage monuments including Junagarh Fort in Bikaner and Anup Mahal's magnificent royal interior halls.

60. (C) Koftgari
Koftgari is a traditional Indian damascening technique used for decorating metal arms and armor. Artisans scratch steel or iron surfaces with cross-hatch grooves, press fine pure silver or gold wire into the grooves, and heat the metal before polishing it smooth to create brilliant metallic patterns on weaponry.

61. (D) Jaipur and Alwar
Jaipur and Alwar are historically recognized as the primary centers for authentic Koftgari damascening in Rajasthan. Craftsmen in these

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ANSWERS

1. (A) Ananda Coomaraswamy
In 1916, Ananda Coomaraswamy published his landmark work titled Rajput Painting, which introduced a systematic academic categorization of miniature painting styles across Rajasthan and the Punjab Hills. This pioneering scholarship distinguished Rajput artistic traditions from contemporary Mughal court art, highlighting their distinct aesthetic principles, thematic roots, indigenous Hindu spirituality, and cultural evolution.

2. (C) Malwa School
The traditional classification of Rajasthani miniature painting divides the region into four primary geographical and cultural divisions: Mewar, Marwar, Hadoti, and Dhundhar. Malwa is located in central India and represents a distinct regional style of Central Indian painting rather than one of the four principal geographical sub-categories defining the Rajasthani painting tradition.

3. (A) Mewar developed in hilly terrain depicting valley motifs, while Marwar evolved in arid western desert plains.
Geographical terrain played a pivotal role in shaping early Rajasthani art. The Mewar school developed within the lush hilly valleys and dense forests of the Aravalli range, incorporating vibrant vegetation and natural valley motifs. Conversely, the Marwar school evolved across the vast, arid desert plains of western Rajasthan, adopting earthy tones and spacious open landscapes.

4. (D) I, II and III
Mewar is recognized as the oldest foundational school of Rajasthani painting. During Maharana Pratap's reign, the Chawand sub-school emerged as a distinct artistic center. Later in the seventeenth century, prominent court masters like Sahibdin and Manohar executed celebrated manuscript illustrations, including the Ragamala and Ramayana series, establishing classic Mewar stylistic conventions.

5. (B) Sahibdin
Sahibdin was a master artist of the Mewar court working in Udaipur during the seventeenth century under Maharana Jagat Singh I. In 1628 CE, he created a famous illustrated Ragamala series that served as a benchmark for Mewar miniature painting, combining vivid primary colors, strong outlines, and traditional lyrical symbolism.

NODIA

6. (C) They are cloth backdrops placed behind Shrinathji's idol, depicting episodes from Krishna's life.
Pichhwai paintings are traditional textile artworks produced in Nathdwara, a major center of the Pushtimarg Vaishnava sect. These large painted cloth backdrops hang behind the central idol of Shrinathji inside temples. They depict seasonal festivals, devotional scenes, and mythological narrative events from the life of Lord Krishna using rich pigments and detailed compositions.

7. (D) Maharaja Man Singh
The Marwar or Jodhpur school of miniature painting achieved its artistic peak under the patronage of Maharaja Man Singh in the early nineteenth century. Devoted to the Nath sect, his reign saw the production of large-scale, richly decorated manuscript series, including monumental illustrated texts like the Shiva Purana, Durga Charit, and Nath Charit.

8. (A) Jodhpur (Marwar) School
The romantic folk tale of Dhola and Maru represents one of the most prominent thematic motifs in the Jodhpur or Marwar school of painting. Artists frequently depicted the heroic lovers fleeing together across desert sand dunes mounted on a camel, utilizing bold yellow and red hues characteristic of the Marwar desert aesthetic.

9. (B) Almond-shaped eyes with prominent noses and robust physical features
Female portraiture in the Marwar school displays expressive, robust stylistic characteristics. Women are rendered with striking almond-shaped eyes, pointed noses, high foreheads, and tall slender forms wearing traditional local attire like transparent odhnis and wide skirts. These stylistic features clearly differentiate Marwar

(D) Indigo Dabu

98. Which institution was specifically created by the Rajasthan Government to bridge the gap between traditional rural artisans and modern global e-commerce markets, operating a dedicated B2C platform?
(A) Rajasthan State Pollution Control and Environmental Board
(B) RAJFED (Rajasthan State Cooperative Marketing Federation)
(C) Rajasthan Small Industries Corporation
(D) RSRTC (Rajasthan State Road Transport Corporation Limited)

99. The intricately carved wooden furniture featuring deep, rich brass inlay work is primarily a specialty craft originating from:
(A) Taranagar and Jaipur
(B) Barmer
(C) Nathdwara
(D) Jaisalmer

100. In evaluating the overarching trajectory of Rajasthani miniature schools, which specific historical event is recognized as the catalyst for the profound migration of master artists from Delhi to regional Rajput courts, deeply influencing Bikaner and Jaipur?
(A) The ancient military invasion of Northwest India led by Alexander the Great
(B) The formal establishment and expansion of the medieval Delhi Sultanate rulers
(C) The widespread outbreak of the Sepoy Mutiny across Northern India in 1857
(D) The decline of Mughal patronage under Aurangzeb's orthodox policies

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fabric scrolls depicting the deeds of folk deities like Pabuji and Devnarayanji.

20. (A) 1, 3, 2, 4
Creating a Phad painting follows a strict traditional sequence. The artisan first prepares hand-woven cotton cloth with starch and burnishes it smoothly. Next, initial layout sections are sketched in pale yellow. The main figures and narrative scenes are then painted using natural pigments. Finally, consecration occurs when the painter draws the eyes.

21. (B) Ravanhatha
When performing the nocturnal recitation of Pabuji ki Phad, the Bhopa folk priest sings narrative verses while playing the Ravanhatha, an ancient bowed string instrument crafted from half a coconut shell, wood, and goat skin. The priest's wife accompanies the performance by holding a lamp to illuminate specific scenes on the scroll.

22. (C) Phad Painting
Shree Lal Joshi and Shanti Lal Joshi were acclaimed master artists from Shahpura who brought national and international recognition to traditional Phad painting. Shree Lal Joshi received the Padma Shri and Shilp Guru awards for expanding the scope of Phad narrative scrolls beyond traditional religious formats to contemporary subjects.

23. (D) Parvati Devi Joshi
Historically, Phad painting was a closely guarded craft practiced exclusively by male members of the Joshi lineage. Parvati Devi Joshi broke gender barriers to become Rajasthan's first female Phad painter. She mastered the complex narrative scroll art, creating numerous traditional scrolls and paving the way for women in this heritage craft.

24. (A) A hand-made layered paper board serving as canvas
Vasli refers to the specialized handmade layered paper used as the primary substrate or canvas for Indian miniature paintings. Artisans prepare Vasli by pasting together multiple thin sheets of handmade paper using starch paste, creating a strong, thick paper board that withstands detailed sketching, color application, and rigorous agate-stone burnishing.

25. (B) 2, 3, 1, 4
The process of creating miniature paintings begins with Kharaka, where light preliminary outlines are drawn. Colors are subsequently filled into figures and backgrounds during Rangbharana. The painted surface then undergoes Ghotai, being burnished with agate stone for a smooth finish, followed by Siyahi, where precise final black outlines are drawn.

26. (B) A polished agate stone
During the Ghotai phase of traditional miniature painting, artists burnish the reverse and front surfaces of the painted paper using a highly polished agate stone (tamra or ghunti). This intensive friction process flattens pigment particles into the paper fibres, yielding a glossy, smooth, durable surface while enhancing colour intensity.

27. (A) Applying mineral pigments onto wet lime plaster to permanently fuse them.
The indigenous Arayash or Ala-Gila fresco technique involves applying natural mineral and vegetable pigments onto a freshly laid, wet lime plaster wall. As the wet plaster dries and reacts with air, atmospheric carbon dioxide binds the pigments chemically into the lime matrix, permanently embedding the artwork and producing long-lasting durability.

28. (C) Shekhawati
The Shekhawati region, comprising Jhunjhunu, Sikar, and Churu districts, earned the moniker Open Air Art Gallery of Rajasthan due to its immense concentration of grand havelis built by prosperous merchant families in the eighteenth and nineteenth centuries. These structures feature external and internal wall surfaces covered entirely with vibrant narrative frescoes.

29. (D) Strict adherence to purely non-figurative Islamic geometric calligraphy
Late nineteenth-century frescoes in Shekhawati reflect eclectic themes resulting from British colonial influence and trade expansion. Artisans painted mythological episodes alongside modern novelties such as steam locomotives, motorcars, gramophones, aeroplanes, and portraits of Europeans in contemporary clothing. Figurative art was central, making non-figurative geometric calligraphy atypical for this region's frescoes.

NODIA

30. (B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
Jaipur Blue Pottery is unique because it is crafted without using clay. Instead, the body dough is formulated from ground quartz stone, powdered glass, Fuller's earth (Multani Mitti), gum, and borax. Blue pigment is derived from cobalt oxide, while copper oxide produces green, making both statements factually accurate independently.

31. (B) Maharaja Sawai Ram Singh II
Maharaja Sawai Ram Singh II played a pivotal role in establishing Blue Pottery in Jaipur during the mid-nineteenth century. He sent local craftsmen to Delhi and Agra to learn the specialized glazing techniques from master artisans, subsequently setting up training facilities in Jaipur to promote and institutionalize the craft across the state.

32. (D) Dough preparation → Mold casting → Painting → Glazing and Firing
Manufacturing Blue Pottery involves a precise sequence. Artisans first prepare the clay-free quartz dough and press it into plaster molds to cast shapes. After drying and surface smoothing, intricate floral motifs are hand-painted using oxide pigments. Finally, a clear glaze powder coating is applied before low-temperature kiln firing.

33. (A) Kripal Singh Shekhawat
Padma Shri Kripal Singh Shekhawat spearheaded the mid-twentieth century revival of Jaipur's declining Blue Pottery industry. An acclaimed artist, he introduced innovative color palettes incorporating shades of yellow, brown, turquoise, and green alongside classic cobalt blue, developing unique artistic styles that revitalized global interest in this traditional handicraft.

34. (A) I, II and III only
Bandhani tie-dye art includes various recognized techniques. Mothda is formed when diagonal lines cross to yield checkered patterns, while Leheriya depicts undulating stripes associated with Teej celebrations. The Neelgar and Rangrez communities execute these tie-dye methods. Ekdali refers to single tied dots across the fabric rather than large block prints.

35. (A) A yellow odhni with a red central motif, presented to a mother after childbirth.
A Pila or Pomcha is a traditional tie-dyed veil (odhni) characterized by a bright yellow base with a central circular red motif. Deeply rooted in Rajasthani folk culture, it is presented to a woman by her maternal family following the birth of a child, symbolizing auspiciousness, maternal joy, and celebration.

36. (D) Jaipur
Jaipur is celebrated across India as the primary center for producing authentic Leheriya textiles. Skilled artisans manipulate fine cotton or silk fabrics using specialized tie-dye techniques to create distinctive diagonal, wave-like striped patterns. These vibrant fabrics are widely crafted into turbans, sarees, and odhnis, especially during monsoon festivals.

37. (B) Sanganeri uses light backgrounds, while Bagru uses dark backgrounds prepared via Dabu mud-resist.
Sanganeri and Bagru represent distinct block-printing traditions in Rajasthan. Sanganeri printing is executed on white or off-white fabric backgrounds, featuring delicate, detailed floral motifs printed in bright natural colors. In contrast, Bagru printing relies on dark backgrounds like indigo, black, and terracotta, utilizing traditional mud-resist (Dabu) techniques.

38. (C) Chhipa community
The Chhipa community of Bagru village near Jaipur has practiced traditional hand-block printing for generations. Settled along the Sanjaria River, these hereditary craftspeople utilize hand-carved teak wooden blocks, natural vegetable dyes, and indigenous mud-resist methods to create authentic Bagru printed fabrics traded across national and international markets.

39. (D) Scouring the fabric (Hariyan) → Mordanting (Peela Karna) → Printing with blocks (Chhapayi) → Dyeing in natural colours (Rangai)
Bagru block printing follows a precise traditional sequence. Unbleached fabric is first scoured and washed (Hariyan) to eliminate impurities. It is treated with myrobalan solution (Peela Karna) to prepare the fibers for mordanting. Intricate patterns are then hand-printed using carved blocks (Chhapayi), followed by boiling in natural dye baths (Rangai).

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40. (A) Sanganer
Sanganer is renowned for its Calico block printing style, characterized by detailed floral motifs, stylized creepers, and intricate bootis stamped on fine white cotton fabric. Artisans use carved wooden blocks and natural pigments to print double-sided designs, establishing Sanganer as a major textile heritage center of Rajasthan.

41. (A) I and II only
Dabu printing is a traditional mud-resist technique employing a paste made of clay, lime, gum, and wheat chaff applied onto fabric using carved blocks. Akola village in Chittorgarh district is famous for authentic Dabu printing on coarse cotton fabrics using natural dyes like indigo and harda, rather than synthetic silk printing.

42. (B) Maharaja Man Singh I
Meenakari, the art of enamelling metal surfaces, was brought to Amber and Jaipur during the late sixteenth century by Maharaja Man Singh I. He invited skilled Persian and Sikh enamel artisans from Lahore to establish workshops in his kingdom, laying the groundwork for Jaipur to become a global center for precious metalcraft.

43. (B) II only
Meenakari involves fusing colored glass enamels onto engraved metal surfaces through high-temperature firing. Maharaja Man Singh I introduced master artisans from Lahore to Amber. Kundan jewellery crafting specifically utilizes highly refined, ultra-pure 24-carat gold foil—not silver foil—to press, wrap, and securely encase gemstones within gold metal settings.

44. (C) Pure 24-carat gold foil (Kundan)
In traditional Kundan jewellery craft, highly refined 24-carat hyper-pure gold foil, known locally as Kundan, is packed around the edges of precious and semi-precious gemstones. Artisans meticulously burnish and compress this flexible gold foil at room temperature, forming a tight molecular seal that firmly locks the gems into their frames.

45. (D) Kudrat Singh
Padma Shri Kudrat Singh was a legendary master craftsman of Jaipur who belonged to a celebrated family line of traditional Meenakari enamelers. Honored with national awards, he brought international acclaim to Rajasthan's enamel craft through his meticulous hand-engraving skills, refined color choices, and creation of complex ornamental jewellery pieces.

46. (C) Pachchikari (Pietra Dura)
Pachchikari, also known as Pietra Dura, is the decorative art of inlaying precisely cut semi-precious stone pieces such as lapis lazuli, jasper, turquoise, and carnelian into carved channels on marble surfaces. Master artisans in Jaipur execute this craft to ornament palace interiors, table tops, decorative boxes, and architectural panels.

47. (B) Bhaislana (Jaipur)
While Makrana in Nagaur district is internationally recognized for fine white marble, Bhaislana in Jaipur district is Rajasthan's premier mining and artisanal center for high-grade black marble. Sculptors in this region quarry and carve dark marble into detailed religious deity idols, decorative figures, and structural architectural elements.

48. (D) Carving intricate stone temple architecture and deity idols
The Sompura artisan community, predominantly located across Dungarpur, Banswara, and Gujarat border areas, comprises traditional hereditary master sculptors and architects (Sthapatis). For centuries, they have specialized in designing and executing intricate stone temple architecture, ornate relief panels, and precisely proportioned stone deity idols across India.

49. (A) Traditional wooden toys and Kavads
Bassi village in Chittorgarh district is a major craft center widely renowned for its traditional woodcraft. Local carpenters belonging to the Suthar community hand-carve painted wooden toys, shrines, marionettes, and portable story-telling structures called Kavads, preserving centuries-old folk crafting methods passed down through generations.

50. (C) A mobile painted wooden temple with folding doors used in storytelling
A Kavad is a portable, three-dimensional painted wooden shrine featuring multiple hinged, folding doors. Crafted primarily in Bassi, Chittorgarh, it acts as a visual storytelling tool utilized by traditional storytellers (Kavadiya Bhats) who unfold its painted panels sequentially

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depictions from the delicate, highly elongated features seen in Kishangarh.

10. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Bikaner school of painting exhibits a refined Mughal influence due to close historical alliances between Bikaner rulers and Mughal emperors. Imperial artists like Usta Ali Raza and Ruknuddin migrated from the Delhi court to Bikaner, bringing sophisticated brushwork, subtle shading, and fine detailing, which directly shaped Bikaner's distinct artistic identity.

11. (A) Executing Jain religious paintings and frescoes
The Matherna community comprises traditional painters and artists based in Bikaner who specialize in religious artwork. Historically, Matherna masters have been responsible for creating intricate Jain manuscript illustrations, ceremonial paintings, and decorative frescoes (Ala-Gila) inside local Jain temples and royal palaces, preserving centuries-old religious and artistic traditions across the region.

12. (A) I, II and III only
The Kishangarh school flourished under Raja Savant Singh, a devout follower of Vaishnavism who composed poetry under the pen name Nagaridas. The principal court artist Nihal Chand executed the legendary painting Bani Thani. Stylistically, Kishangarh art features elongated faces, sharp chins, and lotus-petal eyes, deeply infused with Krishna-Radha devotional themes.

13. (D) Bani Thani of Kishangarh
Bani Thani is an iconic miniature painting created by artist Nihal Chand during the eighteenth century in Kishangarh. Celebrated globally for its idealized elegance and lyrical beauty, art historian Eric Dickinson famously dubbed it the Mona Lisa of India. In 1973, the Indian Postal Department commemorated this masterpiece by issuing a special stamp.

14. (C) Expansive lakes featuring lotus blossoms and serene gliding boats
Kishangarh miniature paintings are easily identified by their idyllic natural backgrounds. Artists incorporated lush landscapes featuring tranquil water bodies, blooming pink lotuses, decorative fountains, and small boats gliding across lakes. This atmospheric backdrop was designed to mirror the romantic and mystical setting of divine love between Radha and Krishna.

15. (B) Flora, fauna, monsoon clouds, and torrential rain
The Bundi school of miniature painting is celebrated for its dynamic representation of nature. Artists excelled in capturing dense jungle vegetation, wildlife, rolling monsoon clouds, lightning strikes, and heavy rainfall. This rich landscape rendering created a deeply lyrical environment for illustrating seasonal musical modes, romantic poetry, and classical mythology.

16. (A) I and II only
The Hadoti group includes the closely related Bundi and Kota styles. Bundi art is renowned for depicting vibrant flora, fauna, and landscapes. Kota specialized in dramatic hunting scenes depicting rulers pursuing wild animals in dense forests. Both schools incorporated subtle Mughal stylistic influences alongside their indigenous visual traditions.

17. (A) Kota School
Ramlal and Daluram were prominent court painters associated with the Kota school of miniature art. Active during the eighteenth century under royal patronage, these artists contributed significantly to the development of Kota's signature style, producing detailed royal hunting scenes, vibrant durbar court compositions, and expressive depictions of local fauna.

18. (A) P-4, Q-3, R-2, S-1
Kishangarh art is famous for elongated facial features and the masterpiece Bani Thani. The Bundi school excels in depicting monsoon scenery and lush natural vegetation. The Marwar school highlights desert landscapes and romantic folk tales like Dhola Maru. The Mewar school is defined by early masterworks like Sahibdin's Ragamala series.

19. (A) The Joshi lineage from Shahpura
Phad painting is a traditional narrative scroll painting technique indigenous to Shahpura in the Bhilwara district. Members of the Joshi lineage belonging to the Chhipa caste have preserved and practiced this hereditary craft for generations, creating elaborate, hand-painted

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cities specialized in ornamenting ceremonial weaponry including sword hilts, daggers, shields, and armor plates with intricate gold and silver wire inlay patterns, sustained through royal patronage and heritage demand.

62. (C) A cloth-wrapped zinc vessel designed to keep water cool in desert heat.
A Badla is a traditional water container originating from Jodhpur, constructed from zinc sheet metal and wrapped in protective felt or cloth. Operating on evaporative cooling principles, the moist outer fabric lowers internal liquid temperature, providing cool drinking water to travelers, soldiers, and desert communities during hot summer months.

63. (B) RSIC (Rajasthan Small Industries Corporation)
The Rajasthan Small Industries Corporation (RSIC) was established in 1961 by the Government of Rajasthan to foster the growth of handicraft artisans and small enterprises. RSIC markets authentic regional crafts across national and global platforms through its network of government-operated retail emporiums operating under the brand name Rajasthali.

64. (D) 2022
In September 2022, the Government of Rajasthan released its dedicated Rajasthan Handicraft Policy to empower local artisans, streamline export logistics, and promote indigenous crafts. The policy focuses on setting up craft clusters, providing financial support, facilitating brand promotion, and organizing craft expos to boost artisan livelihoods state-wide.

65. (A) To showcase regional artisan crafts directly to visiting tourists in a village setting.
Shilp Grams are designated rural arts and crafts complexes established to preserve and showcase traditional artisan heritage. Designed like typical rural villages, these centers allow local craftspeople to demonstrate their skills live, market hand-crafted goods directly to tourists without middlemen, and participate in cultural performances celebrating regional folk traditions.

66. (D) Assertion (A) is false but Reason (R) is true.
Molela terracotta artisans do not use mechanized molds; they hand-sculpt relief plaques using simple tools. The clay sourced from the Banas River banks (Solan river area) is blended with donkey manure to increase plasticity and prevent cracking during drying and firing, validating the material composition while rejecting automated mold production.

67. (A) Thewa Art
Thewa Art is a registered Geographical Indication (GI) protected craft originating from Pratapgarh. It involves micro-engraving 23-carat pure gold sheet foil with detailed floral and mythological scenes, followed by fusing the foil onto colored Belgian glass base plates using specialized thermal heating and framing techniques.

68. (D) Pratapgarh
The secrets of Thewa art have been preserved for over two centuries exclusively within the Rajsoni family of Pratapgarh district. Initiated during the eighteenth century under royal patronage, this hereditary artisanal lineage passes the intricate glass-gold fusion techniques strictly from fathers to sons to maintain artistic exclusivity.

69. (A) P-2, Q-1, R-4, S-3
Azrakh printing using double-sided geometric block motifs is native to Barmer. Dabu mud-resist block printing is centered in Akola village, Chittorgarh. Leheriya wavy tie-dye patterns are prominently produced in Jaipur. Gota Patti ribbon applique craft originates and flourishes in Khandela town in Sikar district.

70. (C) Deep brown or black
Azrakh and Malir are historic block-printed textile traditions centered in Barmer. While Azrakh features complex geometric patterns printed primarily in indigo blue and rich red tones on both sides, Malir print is recognized by its dark background, utilizing deep brown or black shades paired with red floral motifs.

71. (D) Gota Patti
Gota Patti is a traditional Rajasthani textile applique technique where metallic gold or silver woven ribbons (Gota) are cut into floral, leaf, or geometric shapes and hand-stitched onto fine fabrics like chiffon or bandhani. Khandela in Sikar district remains the primary artisanal hub for manufacturing authentic Gota.

72. (A) I, II and III only
Maharaja Ram Singh II established the Madarsa-e-Hunari in Jaipur. Maharaja Man Singh I brought Meenakari artists from Lahore.

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Maharana Jagat Singh I created Chiteron ki Ovari in Mewar. However, Maharaja Anup Singh—not Umed Singh—was the key patron of Bikaner painting during its major development phase under Persian influence.

73. (B) Shekhawati Fresco Painting - Holds GI Tag
Several iconic arts and products from Rajasthan hold official Geographical Indication (GI) tags under Intellectual Property laws, including Sanganeri Hand Block Printing, Bikaneri Bhujia, and Makrana Marble. However, Shekhawati Fresco Painting currently does not possess a GI tag registration, making its inclusion in GI registries incorrect.

74. (B) Mystical and romantic devotion (Bhakti) centered on Radha and Krishna
The Kishangarh school of miniature painting was deeply influenced by the Vallabhacharyya Vaishnava sect and Bhakti poetry. Rulers like Savant Singh inspired works that centered on romantic and divine themes portraying Lord Krishna and Radha in serene natural landscapes, marked by delicate aesthetics, lyrical sensuality, and spiritual devotion.

75. (A) Jaipur School
The Jaipur (Dhundhar) school is distinguished by its large formal court compositions, detailed royal portraiture (Shabih), and life-size paintings created under Mughal stylistic influence. Artists like Sahib Ram executed highly documentary portraits of rulers, incorporating intricate costumes, realistic facial shading, and elaborate gold leaf borders.

76. (C) Jaisalmer School
The Jaisalmer sub-school of painting preserved pure indigenous styles unaffected by outside Mughal influences. The romantic legend of Princess Moomal of Lodurva and Prince Mahendra of Umerkot forms the defining thematic subject of Jaisalmer art, with depictions of Moomal serving as the celebrated signature motif of this desert school.

77. (D) Alwar School
The Alwar sub-school of painting developed distinct features under rulers like Maharaja Vinay Singh. It is noted for depicting courtesans, musicians, and complex Yogic postures (Yogasana manuscript series). Furthermore, Alwar artists mastered delicate miniature painting executed on thin polished ivory sheets alongside traditional paper Vaslis.

78. (C) Painted mud and clay structures built inside rural homes for grain storage
Kothas or Soharis are traditional mud and clay storage structures built inside rural homes in Rajasthan. Hand-crafted by village women using local clay, cow dung, and straw, these functional containers are embellished with geometric relief designs, mirror fragments, and white chalk motifs to safely store agricultural food grains.

79. (B) Crafting fine Lac bangles and ornaments
The Manihar community in Jaipur specializes traditionally in crafting Lac ornaments, particularly colorful glass-beaded and stone-studded Lac bangles (Gulali Chooda). Working over open fire hearths, these artisans heat, shape, and decorate natural shellac resin, sustaining a famous traditional craft that caters to bridal and festive attire across Rajasthan.

80. (D) Applique and Mirror work
Applique and mirror work (Abhla Bharat) is a widely practiced textile craft across Jaisalmer and Barmer. Desert women hand-stitch tiny reflective mirror pieces onto cotton fabrics using colorful embroidery threads and layered cloth cut-outs, creating decorative wall hangings, traditional garments, and horse trappings with geometric mirror patterns.

81. (A) Devkinandan Sharma
Devkinandan Sharma is celebrated in modern Indian art as the Painter of Birds (Pakshiyoon ka Chitrakaar). Hailing from Rajasthan, he gained fame for his anatomical precision and artistic rendering of regional birds, peacocks, and wildlife, blending traditional Rajasthani aesthetics with nature study and fine realistic detail.

82. (C) Bikaner uses refined lines and softer Persian tones, while Jodhpur features robust figures and vibrant desert colours.
The Bikaner school is distinguished by delicate brush lines, soft pastel tones, and Persian-Mughal elegance introduced by royal Usta masters. Conversely, the Jodhpur school features bold figure outlines, expressive faces, robust bodily forms, and intense primary colors like yellow and red reflecting the vibrant folk tradition of Marwar.

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83. (A) State Master Craftsperson Award
The State Master Craftsperson Award is the highest state-level honor conferred annually by the Rajasthan Government to recognize exceptional artisanal talent and outstanding craft contributions. Presented through the Department of Industries, it includes cash prizes, citations, and shawls to encourage preservation and innovation across regional handicraft sectors.

84. (D) I, II and III
Kota Doria fabric is hand-woven using cotton and silk yarn in a distinct square weave pattern called Khat. Pokaran in Jaisalmer produces distinct red and white painted geometric terracotta pottery. Tarkashi, involving fine silver wire inlay work in wooden items, is prominently centered in Nathdwara, confirming all three craft statements.

85. (A) P-2, Q-3, R-1, S-4
Sahibdin was a primary seventeenth-century court painter of Mewar. Nihal Chand was the celebrated master artist of Kishangarh who painted Bani Thani. Usta Ali Raza was an influential early painter of the Bikaner school. Daluram was a key court artist associated with mural and miniature painting in Alwar.

86. (C) Mewar School
The manuscript Supasanah Chariyam (Suparsvanatha Charitra), painted in 1423 CE at Delwara in Mewar, serves as an important landmark in Western Indian art. It marks the transitional phase where traditional Apabhramsha stylistic elements gradually evolved into the distinctive early indigenous features of the Mewar miniature painting school.

87. (D) Fresco-Secco is painted on dry plaster, while Fresco-Buono is executed on wet lime plaster.
The core distinction between mural techniques lies in the plaster state during paint application. Fresco-Secco involves executing wall paintings on dry plaster, requiring organic binders to adhere pigments to the wall. In contrast, Fresco-Buono (Arayash) involves painting on wet lime plaster, fusing natural pigments permanently into drying plaster.

88. (A) Churu and Jaipur
Churu and Jaipur are the primary prominent centers for fine sandalwood carving in Rajasthan. Artisans in these districts use small hand tools to carve fragrant sandalwood into intricate, minute artifacts such as folding fans, animal figures, deity statues, and delicate multi-layered decorative items requiring exceptional precision and craftsmanship.

89. (B) Maharana Jagat Singh I
Maharana Jagat Singh I of Mewar (1628–1652) established a dedicated painting workshop within the royal palace at Udaipur, known as Chiteron ki Ovari or Tasviron ro Karkhano. This institution provided systematic royal patronage to court master artists like Sahibdin, facilitating the organized creation of iconic illustrated manuscript series.

90. (B) Depiction of European landscapes and Victorian architecture in backgrounds
The Dhundhar (Jaipur) school is characterized by formal court scenes, life-size royal portraits on large canvases, extensive gold leaf ornamentation, and strong Mughal influence on attire and background architecture. European landscapes and Victorian architecture were not standard features of traditional Dhundhar court miniatures, making that description atypical.

91. (A) Sahibdin
Sahibdin was the principal court artist of Mewar who illustrated the renowned Gita Govinda manuscript series around 1629 CE. His masterly treatment of Jayadeva's devotional poetry utilized vibrant crimson backgrounds, expressive human figures, and rich natural vegetation, defining classic Mewar visual idiom during the reign of Maharana Jagat Singh I.

92. (C) Realistic portraits depicting old age with wrinkled skin and sheer attire
The Nagaur sub-school of painting is distinguished by its subtle, muted color palette dominated by dull brown, white, and grey shades. Nagaur artists excelled in realistic portraiture, notably capturing aging nobles with detailed facial wrinkles, graying beards, and delicate, semi-transparent muslin garments rendered with subtle shading.

93. (D) Light yellow (Kachcha)
In traditional Phad painting on starched cotton cloth, the artist first draws the preliminary layout and figure contours using a light yellow color paste called Kachcha. This initial yellow sketching allows the painter to position deities

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53. The monumental historical work 'Vir Vinod', which details the history of Mewar, was authored by which esteemed court historian?
(A) Gauri Shankar Hirachand Ojha
(B) Kaviraja Shyamaldas
(C) Dasharatha Sharma
(D) Muhnot Nainsi

54. In the context of traditional Rajasthani folk literature, what does the term 'Kahawat' or 'Kevat' signify?
(A) A highly complex mathematical riddle solved by royal court scholars
(B) A continuous 24-hour devotional singing session performed in temples
(C) A short proverb conveying traditional wisdom
(D) A formal administrative decree issued directly by the royal court

55. Match the Rajasthani literary/prose forms in List I with their defining characteristics in List II:
List I: Prose Form
P. Baat
Q. Vachanika
R. Khyat
S. Davawet
List II: Defining Characteristic
1. A form of rhythmic, rhyming prose-poetry blend (Champu)
2. Historical chronicle recording state genealogy and achievements
3. Traditional prose storytelling format or narrative tale
4. Rhythmic prose heavily utilizing Urdu-Persian vocabulary
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-3, Q-2, R-1, S-4
(D) P-3, Q-1, R-2, S-4

56. Which of the following best describes the structural nature and source of most traditional Rajasthani Kahawats (proverbs)?
(A) They are concise expressions drawn from daily rural life.
(B) They are extensive multi-page philosophical essays exclusively authored and preserved by royal priests.
(C) They are formally codified legal statutes and legislative laws enforced strictly by the modern government.
(D) They are highly structured, complex Sanskrit shlokas restricted entirely to academic scholars and theologians.

57. A famous and frequently used Rajasthani proverb, "Tiriya tel, Hamir hath, chadhe na dooji baar," celebrates the historical stubbornness and unyielding valor of a ruler from which fortress?
(A) Chittorgarh
(B) Ranthambore
(C) Kumbhalgarh
(D) Jalore

58. In linguistics, what primarily distinguishes a traditional Rajasthani 'Muhavara' (idiom) from a 'Kahawat' (proverb)?
(A) Muhavaras are strictly written in formal prose texts, while Kahawats are always rhythmically sung accompanied by traditional musical instruments.
(B) A Muhavara is an incomplete figurative phrase, whereas a Kahawat is a complete sentence expressing wisdom.
(C) A Kahawat always incorporates high Persian vocabulary, while a Muhavara relies exclusively on pure, unmixed classical Hindi roots.
(D) There is absolutely no structural, grammatical, or functional difference whatsoever between the two concepts in traditional Rajasthani folk literature.

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59. The common Rajasthani idiom "Hawa mein lath marna" translates conceptually to which of the following actions?
(A) Making futile, aimless, or baseless efforts
(B) Engaging in a highly successful business venture
(C) Fighting a physical battle with extraordinary bravery
(D) Traveling rapidly over a long distance in the desert

60. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The classical literary tradition of Rajasthan completely rejected the use of local idiomatic expressions (Muhavare) in formal poetry.
Reason (R): Idioms organically evolve from the daily socio-economic and geographical realities of the common linguistic community rather than strict royal decree.
(A) Both Assertion (A) and Reason (R) are true

CHAPTER 13
Rajasthani Literature and Dialects

1. Who among the following was the first scholar to scientifically classify the Rajasthani language in the monumental work 'Linguistic Survey of India'?
(A) George Abraham Grierson
(B) L. P. Tessitori
(C) Motilal Menariya
(D) Suniti Kumar Chatterji

2. According to standard linguistic classification, the Rajasthani language evolved primarily from which ancient Apabhramsha?
(A) Magadhi Apabhramsha
(B) Maharashtri Apabhramsha
(C) Sauraseni (Gurjari) Apabhramsha
(D) Paishachi Apabhramsha

3. Identify the incorrect statement regarding the general classification of Rajasthani dialects:
(A) Mewati acts as a linguistic bridge between Rajasthani and Gujarati.
(B) Western Rajasthani primarily includes Marwari, Mewari, and Bagri.
(C) Eastern Rajasthani primarily includes Dhundhari and Hadoti.
(D) George Grierson classified Rajasthani into five major dialect groups.

4. Which of the following broad language families does the Rajasthani language belong to?
(A) Dravidian Language Family
(B) Sino-Tibetan Language Family
(C) Austroasiatic Language Family
(D) Indo-Aryan Language Family

5. Consider the following statements regarding the Marwari dialect:
I. It is spoken over the largest geographical area in Rajasthan compared to other dialects.
II. A vast majority of traditional Jain literature in Rajasthan is composed in this dialect.
III. It completely lacks any sub-dialects and is uniform across the entire state.
Which of the statements given above are correct?
(A) II and III
(B) I and II
(C) I and III
(D) I, II, and III

6. Which of the following is the odd one out regarding the recognized sub-dialects of Marwari?
(A) Thali
(B) Godwari
(C) Ahirwati
(D) Dhatki

7. Standard Marwari, considered the most prominent literary form of Western Rajasthani, is primarily spoken in and around which core districts?
(A) Jaipur and Dausa
(B) Kota and Bundi
(C) Alwar and Bharatpur
(D) Jodhpur and Barmer

8. The celebrated historical Rajasthani text 'Veli Krisan Rukmani Ri', authored by Prithviraj Rathore, is primarily written in which linguistic style?
(A) Dingal
(B) Pingal
(C) Dhundhari
(D) Malvi

9. The Mewari dialect is predominantly spoken by the native population in which group of modern districts?
(A) Jodhpur, Pali, and Jalore districts
(B) Udaipur, Bhilwara, and Chittorgarh
(C) Churu, Sikar, and Jhunjhunu districts
(D) Kota, Bundi, and Jhalawar districts

10. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Mewari is historically classified under the broad category of Western Rajasthani dialects alongside Marwari.
Reason (R): Mewari developed exclusively from the Maharashtri Prakrit rather than the Sauraseni Apabhramsha.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.

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Bhaskar

71. The 'Vachanika' is a highly distinctive literary form in Rajasthani. Which option best describes its structure?
(A) A purely lyrical romantic folk song performed without any broader narrative context.
(B) A silent theatrical mime performance historically presented in royal court gatherings.
(C) A highly detailed mathematical treatise written specifically on state tax accounting.
(D) A prose-poetry blend (Champu) featuring rhythmic prose.

72. The famous historical work 'Achaldas Khichi ri Vachanika', which vigorously describes the siege and Saka of Gagron fort, was written by:
(A) Shivdas Gadan
(B) Karni Dan Charan
(C) Poet Padmanabh
(D) Dursa Ada Charan

73. Within traditional Rajasthani court literature, what constitutes a 'Davawet'?
(A) A highly energetic type of specialized folk dance traditionally performed by the Kalbelia community.
(B) Rhythmic prose infused with Urdu and Persian vocabulary.
(C) A specialized curved iron sword historically and exclusively used by elite Charan warriors.
(D) A continuous devotional bhajan session dedicated to ancestral local folk deities.

74. Suryamal Mishran, considered one of the greatest literary figures of modern Rajasthan, was the distinguished state poet (Raj Kavi) of which princely state?
(A) Kota
(B) Bundi
(C) Jodhpur
(D) Jaipur

75. Consider the following statements regarding Suryamal Mishran:
I. He is widely honored as the state poet (Raj Kavi) of Rajasthan.
II. He authored the monumental historical epic 'Vansh Bhaskar'.
III. He composed 'Veer Satsai' to awaken nationalist sentiments during the 1857 revolt.
IV. He personally completed 'Vansh Bhaskar' in his lifetime.
Which of the statements given above are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

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76. The extensive epic text 'Vansh Bhaskar' primarily chronicles the history and achievements of the Hada Chauhan rulers of which region?
(A) Mewar
(B) Marwar
(C) Hadoti
(D) Shekhawati

77. The monumental text 'Vansh Bhaskar' was left incomplete by Suryamal Mishran upon his death. Which literary figure is credited with completing it?
(A) Kaviraja Shyamaldas
(B) Bankidas
(C) Muhnot Nainsi
(D) Muraridan

78. 'Batan ri Phulwari' (Garden of Tales) is an internationally acclaimed and exhaustive collection of Rajasthani folk tales authored by:
(A) Kanhaiyalal Sethia
(B) Komal Kothari
(C) Vijaydan Detha
(D) Sitaram Lalas

79. How many volumes (khand) does the monumental Rajasthani folk tale collection 'Batan ri Phulwari' originally comprise?
(A) 5
(B) 14
(C) 9
(D) 20

80. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Vijaydan Detha's stories are deeply rooted in rural Rajasthani folklore but possess universal human themes.
Reason (R): Several of his original Rajasthani folk tales have been successfully adapted into major Indian films, such as 'Paheli' and 'Duvidha'.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.

(D) Jaisalmer and Barmer

23. Which renowned linguist and scholar historically referred to the Vagadi dialect as 'Bhili' due to its prevalence among the tribal populations of the region?
(A) Gauri Shankar Hirachand Ojha
(B) L. P. Tessitori
(C) Suniti Kumar Chatterji
(D) George Abraham Grierson

24. Vagadi is recognized as the primary traditional dialect of which specific geographical region of Rajasthan?
(A) Dungarpur and Banswara
(B) Matsya regional area
(C) Godwar regional area
(D) Shekhawati regional area

25. Consider the following statements regarding the Vagadi dialect:
I. It is spoken predominantly in the southern districts of Dungarpur and Banswara.
II. It exhibits a highly noticeable phonetic and grammatical influence from the Gujarati language.
III. The devotional texts and teachings of Sant Mavji are composed in this dialect.
IV. It is traditionally written from right to left using the Perso-Arabic script.
Which of the statements given above are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

26. Geographically and linguistically, the Shekhawati dialect operates as a transitional zone primarily between which two major dialects?
(A) Mewari and Hadoti dialects
(B) Marwari and Dhundhari
(C) Vagadi and Malvi dialects
(D) Mewati and Braj dialects

27. The Shekhawati dialect is structurally most prevalent in the cultural region encompassing which modern districts?
(A) Sikar, Jhunjhunu, and Churu
(B) Jodhpur, Pali, and Nagaur districts
(C) Jaipur, Dausa, and Tonk districts
(D) Kota, Bundi, and Baran districts

28. Which of the following is a common grammatical or phonetic trait often observed in the spoken Shekhawati dialect?
(A) Complete structural elimination of all vowel sounds in everyday speech
(B) Strict, unyielding usage of pure Sanskrit noun declensions and inflections
(C) Frequent use of 'Chhe' for auxiliary verbs
(D) Total absence of any Hindi, Gujarati, or Marwari root words

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29. According to the broad classifications by linguist L. P. Tessitori, Shekhawati is systematically categorized as a sub-branch of which primary Rajasthani dialect group?
(A) Eastern Rajasthani
(B) Southern Rajasthani
(C) South-Eastern Rajasthani
(D) Western Rajasthani

30. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Dingal is a robust literary style of Western Rajasthani that was primarily nurtured and used by Charan poets.
Reason (R): Dingal poetry was mainly composed in a martial tone to inspire warriors, document heroic deeds, and praise the valor of Rajput kings.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

31. Which of the following characteristics best defines the traditional 'Dingal' literary tradition of Rajasthan?
(A) It consists exclusively of soft, romantic prose meant for classical courtly dance forms.
(B) It is characterized by an Ojas (heroic) tone and robust sounds.
(C) It relies heavily on Braj Bhasha vocabulary and focuses solely on Krishna Bhakti traditions.
(D) It is an ancient oral tradition that was never documented in historical written manuscripts.

32. Which celebrated historical poet authored the famous work 'Virud Chhatari' in the Dingal style, glorifying the independent spirit of Maharana Pratap?
(A) Karni Dan
(B) Muhnot Nainsi

(C) Bankidas
(D) Dursa Ada

33. The highly revered epic 'Veli Krisan Rukmani Ri', which elegantly captures the marriage of Lord Krishna and Rukmini, is an exemplary masterpiece of which linguistic style?
(A) Dingal
(B) Pingal
(C) Mewati
(D) Malvi

34. In the context of Rajasthani literature, the 'Pingal' style is considered a literary fusion of Eastern Rajasthani (Dhundhari/Bharatpur dialects) and which other language?
(A) Gujarati
(B) Punjabi
(C) Braj Bhasha
(D) Marathi

35. Match the literary traditions/dialects in List I with their primary associations in List II:
List I: Literary Tradition / Dialect
P. Dingal
Q. Pingal
R. Jain Literature
S. Sant Literature
List II: Primary Association
1. Braj-influenced Eastern Rajasthan
2. Charan tradition of Western Rajasthan
3. Largely associated with Sadukkadi and local rustic dialects
4. Prominently written utilizing Marwari and Prakrit variants
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-3, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

36. While the Charans were the primary composers of Dingal, which historical communities played the most prominent role in composing traditional Pingal literature in Rajasthan?
(A) Langas and Manganiyars
(B) Jains and Oswals
(C) Kalbelias and Bhils
(D) Bhats and Brahmins

37. The historical literary text 'Khuman Raso', written by Dalpat Vijay, exhibits linguistic traits that align it primarily with which tradition?
(A) Pure Dingal
(B) Pingal
(C) Modern Mewati
(D) Vagadi

38. The monumental epic 'Prithviraj Raso' is widely regarded by scholars as the first major epic of which literary tradition?
(A) Marathi
(B) Pure Dingal
(C) Pingal
(D) Sanskrit

39. What is the central narrative theme of the epic 'Prithviraj Raso'?
(A) The agricultural practices, administrative taxation, and seasonal festivals of the Chauhan dynasty.
(B) The philosophical dialogues and devotional teachings exchanged between medieval Bhakti saints.
(C) The spiritual journeys, pilgrimage routes, and major temple constructions in the Mewar region.
(D) The life, romance, and military campaigns of King Prithviraj III.

40. Consider the following statements regarding 'Prithviraj Raso':
I. It was authored by Chand Bardai, the court poet of Prithviraj Chauhan.
II. It documents the historical battles between Prithviraj Chauhan and Muhammad Ghori.
III. It is written exclusively in the classical Sanskrit language without any local dialect influence.
Which of the statements given above are correct?
(A) I and II
(B) I, II, and III
(C) II and III
(D) I and III

41. In the composition of 'Prithviraj Raso', what specific poetic meter (Chhand) is most prominently and masterfully used, earning its author the title of 'King of this meter'?
(A) Doha
(B) Chhappay
(C) Soratha
(D) Chaupai

42. Who is the author of the famous Rajasthani poetic masterpiece 'Veer Satsai'?
(A) Bankidas
(B) Suryamal Mishran
(C) Karni Dan

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(D) Kaviraja Shyamaldas

43. As the title suggests, the primary emotion (Rasa) depicted in the poetic verses of 'Veer Satsai' is:
(A) Veer Rasa (Heroism and Valor)
(B) Shringar Rasa (Romance)
(C) Karun Rasa (Sorrow and Tragedy)
(D) Hasya Rasa (Comedy and Satire)

44. The composition of 'Veer Satsai' was deeply inspired by the anti-colonial sentiment surrounding which major historical event?
(A) The Maratha incursions into Rajasthan
(B) The signing of Subsidiary Alliances in 1818
(C) The great revolt of 1857
(D) The unification of Rajasthan in 1948

45. Arrange the following historical Rajasthani literary figures in chronological order based on their eras:
1. Chand Bardai
2. Dursa Ada
3. Suryamal Mishran

Which of the following is the correct chronological sequence?
(A) 1, 2, 3
(B) 2, 1, 3
(C) 1, 3, 2
(D) 3, 2, 1

46. Chand Bardai served as the royal court poet and close confidant of which famous Indian ruler?
(A) Maharana Pratap of Mewar
(B) Maharana Rana Sanga of Mewar
(C) Prithviraj Chauhan III
(D) Rao Jodha of Marwar

47. The famous poetic couplet starting with "Char bans chaubis gaj, angul ashta praman..." is historically attributed to Chand Bardai. What was its legendary purpose?
(A) To provide an exact architectural measurement and structural blueprint for a new temple in Delhi.
(B) To guide the blinded Prithviraj Chauhan to shoot Muhammad Ghori.
(C) To serve as a formal astrological prediction for an impending royal marriage ceremony.
(D) To comprehensively document the geographical land boundaries of the extended Chauhan empire.

48. Identify the correct statement regarding Chand Bardai's literary legacy:
(A) He strictly wrote in the traditional prose format, completely rejecting all forms of poetic meters.
(B) He is remembered solely for translating royal Persian administrative texts into local regional dialects.
(C) His original works were completely lost over time and no verified written manuscript exists today.
(D) He blended local Apabhramsha with grammar to lay the foundation for Pingal.

49. Muhnot Nainsi, a highly prominent historian and writer in Rajasthani literature, served as the Dewan (Minister) in the court of which ruler?
(A) Maharaja Jaswant Singh I of Marwar
(B) Rao Maldeo of Marwar
(C) Maharaja Sawai Jai Singh of Jaipur
(D) Maharana Kumbha of Mewar

50. Consider the following statements regarding prominent court poets and their works:
I. The epic 'Suraj Prakash' was authored by Karni Dan.
II. The literary work 'Raj Rupak' was authored by Virbhan.
III. 'Nainsi ri Khyat' is often regarded as the first comprehensive gazetteer of Rajasthan.
IV. 'Pabuji ra Chhand' was authored by Suryamal Mishran.

Which of the statements given above are correct?
(A) II, III, and IV
(B) I, III, and IV
(C) I, II, and III
(D) I, II, and IV

51. Recognizing his systematic, detailed historical documentation, Munshi Devi Prasad conferred the title of 'Abul Fazl of Rajputana' upon which literary figure?
(A) Muhnot Nainsi
(B) Suryamal Mishran
(C) Kaviraja Shyamaldas
(D) Bankidas

52. The valuable historical text 'Bankidas ri Khyat' is primarily associated with documenting the events and genealogy of which princely state?
(A) Mewar (Udaipur)
(B) Amber (Jaipur)
(C) Bikaner (Rathores)
(D) Marwar (Jodhpur)

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(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

11. Which prominent medieval ruler of Rajasthan authored several dramatic plays featuring the use of the Mewari dialect?
(A) Maharana Kumbha
(B) Maharana Pratap
(C) Rao Jodha
(D) Sawai Jai Singh

12. The teachings and philosophical verses of which prominent Bhakti saint are most extensively preserved in the Dhundhari dialect?
(A) Sant Jambhoji
(B) Sant Jasnathji
(C) Sant Dadu Dayal
(D) Sant Ramcharan

13. Which major dialect is considered the most populous in Rajasthan in terms of the total number of native speakers?
(A) Marwari
(B) Mewari
(C) Vagadi
(D) Dhundhari

14. Torawati, Rajawati, and Katheri are well-known sub-dialects of which major Rajasthani dialect group?
(A) Shekhawati
(B) Mewati
(C) Dhundhari
(D) Marwari

15. Match the major dialects in List I with their primary geographic regions in List II:
List I: Dialect
P. Hadoti
Q. Vagadi
R. Ahirwati
S. Godwari
List II: Region
1. Kota-Bundi region
2. Dungarpur-Banswara region
3. Behror-Kotputli region
4. Jalore-Pali region
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-3, R-2, S-1

16. The distinct dialect of the Kota, Bundi, Baran, and Jhalawar regions is known as Hadoti. Linguistically, it is most closely related to which dialect?
(A) Bagri
(B) Thali
(C) Mewati
(D) Dhundhari

17. The dialect used extensively in the literary creations of Suryamal Mishran, the state poet of Bundi, features a prominent blend of Pingal and which regional dialect?
(A) Hadoti
(B) Marwari
(C) Mewari
(D) Vagadi

18. Who is generally credited with first standardizing and explicitly recording the grammatical structure of the Hadoti dialect in 1875?
(A) George Grierson
(B) L. P. Tessitori
(C) Rev. J. C. Kellog
(D) Colonel James Tod

19. The spiritual literature and teachings of Sant Charan Das and Lal Das are prominently preserved in which regional dialect?
(A) Mewati
(B) Shekhawati
(C) Vagadi
(D) Malvi

20. Which of the following represents the correct geographical sequence of major dialects as one travels from West to East across Rajasthan?
(A) Marwari, Dhundhari, Mewati
(B) Mewati, Marwari, Dhundhari
(C) Dhundhari, Mewati, Marwari
(D) Marwari, Mewati, Dhundhari

21. Mewati acts as a crucial linguistic transition and cultural bridge between the Rajasthani language and which other major linguistic tradition?
(A) Gujarati language
(B) Braj Bhasha
(C) Marathi language
(D) Punjabi language

22. In which of the following modern districts is the Mewati dialect most predominantly spoken?
(A) Bikaner and Churu
(B) Udaipur and Rajsamand
(C) Alwar and Bharatpur

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and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

61. Mirabai's celebrated devotional poetry (Padavalis) is deeply infused with which primary form of emotional devotion (Bhakti Bhava) toward Lord Krishna?
(A) Dasya Bhava (Devotional Servitude)
(B) Vatsalya Bhava (Maternal Affection and Love)
(C) Sakhya Bhava (Friendly Companionship Devotion)
(D) Madhurya Bhava (Romantic Devotion)

62. Linguistically, the authentic poetic compositions of Mirabai are generally considered to be a melodic blend of Marwari and which other regional language?
(A) Awadhi
(B) Punjabi
(C) Braj Bhasha
(D) Bhojpuri

63. Which of the following prominent literary works is traditionally attributed to Mirabai?
(A) Veli Krisan Rukmani Ri
(B) Raag Govind
(C) Suraj Prakash
(D) Vansh Bhaskar

64. Mirabai was born into which major Rajput clan, whose local dialect roots influenced her early linguistic background in the Merta region?
(A) Sisodia
(B) Kachhwaha
(C) Chauhan
(D) Rathore

65. Consider the following statements regarding the 'Khyat' tradition in Rajasthani literature:
I. Khyats are historical chronicles primarily documenting the genealogy, events, and achievements of Rajput rulers.
II. 'Dayaldas ri Khyat' specifically details the history of the Bikaner state.
III. Khyats were strictly composed in classical Pingal verse without any use of local prose.
Which of the statements given above are correct?
(A) I and II
(B) I, II, and III
(C) II and III
(D) I and III

66. Among the vast corpus of historical chronicles, which work is generally recognized by historians as the oldest available Khyat in Rajasthani literature?
(A) Bankidas ri Khyat
(B) Dayaldas ri Khyat
(C) Nainsi ri Khyat
(D) Mundiyar ri Khyat

67. The historical text 'Mundiyar ri Khyat' primarily describes the history and administration of the rulers belonging to which state?
(A) Marwar
(B) Mewar (Sisodias)
(C) Amber (Kachhwahas)
(D) Bundi (Hadas)

68. What is a defining structural characteristic of the 'Khyat' style of historical writing in Rajasthan?
(A) It consists purely of elaborate mythological fiction, legendary fables, and magical folklore tales.
(B) It completely ignores chronological historical dates and focuses exclusively on temple architecture and rituals.
(C) It is fundamentally a direct, literal translation of royal Persian administrative and agricultural records.
(D) It combines history, royal genealogy, and socio-political accounts in prose.

69. In the traditional Rajasthani prose tradition, what does the literary term 'Baat' directly refer to?
(A) A specific defensive military formation used in battle
(B) A storytelling format or prose tale
(C) A formal administrative tax decree issued by the King
(D) A rigid, traditional type of poetic meter used in Dingal

70. Which of the following represents the correct chronological sequence of these historical Rajasthani works, from earliest to most recent?
(A) Vansh Bhaskar, Prithviraj Raso, Batan ri Phulwari
(B) Prithviraj Raso, Vansh Bhaskar, Batan ri Phulwari
(C) Batan ri Phulwari, Prithviraj Raso, Vansh Bhaskar
(D) Prithviraj Raso, Batan ri Phulwari, Vansh

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and narrative scenes accurately before applying permanent mineral colors and final black outlines.

94. (C) Traditional Gota Patti ribbon work
Khandela town in Sikar district is the geographical nucleus for traditional Gota Patti production in Rajasthan. Artisans in Khandela weave, shape, and process metallic gold and silver threads into various grades of decorative ribbons (Gota, Lappa, and Lilai) widely used for embellishing ceremonial dresses, odhnis, and festive textiles.

95. (B) Bikaner
Badla and Kuppi represent notable traditional utilitarian liquid containers crafted in Rajasthan. While Badla is a felt-wrapped zinc water bottle native to Jodhpur, Kuppi is a gold-embossed camel-hide vessel crafted specifically in Bikaner, demonstrating how local natural materials were adapted for storing liquids across different desert regions.

96. (D) Teak or Rohida wood
Traditional wooden blocks (Bunta) utilized for hand-block printing in Bagru and Sanganer are carved from dense, durable timbers like Teak (Sagwan) or Rohida (Marwar teak). These woods resist warping from water or dye exposure, allowing block makers to carve highly intricate, long-lasting floral and geometric motifs onto printing surfaces.

97. (A) Kesariya (Saffron) Bandhej
Saffron-colored (Kesariya) turbans made from traditional tie-dye (Bandhej) fabric carry deep historical and cultural symbolism in Rajasthan. Bright saffron headgear was traditionally worn by Rajput warriors departing for battle or during solemn rites of sacrifice (Saka), representing valor, chivalry, honor, and selfless devotion to duty.

98. (C) Rajasthan Small Industries Corporation
The Rajasthan Small Industries Corporation (RSIC) established e-commerce initiatives to connect traditional artisans with global consumer markets. Operating state retail platforms under Rajasthali, RSIC enables craftspeople across rural hubs to list hand-made products on digital platforms, modernizing trade channels and providing fair financial compensation directly to local makers.

99. (A) Taranagar and Jaipur
Taranagar in Churu district along with Jaipur are major centers for wooden furniture embellished with intricate metallic wire inlay. Artisans engrave floral or geometric patterns onto seasoned dark wood panels and hammer brass or silver wires tightly into the grooves, creating ornate tables, doors, chests, and decorative household items.

100. (D) The decline of Mughal patronage under Aurangzeb's orthodox policies
During the reign of Emperor Aurangzeb, royal patronage for miniature painting drastically declined at the imperial Mughal court due to orthodox religious policies. Consequently, master court painters migrated from Delhi to regional Rajput courts like Bikaner, Jaipur, Kishangarh, and Bundi, enriching local painting traditions with sophisticated imperial techniques.

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(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

81. The traditional oral storytelling of romantic tragedies in Rajasthan frequently features which famous regional narrative (Kissa) emphasizing a profound love story?
(A) Dhola-Maru
(B) Heer-Ranjha
(C) Laila-Majnu
(D) Romeo-Juliet

82. Which of the following is NOT a recognized traditional form of Rajasthani folk drama or theatre?
(A) Rammat
(B) Gavari
(C) Phad
(D) Tamasha

83. 'Gavari' is an ancient traditional, ritualistic folk drama that is performed for over a month, primarily associated with which tribal community of Mewar?
(A) Bhil
(B) Sahariya
(C) Garasiya
(D) Kalbelia

84. The 'Turra-Kalangi' folk drama fundamentally represents a competitive poetic dialogue (Dangal) between two factions historically symbolizing:
(A) Ram and Ravan
(B) Krishna and Kansa
(C) Indra and Agni
(D) Shiva and Parvati

85. Match the traditional Rajasthani folk theatre forms in List I with their core regions in List II:
List I: Folk Theatre Form
P. Tamasha
Q. Rammat
R. Bhavai
S. Kuchamani Khayal
List II: Core Region
1. Jaipur
2. Bikaner / Jaisalmer
3. Mewar region
4. Nagaur region
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-2, R-1, S-3

86. Historically, traditional business records, accounting ledgers (Bahi-Khatas), and informal communications in Rajasthan were predominantly written in which practical script?
(A) Brahmi
(B) Kharoshthi
(C) Mahajani
(D) Perso-Arabic

87. Identify the correct statement regarding the historical Mahajani (Modiya) script:
(A) It relies entirely on a strict upper horizontal line (Shirorekha) above every single written word.
(B) It is written vertically from bottom to top in traditional historical administrative registers.
(C) It was historically and exclusively restricted to writing sacred, high-level temple scriptures and hymns.
(D) It omits the Shirorekha line to facilitate rapid cursive writing.

88. Today, standard Rajasthani literature, official state publications, and modern literary magazines are universally published using which script?
(A) Devanagari
(B) Gurmukhi
(C) Gujarati
(D) Modi

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89. In a long-standing effort for constitutional recognition, the Rajasthani language movement advocates for its inclusion in which specific schedule of the Indian Constitution?
(A) Fifth Schedule
(B) Eighth Schedule
(C) Ninth Schedule
(D) Tenth Schedule

90. Consider the following statements regarding the constitutional status and recognition of the Rajasthani language:
I. The Rajasthan State Legislative Assembly passed a unanimous resolution in 2003 urging the center to include Rajasthani in the Eighth Schedule.
II. As of 2023, Rajasthani is officially listed as one of the 22 languages in the Eighth Schedule.
III. The National Sahitya Akademi recognized Rajasthani as an independent literary language as early as 1974.

exploits, legendary royal romance with Princess Sanyogita, and major military campaigns of the Chauhan ruler Prithviraj III. It dramatically narrates his political alliances, courtly dynamics, and historical battles against Muhammad Ghori, capturing the chivalric and martial ethos of medieval Rajputana.

40. (A) I and II
Prithviraj Raso was composed by Chand Bardai, the official court poet and close companion of Prithviraj Chauhan. The epic describes the political life, heroic battles, and historical conflicts between Prithviraj and Muhammad Ghori. However, it is written in Pingal, incorporating local Apabhramsha and early regional speech, rather than classical Sanskrit.

41. (B) Chhappay
Chand Bardai made extensive and masterful use of the Chhappay meter throughout Prithviraj Raso. His unparalleled command over this complex six-line verse form earned him immense acclaim in traditional Hindi and Rajasthani literary history, leading scholars and contemporary poets to honor him with the title Chhappay ra Raja, or King of Chhappay.

42. (B) Suryamal Mishran
Veer Satsai was authored by Suryamal Mishran, the nineteenth-century court poet of Bundi. Composed during the Indian Revolt of 1857, the poetic work consists of powerful martial couplets designed to inspire local rulers and citizens to resist British colonial rule, cementing Mishran's reputation as a nationalist poet in Rajasthani literature.

43. (A) Veer Rasa (Heroism and Valor)
As indicated directly by its title, Veer Satsai predominantly evokes Veer Rasa, which represents heroism, military courage, and martial valor. Suryamal Mishran crafted intense couplets celebrating historical acts of personal sacrifice and battlefield bravery, aiming to reawaken national pride and heroic spirit among local Rajput warriors during nineteenth-century colonial struggles.

44. (C) The great revolt of 1857
Suryamal Mishran composed Veer Satsai against the turbulent backdrop of the 1857 uprising against British rule in India. Deeply disturbed by colonial expansion and the submission of native rulers, Mishran composed patriotic couplets in Hadoti and Pingal to ignite anti-colonial feelings, reawaken martial pride, and incite resistance across regional kingdoms.

45. (A) 1, 2, 3
Chand Bardai belonged to the late twelfth century, serving as the court poet of Prithviraj Chauhan III. Dursa Ada flourished in the sixteenth century during the rule of Maharana Pratap and Akbar. Suryamal Mishran lived in the nineteenth century, composing major literary works during the 1857 revolt, establishing the sequence 1, 2, 3.

46. (C) Prithviraj Chauhan III
Chand Bardai was the distinguished court poet, lifelong companion, and political adviser to King Prithviraj Chauhan III, who ruled the Chauhan kingdom of Ajmer and Delhi in the late twelfth century. Chand Bardai accompanied the king in various military campaigns and immortalized his life and reign in the celebrated epic Prithviraj Raso.

47. (B) To guide the blinded Prithviraj Chauhan to shoot Muhammad Ghori.
According to popular folklore associated with Prithviraj Raso, Chand Bardai recited this famous poetic verse to provide precise spatial dimensions and elevated directions to the captive, blinded Prithviraj Chauhan. This encoded information enabled the king to execute an accurate sound-guided archery shot to strike Muhammad Ghori in the court.

48. (D) He blended local Apabhramsha with grammar to lay the foundation for Pingal.
Chand Bardai's primary literary contribution lies in synthesizing local Apabhramsha forms and early Rajasthani dialects with structured poetic grammar, thereby establishing the foundation for Pingal literature in northern India. His epic Prithviraj Raso demonstrated how regional vernaculars could be developed into a formal, highly expressive vehicle for heroic courtly poetry.

49. (A) Maharaja Jaswant Singh I of Marwar
Muhnot Nainsi was a distinguished seventeenth-century historian, administrator, and writer who served as the Dewan in the court of Maharaja Jaswant Singh I of Marwar. During his administrative tenure, Nainsi compiled extensive

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an 'H' sound.

III. The Vagadi dialect exhibits a noticeable phonetic and vocabulary influence from Gujarati.

IV. Mewati dialect heavily features Punjabi grammatical structures due to its proximity to Punjab.

Which of the statements given above are correct?

(A) I, III, and IV

(B) II, III, and IV

(C) I, II, III, and IV

(D) I, II, and III

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wooden stick into thin air. Metaphorically, it describes undertaking completely futile, aimless, or uncoordinated efforts that produce no tangible results. It is frequently employed in everyday conversational speech to criticize uncalculated actions or baseless claims.

60. (D) Assertion (A) is false but Reason (R) is true.
Classical Rajasthani court literary traditions, including Dingal and Pingal poetry, frequently incorporated regional idioms and popular sayings to enhance artistic expression and emotional resonance. Idiomatic expressions always originate naturally from the daily lived experiences, geography, and cultural dynamics of local speech communities, making Reason true while Assertion remains entirely false.

61. (D) Madhurya Bhava (Romantic Devotion)
Mirabai was a premier sixteenth-century saint of the Bhakti movement whose poetry expresses deep spiritual devotion to Lord Krishna, whom she worshipped as her divine consort, Girdhar Gopal. Her verses (Padavalis) are infused with Madhurya Bhava, characterized by intense spiritual longing, intimate romantic love, total self-surrender, and profound personal devotion.

62. (C) Braj Bhasha
Mirabai's devotional padavalis were composed using a seamless blend of Marwari, her native western Rajasthani dialect from Merta, and Braj Bhasha, the prominent literary language of the Krishna Bhakti tradition around Vrindavan. Her compositions also feature occasional influences from Gujarati, creating a widely accessible devotional dialect across northern and western India.

63. (B) Raag Govind
Raag Govind is a celebrated devotional literary work traditionally attributed to Mirabai. In this text, she composed highly melodic verses set to classical musical ragas, dedicating her intense spiritual love to Lord Krishna. Other listed titles belong to different renowned authors, such as Prithviraj Rathore, Karni Dan, and Suryamal Mishran.

64. (D) Rathore
Mirabai was born into the Rathore clan of Rajputs around 1498 at Kudki village near Merta. She was the daughter of Ratan Singh Rathore and the granddaughter of Rao Duda, founder of Merta. Her early upbringing in the Rathore principality exposed her to the regional Marwari dialect, which heavily influenced her devotional lyrics.

65. (A) I and II
Khyats are historical prose chronicles in Rajasthani literature that detail the lineages, accomplishments, and political developments of Rajput dynasties. Dayaldas ri Khyat specifically documents the historical lineage of the Rathores of Bikaner. However, Khyats were composed primarily in prose, often employing Dingal-influenced local dialect rather than being restricted to Pingal verse.

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66. (C) Nainsi ri Khyat
Nainsi ri Khyat, authored by Muhnot Nainsi during the seventeenth century, is universally acknowledged by historians as the oldest available Khyat in Rajasthani literature. It offers an exhaustive historical and geographical account of various ruling dynasties across Rajputana, setting a monumental pioneer precedent for systematic historiography in the region.

67. (A) Marwar
Mundiyar ri Khyat, also known as Rathoran ri Khyat, was written by the Charan bards of Mundiyar village in Nagaur. The text provides a continuous historical account, royal lineage, and detailed political narrative of the Rathore rulers of Marwar, serving as an indispensable primary source for studying medieval regional history.

68. (D) It combines history, royal genealogy, and socio-political accounts in prose.
The Khyat genre represents a distinctive traditional style of historical chronicle writing in Rajasthan that combines factual historical narrative, royal genealogies, administrative records, and political events in clear prose. Rather than relying on pure myth or verse, Khyats provide valuable primary historical accounts compiled by court historians and Charan scholars.

69. (B) A storytelling format or prose tale
In traditional Rajasthani literature, the term Baat refers directly to a narrative storytelling format or prose tale. Professional storytellers recited these rich prose narratives in royal courts and rural villages, encompassing diverse popular themes ranging from heroic sagas, romantic

the modern districts of Udaipur, Bhilwara, Chittorgarh, Rajsamand, and Pratapgarh. Mewari evolved as an important literary and spoken offshoot of Western Rajasthani, preserving unique phonetic characteristics and regional grammar shaped by the rugged topography of the Aravalli range.

10. (C) Assertion (A) is true but Reason (R) is false. Mewari is geographically and structurally categorized under Western Rajasthani dialects alongside Marwari due to shared evolutionary roots. However, like other major Rajasthani dialects, Mewari developed primarily from Sauraseni Apabhramsha, specifically the Gurjari variant, rather than Maharashtri Prakrit. Consequently, while the historical classification of Mewari is correct, the assertion regarding its evolutionary derivation from Maharashtri Prakrit is factually incorrect.

11. (A) Maharana Kumbha
Maharana Kumbha of Mewar was not only a formidable military ruler and builder of forts, but also an accomplished scholar, musician, and playwright. He authored several important literary works and music treatises, including Sangeet Raj, Sangeet Mimansa, and Rasik Priya. In his musical plays and commentaries, Kumbha incorporated local Mewari prose and poetry alongside classical Sanskrit.

12. (C) Sant Dadu Dayal
Sant Dadu Dayal was a prominent sixteenth-century Bhakti saint who established the Dadu Panth movement in Rajasthan. Based largely in Naraina near Jaipur, Dadu Dayal and his disciples composed thousands of devotional verses, hymns, and spiritual couplets in Dhundhari, the native dialect of eastern Rajasthan. These teachings were preserved in collections like Dadu Anubhav Vani, enriching regional literature.

13. (D) Dhundhari
Dhundhari is recognized as the most populous dialect in Rajasthan in terms of absolute number of native speakers. It is spoken across heavily populated eastern districts, including Jaipur, Dausa, Tonk, and northern Ajmer. While Marwari covers a larger geographical area, the dense population distribution in the eastern plains makes Dhundhari the dialect spoken by the largest group of inhabitants.

14. (C) Dhundhari
Torawati, Rajawati, and Katheri are established sub-dialects belonging to the Dhundhari linguistic family. Torawati is spoken in northern regions around Neem Ka Thana and Sikar, Rajawati is prevalent in eastern Jaipur and Dausa, and Katheri is used in parts of Sawai Madhopur. Each variant reflects localized geographical adaptations while retaining the core grammatical framework of Dhundhari.

15. (B) P-1, Q-2, R-3, S-4
Hadoti is the native dialect of the southeastern Hadoti region encompassing Kota, Bundi, Baran, and Jhalawar. Vagadi is spoken in the southern Vagad belt covering Dungarpur and Banswara. Ahirwati is used in the northern Rath territory around Behror and Kotputli. Godwari, a sub-dialect of Marwari, is spoken in the southwestern Godwar belt covering Jalore and Pali.

16. (D) Dhundhari
Hadoti is spoken across the southeastern region of Rajasthan comprising Kota, Bundi, Baran, and Jhalawar districts. Linguistically, Hadoti is classified as a sub-dialect or close offshoot of Dhundhari. It shares key structural features with Dhundhari, including similar verb conjugation rules, shared vocabulary roots, and the usage of auxiliary verb forms distinct from western dialects like Marwari.

17. (A) Hadoti
Suryamal Mishran was the official court poet of the princely state of Bundi during the nineteenth century. His landmark literary compositions, including Vansh Bhaskar and Veer Satsai, feature a rich combination of Pingal, the literary form heavily influenced by Braj Bhasha, and Hadoti, the native dialect of the Bundi-Kota region, creating a distinctive martial poetic style.

18. (C) Rev. J. C. Kellog
In 1875, Christian missionary Rev. J. C. Kellog produced a pioneering linguistic analysis that formally documented and standardized the grammatical framework of Hadoti. His published work provided the earliest structured grammatical guide for this southeastern Rajasthani dialect, laying a crucial foundation for subsequent Western scholars and linguists to study the dialectical variations across Hadoti-speaking territories.

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Which of the statements given above are correct?
(A) I and II
(B) I and III
(C) II and III
(D) I, II, and III

91. Which official committee was constituted by the Government of India in 2003, which subsequently recommended the inclusion of Rajasthani (along with Bhojpuri) into the Eighth Schedule?
(A) Mohapatra Committee
(B) Justice Sarkaria Commission
(C) Education Kothari Commission
(D) Justice Lodha Committee

92. What structural argument is most frequently cited by linguistic committees as a historical challenge to the rapid standardization and schedule inclusion of Rajasthani?
(A) It has never been used historically to compose or preserve formal written poetry, folk literature, or regional songs.
(B) It lacks any recorded ancient literary texts, royal manuscripts, classical epics, or verified historical chronicles.
(C) Lack of a single standardized form among its diverse dialects makes codification challenging.
(D) It actively and completely refuses to adopt or utilize the standard Devanagari script for official writing.

93. Where is the headquarters of the 'Rajasthan Sahitya Akademi', established specifically for the promotion of literature in the state?
(A) Jaipur
(B) Jodhpur
(C) Bikaner
(D) Udaipur

94. The apex state institution dedicated exclusively to the preservation and promotion of the Rajasthani language, 'Rajasthani Bhasha, Sahitya evam Sanskriti Akademi', is located in:
(A) Jaipur
(B) Udaipur
(C) Bikaner
(D) Jodhpur

95. Arrange the following prominent literary academies of Rajasthan geographically from North to South based on their headquarters:
1. Rajasthani Bhasha Sahitya evam Sanskriti Akademi
2. Rajasthan Hindi Granth Akademi
3. Rajasthan Sahitya Akademi

Which of the following is the correct geographical sequence from North to South?
(A) 2, 1, 3
(B) 1, 2, 3
(C) 3, 2, 1
(D) 1, 3, 2

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96. Which famous literary monthly magazine is published as the official journal of the Rajasthan Sahitya Akademi, Udaipur?
(A) Jagti Jot
(B) Maruvani
(C) Parampara
(D) Madhumati

97. The monthly literary magazine 'Jagti Jot' is the flagship official publication of which cultural institution?
(A) Rajasthani Bhasha Sahitya Akademi, Bikaner
(B) Rajasthan Sahitya Akademi located in Udaipur
(C) Rajasthan Sindhi Sahitya Akademi located in Jaipur
(D) Rupayan Sansthan Cultural Institute located in Borunda

98. Geographically bordering Uttar Pradesh, which Rajasthani dialect shows the strongest grammatical and vocabulary affinity with Braj Bhasha?
(A) Marwari
(B) Mewari
(C) Mewati
(D) Vagadi

99. While Marwari is widely acknowledged as the standard representative of Western Rajasthani, which major dialect acts as the primary representative standard for Eastern Rajasthani?
(A) Dhundhari
(B) Shekhawati
(C) Thali
(D) Ahirwati

100. Consider the following statements regarding the comparative features of major Rajasthani dialects:
I. The Dhundhari dialect makes extensive use of the auxiliary verb 'Chhe' or 'Chhai'
II. A key phonetic feature of Marwari is the frequent replacement of the 'S' sound with

29. (D) Western Rajasthani
Italian linguist and Indologist L. P. Tessitori broadly divided Rajasthani dialects into two primary linguistic divisions: Western Rajasthani and Eastern Rajasthani. Under his systematic classification, Shekhawati, along with Marwari, Mewari, Thali, and Godwari, is categorized as a sub-branch of Western Rajasthani, sharing fundamental grammatical structures and vocabulary derived from Marwari.

30. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Dingal is a literary style based on Western Rajasthani that was developed and nurtured primarily by Charan poets. It was specifically crafted with an energetic and martial tone to motivate warriors on the battlefield, praise the valor of Rajput rulers, and document heroic historical conflicts, making Reason a valid explanation for Assertion.

31. (B) It is characterized by an Ojas (heroic) tone and robust sounds.
Dingal is the classical literary style derived from Western Rajasthani, characterized by its energetic, martial tone, known as Ojas Rasa, and heavy use of alliteration and robust phonetic sounds. Nurtured mainly by Charan poets, Dingal was designed to inspire bravery in battle and record heroic genealogies rather than romantic courtly prose.

32. (D) Dursa Ada
Dursa Ada was a celebrated sixteenth-century Charan court poet who composed works during the reigns of Maharana Pratap and Emperor Akbar. His landmark poetic text, Virud Chhatari, was written in the martial Dingal style to glorify the relentless resistance, personal sacrifice, and unyielding independence of Maharana Pratap against Mughal imperial forces.

33. (A) Dingal
Veli Krisan Rukmani Ri, composed in 1580 by Rathore Prithviraj of Bikaner, is widely regarded as an outstanding masterpiece of Dingal literature. Written in Western Rajasthani's premier literary style using complex poetic meters, the work allegorically and devotionally narrates the celestial marriage and divine love of Lord Krishna and Princess Rukmini.

34. (C) Braj Bhasha
In Rajasthani literary history, Pingal represents a hybrid literary style formed by blending Eastern Rajasthani dialects like Dhundhari and Mewati with Braj Bhasha from western Uttar Pradesh. Unlike Dingal, which was nurtured by Charans in Western Rajasthan, Pingal was predominantly adopted by Bhat and Brahmin scholars for court poetry and epics.

35. (C) P-2, Q-1, R-4, S-3
Dingal is the Charan literary tradition originating in Western Rajasthan, while Pingal reflects Braj Bhasha influence in Eastern Rajasthan. Traditional Jain literature in Rajasthan was primarily composed in Marwari and early Prakrit variants. Sant literature was mainly written in rustic local vernaculars and Sadukkadi, making the third matching option correct.

36. (D) Bhats and Brahmins
While Charan poets were the exclusive custodians and developers of the martial Dingal style in Western Rajasthan, Bhats and Brahmins were the primary creators of Pingal literature in Eastern Rajasthan. They utilized Pingal, a synthesis of Eastern Rajasthani and Braj Bhasha, to compose courtly epics, genealogical chronicles, and religious texts.

37. (B) Pingal
The historical narrative text Khuman Raso was composed by Dalpat Vijay during the medieval period. It details the military feats and history of the rulers of Mewar, particularly Khuman. Linguistically, Khuman Raso is written in the Pingal tradition, utilizing an Eastern Rajasthani linguistic foundation heavily blended with Braj Bhasha elements.

38. (C) Pingal
Prithviraj Raso, composed by Chand Bardai in the late twelfth century, is widely considered by literary scholars as the first major epic written in the Pingal tradition. The monumental epic synthesizes early Rajasthani dialects with Apabhramsha and Braj Bhasha, setting a foundational template for martial epic poetry across northern India.

39. (D) The life, romance, and military campaigns of King Prithviraj III.
The epic poem Prithviraj Raso revolves comprehensively around the life, heroic

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19. (A) Mewati
Sant Charan Das and Sant Lal Das were influential spiritual figures whose devotional movements flourished in the Mewat region during the medieval period. Their philosophical poetry, spiritual discourses, and religious verses were composed predominantly in Mewati. Using the regional vernacular allowed them to effectively communicate moral ideals, social reforms, and Bhakti principles to the local populace.

20. (A) Marwari, Dhundhari, Mewati
Traveling from west to east across the state of Rajasthan reveals a distinct geographical progression of major regional dialects. Marwari dominates the vast western desert regions like Jodhpur and Barmer. Moving into the central-eastern plains, Dhundhari becomes the primary spoken dialect around Jaipur. Continuing further east toward the border near Alwar and Bharatpur, Mewati becomes dominant.

21. (B) Braj Bhasha
Mewati is spoken in the northeastern Mewat region of Rajasthan, adjacent to western Uttar Pradesh. Due to this geographic contiguity, Mewati incorporates extensive vocabulary, phonetic traits, and grammatical structures from Braj Bhasha. Consequently, it serves as an essential linguistic transition and cultural bridge connecting the core Rajasthani dialects with the western Hindi language group.

22. (C) Alwar and Bharatpur
The Mewati dialect is predominantly spoken in the Mewat region situated in northeastern Rajasthan. The core administrative districts encompassing this linguistic cultural zone are Alwar and Bharatpur, along with adjacent modern administrative units like Deeg and Kotputli-Behror. The dialect reflects a unique blend of eastern Rajasthani features and western Hindi linguistic elements.

23. (D) George Abraham Grierson
Sir George Abraham Grierson categorized the Vagadi dialect as Bhili in his landmark work, the Linguistic Survey of India. He noted that Vagadi, spoken widely among indigenous tribal communities in southern Rajasthan, possessed distinct phonetic and grammatical characteristics shared with various Bhili dialects spoken across the border regions of Gujarat and Madhya Pradesh.

24. (A) Dungarpur and Banswara
Vagadi is the primary regional dialect of the historical Vagad region situated in southern Rajasthan. This geographic belt consists mainly of the modern districts of Dungarpur and Banswara. Due to its position along the state border, Vagadi exhibits significant linguistic influence from neighboring Gujarati while retaining core structural elements of Western Rajasthani.

25. (B) I, II, and III
Vagadi is spoken in Dungarpur and Banswara, shows prominent grammatical and phonetic influence from Gujarati, and preserves the devotional literature of Sant Mavji. However, Vagadi is traditionally spoken and recorded using the Devanagari script, not from right to left in Perso-Arabic script. Therefore, the first three statements accurately describe the Vagadi dialect.

26. (B) Marwari and Dhundhari
Geographically situated in north-central Rajasthan, the Shekhawati region connects the western desert belt with the eastern plains. Consequently, the Shekhawati dialect serves as a transitional linguistic zone between Marwari spoken in Western Rajasthan and Dhundhari spoken in Eastern Rajasthan, borrowing structural features, verbs, and phonetic elements from both major language groups.

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27. (A) Sikar, Jhunjhunu, and Churu
The Shekhawati dialect is the primary vernacular spoken across the historical Shekhawati region, which traditional geographic boundaries define around the northern districts of Sikar, Jhunjhunu, and Churu. The dialect possesses distinct regional phonetic traits while forming an intermediate linguistic bridge between Western Marwari and Eastern Dhundhari spoken in nearby adjacent areas.

28. (C) Frequent use of 'Chhe' for auxiliary verbs
Due to its geographical border with the Dhundhari-speaking region around Jaipur, the Shekhawati dialect frequently incorporates the auxiliary verb Chhe in spoken sentence structures. While Shekhawati is structurally classified under Western Rajasthani alongside Marwari, this auxiliary verb trait reflects the strong transitional influence exerted by Eastern Rajasthani dialects on everyday regional speech.

socio-economic, geographical, and historical records of Rajasthan, authoring monumental historical works like Nainsi ri Khyat and Marwar Pargana ri Vigat.

50. (C) I, II, and III
Karni Dan authored Suraj Prakash, Virbhan wrote Raj Rupak, and Nainsi ri Khyat (along with Marwar Pargana ri Vigat) provides detailed socio-economic and land data, earning it recognition as Rajasthan's first comprehensive gazetteer. However, Pabuji ra Chhand was authored by Asa Moriya, not Suryamal Mishran. Thus, statements I, II, and III are correct.

51. (A) Muhnot Nainsi
Munshi Devi Prasad bestowed the honorific title Abul Fazl of Rajputana upon Muhnot Nainsi in recognition of his meticulous historical methodology, detailed gazetteer-style documentation, and objective administrative record-keeping. Nainsi's classic works, Nainsi ri Khyat and Marwar Pargana ri Vigat, mirror the administrative detail and historical scope found in Abul Fazl's Ain-i-Akbari.

52. (D) Marwar (Jodhpur)
Bankidas ri Khyat was composed by Bankidas Asiya, the esteemed court poet and scholar of Maharaja Man Singh of Jodhpur. The historical chronicle documents the genealogy, major political events, military encounters, and administrative history of the Rathore dynasty ruling the princely state of Marwar, alongside valuable commentary on contemporary socio-political conditions.

53. (B) Kaviraja Shyamaldas
Vir Vinod is a monumental historical treatise written by Kaviraja Shyamaldas, who served as the official court historian of Mewar under Maharana Sajjan Singh. The comprehensive multi-volume work provides an exhaustive account of the Sisodia dynasty of Mewar, detailing military battles, administrative structures, royal lineages, and political relations with regional powers.

54. (C) A short proverb conveying traditional wisdom
In traditional Rajasthani folk literature and oral culture, a Kahawat or Kevat refers directly to a concise, memorable proverb or saying. These traditional regional adages encapsulate practical life wisdom, moral lessons, social observations, and cultural norms accumulated over generations within rural communities, expressing profound local philosophy through simple everyday regional vocabulary.

55. (D) P-3, Q-1, R-2, S-4
In traditional Rajasthani literature, Baat signifies oral storytelling narrative prose. Vachanika is a rhythmic prose-poetry blend known as Champu. Khyat represents historical state chronicles recording royal genealogy and military achievements. Davawet refers to rhythmic prose heavily utilizing Urdu and Persian administrative vocabulary, establishing the matching sequence P-3, Q-1, R-2, S-4.

56. (A) They are concise expressions drawn from daily rural life.
Traditional Rajasthani Kahawats are short, rhythmic expressions born organically out of everyday rural life, agricultural routines, weather patterns, and social interactions. Passed down orally across generations, these proverbs offer immediate, practical wisdom, social commentary, and philosophical insight using everyday regional vocabulary rather than formal legal statutes or sacred scriptures.

57. (B) Ranthambore
This celebrated proverb references Rao Hammir Deva Chauhan, the legendary ruler of Ranthambore fort. Hammir Deva was famed for his absolute commitment to providing sanctuary to political refugees, specifically Muhammad Shah, refusing to yield to Sultan Alauddin Khalji. The adage compares his unyielding vow to events that occur only once in life.

58. (B) A Muhavara is an incomplete figurative phrase, whereas a Kahawat is a complete sentence expressing wisdom.
In Rajasthani linguistics, a Muhavara (idiom) is an incomplete figurative phrase integrated into a larger sentence to modify meaning, normally ending with a verb. In contrast, a Kahawat (proverb) is a structurally complete independent sentence that expresses an established folk truth, moral judgment, or traditional observation without requiring surrounding sentence support.

59. (A) Making futile, aimless, or baseless efforts
The popular Rajasthani idiom Hawa mein lath marna translates literally to striking a heavy

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ANSWERS

1. (A) George Abraham Grierson
Sir George Abraham Grierson conducted a comprehensive linguistic analysis of the Indian subcontinent in his monumental work, the Linguistic Survey of India. Published in the early twentieth century, this academic project marked the first formal attempt to scientifically categorize and map the distinct Rajasthani language group, separating its main regional dialects from neighboring Indo-Aryan linguistic traditions.

2. (C) Sauraseni (Gurjari) Apabhramsha
The historical development of modern Indo-Aryan languages traces back through stages of Prakrit and Apabhramsha. Most linguistic scholars agree that Rajasthani evolved primarily from Sauraseni Apabhramsha, specifically its Gurjari variant, around the tenth century. This lineage heavily influenced the structural grammar, phonetic elements, and core vocabulary shared across the various regional dialects across western and eastern Rajasthan.

3. (A) Mewati acts as a linguistic bridge between Rajasthani and Gujarati.
Mewati is spoken in northeastern Rajasthan around Alwar and Bharatpur, functioning as a linguistic transition between Rajasthani and Braj Bhasha rather than Gujarati. The Vagadi dialect serves as the primary bridge to Gujarati. Western Rajasthani encompasses Marwari and Mewari, while Dhundhari and Hadoti represent Eastern Rajasthani. George Grierson divided Rajasthani dialects into five primary branches.

4. (D) Indo-Aryan Language Family
The Rajasthani language is a prominent member of the Indo-Aryan language family, which forms a major subgroup within the broader Indo-Iranian and Indo-European language families. It shares common ancestral linguistic roots, sound structures, and grammatical frameworks with other major northern Indian regional languages such as Hindi, Gujarati, Punjabi, Bengali, and Marathi, evolving through Vedic Sanskrit and Prakrit stages.

5. (B) I and II
Marwari is the most widely spoken dialect geographically across western Rajasthan, covering expansive desert regions including Jodhpur, Barmer, Jaisalmer, and Bikaner. A substantial portion of historical Jain literature, philosophical treatises, and religious works in Rajasthan was composed in Marwari. However, Marwari possesses numerous distinct sub-dialects such as Thali, Dhatki, Godwari, and Mewari rather than being completely uniform.

6. (C) Ahirwati
Ahirwati is a distinct dialect belonging to the Eastern Rajasthani group, predominantly spoken in the Rath region encompassing Behror, Kotputli, Alwar, and parts of Haryana. In contrast, Thali, Godwari, and Dhatki are direct geographical and linguistic sub-dialects of Marwari, which forms the Western Rajasthani group. Therefore, Ahirwati stands apart as a non-Marwari linguistic entity in Rajasthan.

7. (D) Jodhpur and Barmer
Standard Marwari represents the central literary variant of Western Rajasthani and is centered primarily around the historical Marwar region, specifically the districts of Jodhpur, Barmer, Jaisalmer, Nagaur, and Pali. This core geographical heartland nurtured rich oral traditions, folk ballads, and classical court poetry, serving as the cultural anchor for spoken and written Marwari throughout history.

8. (A) Dingal
The classic sixteenth-century manuscript Veli Krisan Rukmani Ri was composed by Rathore Prithviraj of Bikaner during the reign of Emperor Akbar. It is celebrated as one of the finest poetic works written in Dingal, a heroic literary style derived from Western Rajasthani. The poem employs sophisticated meters to describe the divine marriage of Lord Krishna and Princess Rukmini.

9. (B) Udaipur, Bhilwara, and Chittorgarh
The Mewari dialect is the native tongue of the historic Mewar region located in southern Rajasthan. It is predominantly spoken across

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legends, and moral fables to historical anecdotes, preserving regional oral culture.

70. (B) Prithviraj Raso, Vansh Bhaskar, Batan ri Phulwari
Prithviraj Raso was composed in the late twelfth century by Chand Bardai during the medieval period. Vansh Bhaskar was written in the mid-nineteenth century by Suryamal Mishran. Batan ri Phulwari is a modern twentieth-century compilation of folk tales by Vijaydan Detha. This establishes the accurate chronological order: Prithviraj Raso, Vansh Bhaskar, Batan ri Phulwari.

71. (D) A prose-poetry blend (Champu) featuring rhythmic prose.
Vachanika is a highly distinctive genre of historical narrative literature in Rajasthan that employs a Champu style, combining rhythmic prose and metrical poetry. Written primarily in Dingal, Vachanika works feature rhyming prose passages interspersed with heroic verses, used extensively to commemorate famous military sieges, royal battles, and feudal heroism.

72. (A) Shivdas Gadan
Achaldas Khichi ri Vachanika was authored by the Charan poet Shivdas Gadan in the fifteenth century. Written in the Champu prose-poetry style, this historical text vividly describes the 1423 siege of Gagron Fort, the heroic defense led by Achaldas Khichi against Sultan Hoshang Shah of Malwa, and the ultimate Saka performed by the defenders.

73. (B) Rhythmic prose infused with Urdu and Persian vocabulary.
Davawet is a specific prose style found in traditional Rajasthani literature, characterized by rhythmic, rhyming sentences that incorporate a significant amount of Persian and Urdu administrative and courtly vocabulary. It was frequently used in royal court panegyrics, official court proclamations, and laudatory historical descriptions of rulers during late medieval periods.

74. (B) Bundi
Suryamal Mishran was the official Raj Kavi of the princely state of Bundi during the nineteenth century, serving under Maharao Raja Ram Singh. His celebrated writings in Hadoti and Pingal documented the lineage of the Hada Chauhans and expressed anti-colonial nationalist sentiments, securing his legacy as a foremost poet of Rajasthan.

75. (A) I, II, and III
Suryamal Mishran is honored as Rajasthan's Raj Kavi, authored the epic Vansh Bhaskar, and composed Veer Satsai to arouse national spirit during 1857. However, Vansh Bhaskar was left incomplete at his death and was later finished by his adopted son Muraridan, making statement IV incorrect and statements I, II, and III correct.

76. (C) Hadoti
The monumental historical epic Vansh Bhaskar, authored by Suryamal Mishran, primarily chronicles the comprehensive history, royal genealogy, military exploits, and political achievements of the Hada Chauhan rulers of Bundi in the Hadoti region. Written in Pingal combined with Hadoti, it serves as a primary source for southeastern Rajasthan's regional history.

77. (D) Muraridan
Vansh Bhaskar was left incomplete by Suryamal Mishran upon his death in 1868. His adopted son and scholarly student, Muraridan, took up the monumental task and completed the epic text. Muraridan ensured the preservation of the original stylistic blend of Pingal and Hadoti while extending the historical narrative of the Hada dynasty.

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78. (C) Vijaydan Detha
Batan ri Phulwari is an extensive multi-volume collection of Rajasthani folk tales documented and retold by celebrated author Vijaydan Detha, affectionately known as Bijji. Detha collected oral narratives from rural Rajasthan and rendered them into rich Rajasthani literary prose, preserving traditional folklore while highlighting universal moral, social, and human themes.

79. (B) 14
Batan ri Phulwari comprises fourteen detailed volumes (khand) compiled by Vijaydan Detha over several decades. This monumental work preserves hundreds of traditional oral folk tales, fables, and legends of Rajasthan. The Sahitya Akademi award-winning compilation remains one of the most comprehensive documentations

Dausa, and Tonk, Dhundhari anchors various eastern sub-dialects like Torawati, Rajawati, and Hadoti, forming the demographic and linguistic core of Eastern Rajasthani.

100. (D) I, II, and III
Dhundhari uses the auxiliary verb Chhe, Marwari replaces the S sound with H in spoken vernaculars, and Vagadi exhibits heavy influence from Gujarati. However, Mewati shows strong influence from Braj Bhasha rather than Punjabi. Thus, statement IV is incorrect, while statements I, II, and III accurately describe Rajasthani dialect traits.

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in education, and wider central government research funding.

90. (B) I and III
In 2003, the Rajasthan Legislative Assembly passed a unanimous resolution requesting the Union government to include Rajasthani in the Eighth Schedule. Additionally, the Sahitya Akademi recognized Rajasthani as an independent literary language in 1974. However, Rajasthani has not yet been included in the Eighth Schedule, making statement II false and statements I and III correct.

91. (A) Mohapatra Committee
The Government of India constituted the Mohapatra Committee in 2003 to examine demands for including various regional languages in the Eighth Schedule. The expert committee submitted its official report recommending the inclusion of Rajasthani alongside Bhojpuri. Despite this positive recommendation, formal constitutional inclusion in the Eighth Schedule remains pending legislative enactment.

92. (C) Lack of a single standardized form among its diverse dialects makes codification challenging.
Linguistic committees frequently point to the internal dialectical diversity within Rajasthani encompassing Marwari, Dhundhari, Mewati, Mewari, Vagadi, and Hadoti as a primary hurdle to constitutional inclusion. The absence of a single universally agreed standard dialect hinders unified grammar codification, official dictionary creation, and administrative standardization across state educational and legislative domains.

93. (D) Udaipur
The Rajasthan Sahitya Akademi was established by the state government in 1958 with its headquarters located in Udaipur. The apex institution works to promote, publish, and honor Hindi and Rajasthani literature, organizing literary seminars, conferring prestigious state awards like the Meera Puraskar, and publishing its flagship monthly literary journal Madhumati.

94. (C) Bikaner
The Rajasthani Bhasha, Sahitya evam Sanskriti Akademi is headquartered in Bikaner. Autonomous in its operations, this state academy is dedicated exclusively to the preservation, promotion, and academic enrichment of the Rajasthani language, folk literature, and cultural heritage, publishing the respected official monthly literary journal Jagti Jot and honoring outstanding regional writers.

95. (B) 1, 2, 3
Geographically arranging the headquarters of these academies from North to South yields Bikaner, Jaipur, and Udaipur. Rajasthani Bhasha Sahitya evam Sanskriti Akademi is situated in Bikaner in northern Rajasthan. Rajasthan Hindi Granth Akademi is in central Jaipur. Rajasthan Sahitya Akademi is located in Udaipur in southern Rajasthan, establishing sequence 1, 2, 3.

96. (D) Madhumati
Madhumati is the official flagship monthly literary magazine published by the Rajasthan Sahitya Akademi, based in Udaipur. The publication features poetry, critical essays, modern prose, short stories, and translations from prominent Hindi and Rajasthani authors, serving as a vital literary platform for promoting creative writing and scholarly discourse across the state.

97. (A) Rajasthani Bhasha Sahitya Akademi, Bikaner
Jagti Jot is the flagship official monthly literary magazine published by the Rajasthani Bhasha, Sahitya evam Sanskriti Akademi, headquartered in Bikaner. The journal is published exclusively in the Rajasthani language, featuring modern poetry, folk research, historical essays, and literary criticisms to foster the development and recognition of contemporary Rajasthani literature.

98. (C) Mewati
Mewati is spoken in the northeastern region of Rajasthan encompassing Alwar and Bharatpur, directly bordering western Uttar Pradesh. Geographic proximity to the Braj cultural belt resulted in Mewati absorbing extensive vocabulary, phonetic traits, and grammatical structures from Braj Bhasha, making it the Rajasthani dialect with the strongest linguistic affinity to Braj.

99. (A) Dhundhari
While Marwari serves as the representative standard dialect for Western Rajasthani, Dhundhari stands as the principal representative dialect for Eastern Rajasthani. Spoken across the central-eastern plains including Jaipur,

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of regional folk narrative traditions in Indian literature.

80. (B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
Vijaydan Detha's folk tales are rooted in regional oral traditions while reflecting universal human psychological and moral themes. The adaptation of his stories into acclaimed films like Duvidha and Paheli validates their widespread cultural appeal, but film adaptations serve as an outcome of their popularity rather than the primary explanation for their universal nature.

81. (A) Dhola-Maru
Dhola-Maru is the premier traditional romantic narrative of Rajasthan, centered on the profound love story of Prince Dhola and Princess Maru. Transmitted through folk ballads, couplets (Dohas), and oral storytelling for centuries, this iconic saga embodies the regional cultural ethos, desert landscape imagery, and timeless romance in Rajasthani folk tradition.

82. (C) Phad
Phad is a traditional form of scroll painting on cloth depicting local folk deities like Pabuji and Devnarayan, accompanied by musical storytelling by Bhopa bards, rather than a theatrical folk drama. In contrast, Rammat, Gavari, and Tamasha are recognized traditional forms of performing folk theatre in Rajasthan, featuring live dramatic enactments.

83. (A) Bhil
Gavari is an ancient ritualistic dance-drama performed exclusively by the Bhil tribe of Mewar. Performed over forty days during the monsoon season, the performance centers on worshiping Goddess Parvati and Lord Shiva. Performers travel between villages, enacting mythological, social, and moral stories accompanied by traditional musical instruments like the Madal and Thali.

84. (D) Shiva and Parvati
Turra-Kalangi is a popular folk theatre form from the Nimbahera and Ghosunda regions of Rajasthan. It features competitive poetic dialogues (Dangal) between two distinct troupes. The Turra faction represents Lord Shiva, symbolizing the crest ornament, while the Kalangi faction represents Goddess Parvati, engaging in competitive philosophical and spiritual verse debates.

85. (A) P-1, Q-2, R-3, S-4
Tamasha is an urban musical folk theatre centered in Jaipur. Rammat originated in Bikaner and Jaisalmer, performed during Holi. Bhavai is a stunt-oriented dramatic folk dance centered in the Mewar region. Kuchamani Khayal is an operatic folk theatre native to Kuchaman in the Nagaur region, establishing the sequence P-1, Q-2, R-3, S-4.

86. (C) Mahajani
Historically, business transactions, merchant financial ledgers (Bahi-Khatas), trade communications, and informal accounting records across Rajasthan were written using the Mahajani script, also called Modiya. Designed specifically for fast writing without lifted strokes, Mahajani served as the universal commercial script used by the Marwari trading community across northern and western India.

87. (D) It omits the Shirorekha line to facilitate rapid cursive writing.
A defining structural feature of the historical Mahajani or Modiya script is the intentional omission of the upper horizontal head-line (Shirorekha) above words. This structural characteristic allowed merchants and bookkeepers to write rapidly in a fluid, cursive style without raising their pens, making commercial record-keeping efficient in busy market environments.

88. (A) Devanagari
Modern Rajasthani literature, official state publications, academic textbooks, and contemporary journals are published universally using the Devanagari script today. While historical scripts like Mahajani were used for trade ledgers, Devanagari serves as the standard script for writing and reading all major dialects of the Rajasthani language in present times.

89. (B) Eighth Schedule
Cultural organizations, literary bodies, and public representatives in Rajasthan have long advocated for the inclusion of the Rajasthani language in the Eighth Schedule of the Indian Constitution. Official constitutional recognition in the Eighth Schedule would grant Rajasthani formal national status, official promotion

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CHAPTER 14
Fairs and Festivals of Rajasthan

1. The traditional fairs and festivals of Rajasthan are primarily scheduled according to which calendar system?
(A) The Vikram Samvat lunar calendar
(B) The Gregorian calendar
(C) The Saka Samvat solar calendar
(D) The Hijri calendar

2. Which of the following is the most accurate defining characteristic of a traditional "Mela" (Fair) in Rajasthan as opposed to a festival?
(A) A festival is exclusively religious, while a fair is exclusively economic.
(B) Fairs are organized strictly by the state government, while festivals are managed by local communities.
(C) A fair involves a large public gathering at a specific geographic location for trade, religion, or celebration, whereas a festival is often observed domestically.
(D) Fairs only occur during the monsoon season, whereas festivals are spread throughout the year.

3. In the cultural context of Rajasthan, the famous proverb "Teej tyohara baawdi, le doobi Gangaur" signifies what about the cycle of festivals?
(A) Festivals begin with Shravani Teej and end with Gangaur.
(B) Festivals begin with Gangaur and end with Teej.
(C) Both Teej and Gangaur are exclusively associated with water immersion rituals.
(D) The festival season is interrupted by the agricultural harvest between Teej and Gangaur.

4. Identify the incorrect statement regarding the general classification of fairs in Rajasthan.
(A) Fairs are broadly categorized into religious fairs, cattle fairs, and tribal fairs.
(B) Seasonal fairs are organized to mark the transition of agricultural cycles and climatic changes.
(C) Folk-deity fairs are localized gatherings commemorating the martyrdom or miracles of regional heroes.
(D) Commercial cattle fairs are predominantly concentrated in the southeastern plateau region of Rajasthan.

5. The religious significance of the Pushkar Fair is deeply tied to the presence of a temple dedicated to which principal deity, considered highly rare in India?
(A) Lord Shiva
(B) Lord Brahma
(C) Lord Vishnu
(D) Lord Surya

6. During which lunar month does the principal religious bathing ritual at the Pushkar Fair take place?
(A) Chaitra
(B) Shravan
(C) Kartik
(D) Magh

7. The cattle trading component of the Pushkar Fair predominantly features which specific breed of cattle alongside the extensive trade in camels and horses?
(A) Tharparkar
(B) Kankrej
(C) Rathi
(D) Gir

8. Match List I with List II and select the correct answer using the options given below:
List I: Fair
P. Pushkar Fair
Q. Mallinath Fair
R. Nagaur Fair
S. Chandrabhaga Fair
List II: Primary Trade/Animal Focus
1. Nagauri cattle
2. Malvi cattle
3. Tharparkar cattle
4. Gir cattle and Camels
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-3, S-2

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(C) Kolayat (Bikaner)
(D) Jhalrapatan (Jhalawar)

50. The fair dedicated to Pabuji, revered as the protector of camels and credited with bringing camels to Marwar, is primarily held at which place?
(A) Asind (Bhilwara)
(B) Runicha (Jaisalmer)
(C) Kolumand
(D) Dedad (Barmer)

51. The Devnarayan Fair, deeply significant to the Gujjar community, is prominently held in which district?
(A) Bhilwara
(B) Sikar
(C) Jhunjhunu
(D) Dausa

52. Consider the following statements regarding folk deity fairs in Rajasthan:
I. Ramdevra Fair is held in Jaisalmer district.
II. Tejaji Fair is famous for the trade of Nagauri breed cattle.
III. Pabuji's main fair is held on Chaitra Amavasya.
IV. Devnarayan Fair is associated with the worship of neem leaves and bricks instead of an idol.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, II, III, and IV

53. The Ramdevra Fair, dedicated to Baba Ramdevji, is held at Runicha. This location falls under which present-day district?
(A) Jodhpur
(B) Jaisalmer
(C) Bikaner
(D) Barmer

54. What is the most prominent social characteristic of the Ramdevra Fair that distinguishes Baba Ramdevji's legacy?
(A) It strictly prohibits the participation and entry of marginalized lower-caste groups into the main temple grounds.
(B) It stands as the single fair in Rajasthan where ritual animal sacrifice is formally mandated by ancient custom.
(C) It symbolizes Hindu-Muslim harmony and anti-untouchability.
(D) It functions as an exclusively agrarian economic gathering devoid of any religious or spiritual connotations.

55. Which distinctive traditional dance is performed by the women of the Kamad caste sitting on the ground during the Ramdevra Fair?
(A) Kalbelia dance
(B) Ghoomar dance
(C) Bhavai dance
(D) Terah Taali

56. The Ramdevra Fair spans a significant duration during which specific period of the lunar calendar?
(A) Bhadrapada Shukla Dwitiya to Ekadashi
(B) Chaitra Shukla Ekadashi to Chaitra Purnima
(C) Kartik Krishna Pratipada to Kartik Amavasya
(D) Magh Shukla Panchami to Magh Purnima

57. The Chandrabhaga Fair is an important cattle and religious fair held in which town of the Jhalawar district?
(A) Bhawani Mandi
(B) Jhalrapatan
(C) Pirawa
(D) Aklera

58. Match List I with List II and select the correct answer using the options given below:
List I: Fair
P. Baneshwar Fair
Q. Chandrabhaga Fair
R. Kolayat Fair
S. Pushkar Fair
List II: Associated River/Water Body
1. Kapil Muni Lake
2. Mahi River Confluence
3. Pushkar Lake
4. Chandrabhaga River
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

59. The cattle trading segment of the Chandrabhaga Fair is specifically renowned for the buying and selling of which cattle breed suited for agricultural draft work?
(A) Malvi
(B) Sahiwal
(C) Murrah

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(B) II and III only
(C) I and III only
(D) I, II, and III

20. The royal procession of Goddess Teej, featuring elaborately decorated elephants, camels, and folk performers, is the prime tourist attraction of which city?
(A) Bikaner
(B) Jaisalmer
(C) Kota
(D) Jaipur

21. For how many days is the traditional Gangaur festival typically celebrated in Rajasthan, starting from the day after Holi?
(A) 9 days
(B) 16 days
(C) 18 days
(D) 21 days

22. Arrange the following rituals associated with the Gangaur festival in their customary sequential order:
I. Worship of the idols by married and unmarried women
II. Collection of ashes from the Holika pyre and sowing of wheat/barley seeds
III. Grand procession of the deities through the city
IV. Immersion of the idols in a water body (Visarjan)
(A) II, I, III, IV
(B) I, II, IV, III
(C) II, III, I, IV
(D) I, IV, II, III

23. The unique "Dhinga Gavar" festival, a variant of Gangaur where women creatively disguise themselves and playfully strike men with sticks, is famously associated with which cities?
(A) Jaipur and Chittorgarh
(B) Bikaner and Jhunjhunu
(C) Ajmer and Bhilwara
(D) Jodhpur and Udaipur

24. Which city in Rajasthan is known for celebrating Gangaur without the idol of Isar (Lord Shiva), worshipping only Gauri?
(A) Jaisalmer
(B) Bikaner
(C) Barmer
(D) Jhalawar

25. While Shravani Teej is famous in Jaipur, the Kajli Teej (also known as Badi Teej or Saturi Teej) is uniquely celebrated with great pomp in which district?
(A) Kota
(B) Bundi
(C) Sawai Madhopur
(D) Tonk

26. Consider the following statements regarding Kajli Teej:
I. It is celebrated in the dark fortnight (Krishna Paksha) of the Bhadrapada month.
II. A grand procession of the Goddess is taken out from the Naval Sagar gate in Bundi.
III. Women worship the Neem tree as part of the evening rituals.
IV. The festival prohibits the consumption of Sattu (roasted flour sweet) by unmarried women.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III only
(C) IV only
(D) II and IV only

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27. What fundamentally differentiates the timing of Kajli Teej from the standard Shravani Teej?
(A) Kajli Teej is observed in dark Bhadrapada, whereas Shravani Teej is observed in bright Shravan.
(B) Kajli Teej is observed strictly during peak summer months, whereas Shravani Teej occurs in late winter.
(C) Kajli Teej is celebrated exclusively at night in Chaitra, unlike Shravani Teej which occurs during daytime.
(D) Kajli Teej is an auspicious leap-year festival that occurs only once every four years in the Hindu calendar.

28. Which tree holds specific religious importance and is traditionally worshipped during the Kajli Teej festival?
(A) Peepal
(B) Banyan
(C) Neem
(D) Khejri

29. The Baneshwar Fair is held at the sacred confluence of which three rivers?
(A) Banas, Berach, and Menal
(B) Chambal, Banas, and Seep
(C) Luni, Sukri, and Jawai

(D) Mahi, Som, and Jakham

30. Which tribal community considers the Baneshwar Fair as their largest congregation, often referred to as the 'Kumbh of the Tribals'?
(A) Sahariya
(B) Garasia
(C) Bhil
(D) Meena

31. What is the unique religious feature of the Shiva temple at Baneshwar?
(A) The inner sanctum houses an ancient Shiva Linga crafted entirely from solid pure gold.
(B) A broken Shiva Linga is worshipped at this unique shrine.
(C) The deity within the main sanctum is traditionally worshipped exclusively by female devotees.
(D) The entire inner sanctum remains continuously submerged under water throughout the year.

32. In which lunar month does the main bathing ritual and climax of the Baneshwar Fair take place?
(A) Kartik Purnima
(B) Chaitra Amavasya
(C) Shravan Purnima
(D) Magh Purnima

33. Match List I with List II and select the correct answer using the options given below:
List I: Fair
P. Pushkar Fair
Q. Gangaur
R. Baneshwar Fair
S. Shravani Teej
List II: Traditional Lunar Month of Occurrence
1. Magh
2. Kartik
3. Shravan
4. Chaitra
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-2, R-1, S-3

34. Which of the following best describes the core religious act that draws hundreds of thousands of pilgrims to Pushkar and Kolayat during Kartik Purnima?
(A) Performing animal sacrifices to appease regional folk deities
(B) Walking barefoot on burning coals during the Agnisnan ritual
(C) Holy lake bathing to cleanse sins
(D) Offering freshly harvested wheat grains directly to the local chieftain

35. Which specific phase of the moon is considered the most auspicious for concluding the major religious rites at the Pushkar Fair?
(A) Purnima (Full Moon)
(B) Amavasya (New Moon)
(C) Ashtami (Eighth day)
(D) Ekadashi (Eleventh day)

36. Identify the fair that does NOT culminate on Kartik Purnima.
(A) Pushkar Fair
(B) Kolayat Fair
(C) Chandrabhaga Fair
(D) Baneshwar Fair

37. The world-renowned Desert Festival, showcasing the cultural heritage of the Thar Desert, is held annually in which city?
(A) Barmer
(B) Jaisalmer
(C) Bikaner
(D) Jodhpur

38. Read the following assertion (A) and reason (R) carefully and select the correct option:
Assertion (A): The Desert Festival of Jaisalmer heavily features non-religious cultural competitions like Mr. Desert, turban tying, and camel polo.
Reason (R): The festival is a state-sponsored event organized by the Department of Tourism specifically to showcase regional heritage and boost international tourism, rather than originating as a religious pilgrimage.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

39. Which iconic geographical feature serves as the backdrop for the culminating cultural performances of the Desert Festival?
(A) Nakki Lake
(B) Mehrangarh Fort
(C) Aravalli Hills
(D) Sam Sand Dunes

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40. Choose the correct chronological order of the following tourism festivals as they typically occur in a standard calendar year, starting from January:
(A) Camel Festival (Bikaner), Desert Festival (Jaisalmer), Mewar Festival (Udaipur), Marwar Festival (Jodhpur)
(B) Desert Festival (Jaisalmer), Camel Festival (Bikaner), Marwar Festival (Jodhpur), Mewar Festival (Udaipur)
(C) Mewar Festival (Udaipur), Desert Festival (Jaisalmer), Camel Festival (Bikaner), Marwar Festival (Jodhpur)
(D) Camel Festival (Bikaner), Mewar Festival (Udaipur), Desert Festival (Jaisalmer), Marwar Festival (Jodhpur)

41. The International Camel Festival is an annual event organized in which district of Rajasthan?
(A) Jaisalmer
(B) Bikaner
(C) Barmer
(D) Churu

42. In which month is the Camel Festival of Bikaner usually organized by the Department of Tourism?
(A) April
(B) January
(C) August
(D) November

43. Which unique activity is a major highlight exclusive to the Camel Festival in Bikaner?
(A) Camel fur cutting competitions
(B) Royal elephant polo matches on palace grounds
(C) Historical cattle rustling reenactments by locals
(D) Traditional bull cart racing along desert tracks

44. What is the primary objective of the state government in organizing specific animal-themed festivals like the Camel Festival?
(A) To facilitate the mass commercial slaughter and export of desert livestock to foreign markets.
(B) To generate substantial direct tax revenue from foreign tourists attending regional events.
(C) To promote cultural tourism and highlight the camel's economic role.
(D) To systematically transition the local rural population away from traditional animal husbandry.

45. Consider the following statements regarding the Gogaji Fair:
I. It is held at Gogamedi in the Hanumangarh district.
II. It is celebrated in the month of Bhadrapada.
III. The fair is a symbol of communal harmony as Gogaji is revered by both Hindus and Muslims.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

46. During the Gogaji Fair, devotees traditionally offer prayers to protect themselves and their livestock from which specific danger?
(A) Drought
(B) Locust attacks
(C) Snakebite
(D) Flash floods

47. The location of Gogamedi, where the fair is held, is culturally significant because it is believed to be the place where:
(A) Gogaji was born in this village to a prominent royal family.
(B) Gogaji's torso fell in battle (Dhur Med).
(C) Gogaji's severed head fell during a fierce combat engagement (Shirsh Med).
(D) Gogaji attained spiritual enlightenment while meditating beneath a sacred Khejri tree.

48. The priests who conduct rituals at the Gogamedi shrine during the fair traditionally belong to which background?
(A) Strictly orthodox Hindu Brahmins who preside over all rituals throughout the entire year.
(B) Exclusively traditional Bhil tribal shamans hailing from the surrounding desert regions.
(C) Only revered Jain ascetics belonging to local monastic orders who reside near the temple.
(D) Hindu priests and Muslim Chayals manage the shrine in turns.

49. The famous Tejaji Cattle Fair, one of the largest in Rajasthan regarding income generation, is held at which location?
(A) Parbatsar (Nagaur)
(B) Tilwara (Balotra)

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(D) P-3, Q-4, R-1, S-2

9. The Kolayat Fair is primarily associated with the ashram of which revered sage?
(A) Maharishi Dadhichi
(B) Kapil Muni
(C) Guru Vashistha
(D) Maharishi Valmiki

10. A significant ritual associated with the Kolayat Fair involves floating lighted lamps in the lake. What is this ritual called?
(A) Aarti
(B) Deepdan
(C) Jaljhulni
(D) Pind Daan

11. Followers of which community in Rajasthan traditionally abstain from visiting the Kolayat Fair due to a historical tragic event associated with Karni Mata's lineage?
(A) Charan
(B) Bishnoi
(C) Rajput
(D) Meghwal

12. Read the following assertion (A) and reason (R) carefully and select the correct option:
Assertion (A): The Kolayat Fair and the Pushkar Fair share striking similarities in their core religious rituals.
Reason (R): Both fairs are held on Kartik Purnima and feature the ritual of Deepdan and holy bathing in a sacred lake.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

13. In which city of Rajasthan is the Mewar Festival traditionally celebrated to welcome the advent of spring?
(A) Jodhpur
(B) Chittorgarh
(C) Rajsamand
(D) Udaipur

14. A unique visual spectacle of the Mewar Festival involves the procession of decorated idols. Where are these idols traditionally taken for immersion?
(A) Fateh Sagar Lake
(B) Jaisamand Lake
(C) Lake Pichola
(D) Udai Sagar Lake

15. The idols worshipped and processed during the Mewar Festival represent which divine couple?
(A) Radha and Krishna
(B) Isar and Gauri
(C) Sita and Rama
(D) Brahma and Savitri

16. What is the most appropriate description of the Mewar Festival's relationship with the Gangaur festival?
(A) It is completely unrelated to Gangaur and is traditionally celebrated in an entirely different season.
(B) It serves as a total replacement for Gangaur because unmarried women are strictly forbidden from attending.
(C) It originated as a distinct tribal gathering that only coincided with Gangaur by historical accident.
(D) It is a vibrant, localized extension of the Gangaur festival celebrating Mewar's cultural arts.

17. Shravani Teej is traditionally celebrated during the bright fortnight (Shukla Paksha) of which month in the Hindu calendar?
(A) Shravan
(B) Chaitra
(C) Jyeshtha
(D) Bhadrapada

18. What is the primary religious significance of the Teej festival for married women in Rajasthan?
(A) Praying devoutly for the birth and good health of a male child
(B) Seeking abundant agricultural prosperity and household wealth
(C) Praying for the longevity and well-being of their husbands
(D) Worshipping family ancestors to maintain ongoing domestic peace

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19. Consider the following statements regarding the Shravani Teej festival in Rajasthan:
I. It marks the arrival of the monsoon season.
II. The traditional custom of sending 'Sindhara' to newly married women is an integral part of the festival.
III. It is characterized by women swinging on decorated swings hung from trees.
Which of the above statement(s) is/are correct?
(A) I and II only

(D) Tharparkar

60. Arrange the following traditional festivals and fairs in the correct chronological order of their occurrence based on the Hindu lunar calendar, starting from Chaitra:
I. Gangaur
II. Pushkar Fair
III. Shravani Teej
IV. Gogaji Fair
(A) I, IV, III, II
(B) III, I, II, IV
(C) I, III, IV, II
(D) IV, I, III, II

61. What is the most critical local economic function served by the rural fairs in Rajasthan?
(A) They act as the primary institutional stock exchanges for corporate equity trading across rural regions.
(B) They serve as the administrative mechanism for assessing and collecting personal state income tax.
(C) They function primarily to export locally harvested cash crops directly to overseas international markets.
(D) They are central hubs for livestock, tool trade, and rural credit.

62. The temporary markets set up during major rural fairs in Rajasthan, which provide a platform for local artisans to sell everyday utility items, are traditionally called:
(A) Mandis
(B) Chaupals
(C) Haat Bazaars
(D) Special Economic Zones

63. Which local artisanal industry relies heavily on the crowds generated by religious and cattle fairs for direct consumer sales?
(A) The heavy industrial machinery manufacturing sector
(B) Terracotta, brassware, and leather crafts
(C) The information technology and software services sector
(D) The synthetic chemical fertilizer and pesticide industry

64. Read the following assertion (A) and reason (R) carefully and select the correct option:
Assertion (A): Despite modern advancements in transport and communication, traditional cattle fairs continue to hold relevance in Rajasthan's rural economy.
Reason (R): They provide a consolidated platform for genetic selection of breeds, bulk trading of livestock, and an ecosystem for associated allied agricultural trades that isolated village markets cannot support.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

65. The Sitabari Fair, considered the largest socio-religious gathering for the Sahariya tribe, is organized in which district?
(A) Baran
(B) Dungarpur
(C) Pratapgarh
(D) Banswara

66. The Chauth ka Barwara fair is a prominent socio-religious event primarily significant to which community in the Sawai Madhopur region?
(A) Garasia
(B) Bhil
(C) Meena
(D) Kathodi

67. In several tribal fairs of southern Rajasthan, such as the Gaur Fair of the Garasias, what distinct social custom is traditionally facilitated alongside religious worship?
(A) Matrimonial alliance finalization
(B) The official public auction of community agricultural land
(C) The democratic election process for the local village Sarpanch
(D) The mandatory conscription of village youth into regional armed militias

68. Economically, tribal fairs like Baneshwar and Sitabari serve as crucial nodal points for the trading of which specific type of commodity?
(A) High-value precious diamonds and gemstones
(B) Imported high-tech consumer electronic goods
(C) Commercial marine and processed coastal seafood products
(D) Minor Forest Produce and local crop yields

69. Which state agency is primarily responsible for marketing Rajasthan's cultural fairs and festivals to attract tourists?

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19. (D) I, II, and III
Shravani Teej welcomes the monsoon season across Rajasthan. A central custom involves sending 'Sindhara', a gift hamper containing sweets, henna, and clothes, to newly married women from their parental homes. Additionally, women gather in gardens to swing on decorated tree swings, wear traditional attire, and celebrate the season through joy, songs, and community bonding.

20. (D) Jaipur
The historic city of Jaipur is world-renowned for its grand procession of Goddess Teej. During Shravani Teej, an elaborately decorated palanquin carrying the idol of the Goddess moves through the old walled city streets. Accompanied by decorated elephants, camels, folk dancers, and musical bands, this spectacular parade draws thousands of domestic and foreign visitors.

21. (C) 18 days
The traditional Gangaur festival in Rajasthan is observed over a period of eighteen days, beginning immediately after the day of Holi. Throughout this extended duration, unmarried girls and married women engage in daily devotional rituals, clay modeling, singing regional hymns, and preparing sacred offerings to worship Goddess Gauri and Lord Shiva for marital bliss.

22. (A) II, I, III, IV
The Gangaur festival follows a structured sequential order of rituals. Celebrations begin after Holi by collecting sacred ashes to sow barley seeds. Women then conduct daily formal worship of the divine idols over eighteen days. This culminates in grand public processions carrying the deities through town streets, followed by the final ceremonial immersion of the idols into water.

23. (D) Jodhpur and Udaipur
Dhinga Gavar is a unique, playful variation of the Gangaur festival celebrated prominently in Jodhpur and Udaipur. During night processions, women dress in creative disguises representing diverse social figures and gods. Carrying wooden sticks, they walk through city streets and playfully strike men, a customary ritual believed to bring good fortune and early marriage to those hit.

24. (A) Jaisalmer
Jaisalmer is uniquely famous for celebrating Gangaur without the idol of Isar, worshipping Goddess Gauri alone. Historical accounts mention that during an ancient conflict, the ruler of Bikaner seized the Isar idol during a royal procession. Since then, the procession in Jaisalmer has continued exclusively with the revered idol of Gauri, maintaining this distinct regional tradition.

25. (B) Bundi
While Jaipur is celebrated for Shravani Teej, the historic district of Bundi is famous for its grand celebration of Kajli Teej, also called Badi Teej or Saturi Teej. Bundi hosts a magnificent month-long cultural fair featuring a spectacular procession of Goddess Teej through city streets, drawing artists, pilgrims, and tourists from across the region.

26. (C) IV only
Kajli Teej is celebrated during the dark fortnight of Bhadrapada with a grand procession from Naval Sagar in Bundi and worship of the Neem tree. The statement regarding the prohibition of Sattu consumption is incorrect, as consuming Sattu, a preparation of roasted grain flour, is actually an essential ritualistic fast-breaking practice observed by women during this festival.

27. (A) Kajli Teej is observed in dark Bhadrapada, whereas Shravani Teej is observed in bright Shravan.
The essential distinction between the two festivals lies in their exact position within the lunar calendar. Shravani Teej occurs during the bright fortnight, or Shukla Paksha, of the month of Shravan. In contrast, Kajli Teej is observed exactly fifteen days later during the dark fortnight, or Krishna Paksha, of the subsequent lunar month of Bhadrapada.

28. (C) Neem
The Neem tree holds sacred religious significance during the observance of Kajli Teej. Women perform ritual prayers around a Neem twig or tree branch installed near a water source in the evening. They offer water, rice, and flowers to the sacred tree while seeking blessings for health, prosperity, and long life for their family members.

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79. Which of the following prominent deity fairs in Rajasthan is unique because it is organized twice a year, aligning with the Chaitra and Ashvin Navratras?
(A) Baneshwar Fair (Dungarpur district)
(B) Karni Mata Fair (Deshnoke)
(C) Gogaji Fair (Hanumangarh district)
(D) Ramdevra Fair (Jaisalmer district)

80. Choose the correct chronological sequence of the following folk deity fairs as they appear in the Hindu lunar calendar from the start of the new year:
(A) Ramdevra Fair, Tejaji Fair, Pabuji Fair
(B) Tejaji Fair, Pabuji Fair, Ramdevra Fair
(C) Pabuji Fair, Ramdevra Fair, Tejaji Fair
(D) Pabuji Fair, Tejaji Fair, Ramdevra Fair

81. The Mallinath Cattle Fair at Tilwara is particularly famous for the trade of which two specific breeds of cattle and horses?
(A) Tharparkar cattle and Malani horses
(B) Malvi draft cattle and Kathiawari breed horses
(C) Gir dairy cattle and Marwari indigenous horses
(D) Nagauri bullock cattle and Sindhi breed horses

82. Which cultural event was established by the West Zone Cultural Centre (WZCC) in Udaipur to specifically promote traditional rural handicrafts and performing arts?
(A) Mewar Festival
(B) Chandrabhaga Fair
(C) Shilpgram Utsav
(D) Baneshwar Fair

83. The Pushkar Fair serves as a massive specialized market for which specific category of artisanal handicraft inherently tied to animal husbandry?
(A) Leather saddlery and animal harnesses
(B) Fine marine pearl and shell jewelry craft
(C) Heavy forged brass canons and artillery items
(D) Industrial jute textile weaving products

84. Match List I with List II and select the correct answer using the options given below:
List I: Handicraft/Trade Item
P. Malani Horses
Q. Camel skin artifacts (Usta Art influence)
R. Agricultural brass/iron implements
S. Terracotta idols

List II: Associated Fair/Region
1. Nagaur Fair
2. Mallinath Fair (Tilwara)
3. Molela artisans at local Mewar fairs
4. Camel Festival (Bikaner)
(A) P-4, Q-2, R-3, S-1
(B) P-1, Q-3, R-2, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-2, Q-4, R-1, S-3

85. A crucial pilgrimage ritual at the Pushkar Fair involves walking a circular path around the holy lake and the town. What is this ritual called?
(A) Ritual holy bathing (Snan)
(B) Parikrama
(C) Floating lit lamps (Deepdan)
(D) Holy deity bath (Abhishek)

86. The Khatu Shyamji Fair in Sikar draws massive crowds of pilgrims during which lunar month, culminating on the Ekadashi and Dwadashi?
(A) Shravan month
(B) Ashadha month
(C) Phalguna
(D) Kartik month

87. The Salasar Balaji Fair in Churu is primarily held to celebrate the birth anniversary of Lord Hanuman. On which day does this pilgrimage occur?
(A) Magh Purnima
(B) Bhadrapada Amavasya
(C) Kartik Purnima
(D) Chaitra Purnima

88. Which fair, held in the Rashmi panchayat samiti of Chittorgarh district, is often referred to as the 'Haridwar of Rajasthan' due to its significance for immersing the ashes of ancestors?
(A) Matrikundiya Fair
(B) Ghotia Amba Dham Fair
(C) Sitabari Tribal Fair
(D) Baneshwar Sacred Fair

89. Read the following assertion (A) and reason (R) carefully and select the correct option:
Assertion (A): Fairs in Rajasthan play a vital role in the survival and transmission of intangible cultural heritage, such as folk music, oral epics, and traditional dances.
Reason (R): State government patronage is the sole and exclusive reason these art forms have survived, as local rural communities have completely abandoned them.

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(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

90. Which traditional narrative art form, involving a painted scroll and performance by a Bhopa and Bhopi, is frequently showcased during localized folk-deity fairs to recite the heroic deeds of Pabuji or Devnarayan?
(A) Pichhwai
(B) Phad
(C) Bani Thani
(D) Mandana

91. The UNESCO-recognized Kalbelia dance is a major cultural highlight often performed for tourists at which prominent desert fair?
(A) Pushkar Fair
(B) Baneshwar Fair
(C) Sitabari Fair
(D) Chandrabhaga Fair

92. The vibrant 'Gair' dance is prominently performed by men wielding wooden sticks during fairs associated with the Mewar and Barmer regions. To which broader festival season is this dance originally tied?
(A) Diwali
(B) Teej
(C) Holi
(D) Raksha Bandhan

93. At the state level, the administrative responsibility for officially recognizing, managing, and regulating the major commercial cattle fairs in Rajasthan lies with which department?
(A) Department of Tourism and Cultural Affairs
(B) Devasthan Department for Religious Endowments
(C) Revenue Department and Land Records
(D) Animal Husbandry Department

94. Approximately how many major state-level cattle fairs are officially recognized, sponsored, and directly managed by the Government of Rajasthan's nodal department for animal trade?
(A) 2
(B) 10
(C) 25
(D) 50

95. Consider the following statements regarding the role of local administration and government in managing major fairs:
I. The administration is responsible for crowd management, temporary barricading, and law enforcement.
II. The health department establishes temporary medical and veterinary dispensaries to prevent disease outbreaks.
III. The local municipal bodies or Panchayats manage sanitation and the provision of clean drinking water.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

96. What is a critical modern administrative challenge that occasionally forces the state government to completely cancel or restrict cattle fairs?
(A) Severe widespread lack of foreign tourists visiting the state during winter.
(B) The total transition of the traditional rural economy entirely to inland fisheries.
(C) Formal demands by international animal rights groups to ban all indigenous breeds.
(D) Contagious livestock disease outbreaks like Lumpy Skin.

97. The Veer Tejaji State Cattle Fair at Parbatsar and the Baldeo Cattle Fair at Merta City generate significant revenue for the state primarily through which mechanism?
(A) Mela taxes levied on livestock sales and transit
(B) Mandatory entry ticket sales collected from visiting foreign tourists
(C) High export duty rates imposed on regionally manufactured handicrafts
(D) Substantial corporate sponsorship funding provided by major IT companies

98. Consider the following statements regarding government departments and their traditional roles in fair management:
I. Department of Tourism: Global marketing and organizing cultural programs.
II. Devasthan Department: Management and upkeep of prominent state-owned temples during religious fairs.
III. Police Department: Traffic routing, security, and crowd control.

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IV. Public Works Department (PWD): Issuing religious edicts and conducting temple rituals.

Which of the above statement(s) is/are correct?

(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

99. The Devasthan Department of the Rajasthan Government plays a crucial administrative role during religious fairs. What is its primary jurisdiction?

(A) Administering state-supported temples, trusts, and endowments.
(B) Managing and regulating all rural agricultural produce markets and mandis across the state.
(C) Managing international flight bookings and travel visas exclusively for foreign pilgrims.
(D) Regulating the commercial production and sales of traditional cottage industry handicrafts.

100. How has the implementation of strict national animal welfare laws (like the Prevention of Cruelty to Animals Act) impacted the administrative management of traditional fairs in Rajasthan?

(A) It has led directly to the absolute, permanent legislative abolition of all rural cattle fairs across the state.
(B) It legally requires all traded livestock animals to be immediately relocated and housed in state-run urban zoos.
(C) It has shifted the administrative jurisdiction of cattle fairs from the state government directly to the United Nations.
(D) It mandates animal welfare oversight, transport rules, and bans cruel sports.

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ANSWERS

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1. (A) The Vikram Samvat lunar calendar
Traditional fairs and festivals in Rajasthan follow the Vikram Samvat lunar calendar system. This ancient calendar calculates months based on the movement of the moon, dividing each month into bright and dark lunar fortnights. Consequently, auspicious dates, religious rituals, seasonal celebrations, and cultural gatherings across the state are scheduled according to these lunar cycles.

2. (C) A fair involves a large public gathering at a specific geographic location for trade, religion, or celebration, whereas a festival is often observed domestically.
In Rajasthani culture, a fair represents a large public assembly occurring at a designated site for multi-purpose activities like commercial trading, pilgrimage, social interactions, and collective celebrations. In contrast, a festival is primarily an observant cultural event or ritual occasion that is frequently celebrated within household settings or local community spaces without mandatory large-scale public commercial trading.

3. (A) Festivals begin with Shravani Teej and end with Gangaur.
The popular Rajasthani proverb highlights the cyclic progression of major regional festivals throughout the year. It indicates that the annual festive season commences in the monsoon month with Shravani Teej and culminates during the spring with the grand celebration of Gangaur. This traditional saying reflects the temporal boundary defining the official cultural festival calendar of Rajasthan.

4. (D) Commercial cattle fairs are predominantly concentrated in the southeastern plateau region of Rajasthan.
Commercial cattle fairs in Rajasthan are predominantly concentrated in the central and western arid regions, such as Nagaur, Tilwara, and Pushkar, rather than the southeastern plateau. These fairs facilitate extensive livestock trade, whereas regional classification categorizes other events into religious pilgrimages, tribal assemblies, folk deity commemorations, and seasonal agricultural markers celebrating environmental transitions throughout the year.

5. (B) Lord Brahma
The Pushkar Fair derives immense religious significance from the presence of the historic Brahma Temple located near Pushkar Lake. Dedicated to Lord Brahma, the creator deity in Hindu tradition, this sanctuary is considered exceptionally rare across the Indian subcontinent. Pilgrims gather here during the fair to seek divine blessings and perform holy rituals at the sacred site.

6. (C) Kartik
The main religious bathing ritual at the renowned Pushkar Fair takes place during the Hindu lunar month of Kartik. Pilgrims perform holy dips in the sacred waters of Pushkar Lake during Kartik Purnima, the full moon day, believing it cleanses accumulated sins. This period marks the spiritual zenith of the annual socio-religious gathering in Ajmer district.

7. (D) Gir
Alongside extensive trading of camels and horses, the Pushkar Fair is famous for the commerce of Gir cattle. Known for high milk yields and hardiness, Gir cattle are traded alongside regional livestock during this annual commercial gathering. Pastoralists and farmers from across western India gather at the fair to conduct cattle transactions during this seasonal event.

8. (A) P-4, Q-3, R-1, S-2
Major cattle fairs in Rajasthan specialize in specific regional livestock breeds. The Pushkar Fair features Gir cattle and camels, while the Mallinath Fair at Tilwara is famous for Tharparkar cattle. The Nagaur Fair serves as a primary hub for trading sturdy Nagauri draft cattle, and the Chandrabhaga Fair in Jhalawar predominantly focuses on Malvi agricultural cattle.

9. (B) Kapil Muni
The Kolayat Fair, held in Bikaner district, is historically associated with the sacred ashram of Kapil Muni. Revered as an ancient sage and the

proponent of Sankhya philosophy, Kapil Muni is believed to have meditated at this site. Devotees visit the holy lake and temple during Kartik Purnima to honor his spiritual legacy through dedicated prayers.

10. (B) Deepdan
Deepdan is a significant spiritual ritual observed during the Kolayat Fair in Bikaner. Devotees place lit earthenware lamps onto floating leaves or small earthen saucers and release them into the sacred lake waters during Kartik Purnima. This luminous offering symbolizes spiritual illumination, gratitude, and devotion, illuminating the entire lake embankment during evening prayers and ceremonies.

11. (A) Charan
Members of the Charan community traditionally refrain from attending or bathing in the lake during the Kolayat Fair. This practice stems from a historic tragic event involving Lakshman, the adopted son of Karni Mata, who accidentally drowned in Kolayat Lake. Out of reverence and sorrow for this ancestral loss, the Charan community continues this traditional restriction across generations.

12. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Kolayat Fair and Pushkar Fair exhibit remarkable similarities in their core religious practices. Both gatherings occur simultaneously on the auspicious full moon day of Kartik Purnima. Furthermore, pilgrims at both sites perform identical holy rituals, including ceremonial bathing in sacred lakes and the evening offering of illuminated floating lamps, establishing a shared spiritual framework.

13. (D) Udaipur
The Mewar Festival is traditionally organized in the historic city of Udaipur to welcome the arrival of spring. Coinciding with the Gangaur festival, this socio-cultural event highlights regional heritage through vibrant processions, traditional music, folk dances, and cultural displays set against the scenic backdrop of the city's historic palaces, heritage monuments, and lakeside venues.

14. (C) Lake Pichola
During the Mewar Festival in Udaipur, highly decorated processions carrying idols of Isar and Gauri move through the old city streets. The ritual reaches its grand culmination at the historic Gangaur Ghat, where these holy idols are ceremonially carried aboard decorated boats and immersed into the sacred waters of Lake Pichola amid festive traditional chants.

15. (B) Isar and Gauri
The idols worshipped and processed during the Mewar Festival represent Isar and Gauri, who symbolize Lord Shiva and Goddess Parvati in regional tradition. Devotees offer prayers to this divine couple to seek marital harmony, domestic happiness, and long life for spouses, reflecting deep-rooted cultural beliefs centered around conjugal devotion and spiritual blessings during the spring festival.

16. (D) It is a vibrant, localized extension of the Gangaur festival celebrating Mewar's cultural arts.
The Mewar Festival functions as a localized cultural extension of the broader Gangaur festival in the Mewar region. While maintaining the core religious rituals dedicated to Isar and Gauri, the state tourism department and local authorities integrate musical performances, fireworks, folk dances, and heritage exhibitions to showcase Udaipur's distinct artistic traditions during the spring season.

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17. (A) Shravan
Shravani Teej, also known as Chhoti Teej, is celebrated during the bright fortnight, or Shukla Paksha, of the Hindu lunar month of Shravan. This vibrant festival marks the arrival of the monsoon season, bringing relief from summer heat. Women observe traditional fasts, wear green attire, sing folk melodies, and enjoy outdoor swing rides during celebrations.

18. (C) Praying for the longevity and well-being of their husbands
The primary religious motivation for married women observing the Teej festival is to offer prayers for the longevity, health, and prosperity of their husbands. Dedicated to Goddess Parvati, who represents eternal conjugal devotion, the festival involves rigorous fasting, formal worship, and special rituals aimed at ensuring domestic bliss and strengthening marital bonds within traditional households.

(A) Rajasthan State Road Transport Corporation and Highways Authority
(B) RTDC and the Department of Tourism
(C) Devasthan Department for Religious Endowments and Charitable Trusts
(D) Department of Local Bodies and Municipal Urban Administration

70. Consider the following statements regarding the state government's promotion of fairs for tourism in Rajasthan:
I. The government establishes "Tourist Villages" with tented accommodations during major events like the Pushkar and Desert festivals.
II. Special tourist trains and packaged itineraries are synced with the fair dates.
III. The government permanently bans the participation of locals in fairs to ensure exclusivity for foreign tourists.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

71. The strategic inclusion of fairs like Pushkar and Jaisalmer Desert Festival in national tourism campaigns serves which broader economic purpose for the state?
(A) Systematically reducing the overall state agricultural output across rural zones.
(B) Relocating dense urban populations permanently to remote rural desert settlements.
(C) Completely privatizing historical religious institutions and ancient temple trusts.
(D) Boosting foreign exchange and hospitality employment.

72. Which spring festival, traditionally organized by the Department of Tourism in Jaipur, features a grand procession of decorated pachyderms?
(A) Elephant Festival
(B) Mewar Festival of Udaipur
(C) International Camel Festival
(D) Marwar Festival of Jodhpur

73. A large concentration of Rajasthan's prominent folk deity fairs, including those of Ramdevji, Gogaji, and Tejaji, occurs during which traditional season marked by the Bhadrapada month?
(A) Peak Winter season
(B) Monsoon/Post-Monsoon season
(C) Early Spring season
(D) Peak Summer season

74. Which of the following is considered a major spring festival in Rajasthan, signaling the end of winter and the harvesting of the Rabi crop?
(A) Kajli Teej
(B) Gangaur
(C) Baneshwar Fair
(D) Camel Festival

75. The Marwar Festival in Jodhpur is traditionally scheduled to coincide with which culturally significant lunar phase occurring in autumn?
(A) Sharad Purnima
(B) Chaitra Amavasya
(C) Makar Sankranti
(D) Vasant Panchami

76. In the seasonal classification of festivals, the Shilpgram Utsav in Udaipur is uniquely positioned to attract tourists during which period?
(A) Mid-summer (June)
(B) The peak of the monsoon (August)
(C) The last week of December (Winter)
(D) The beginning of the Hindu New Year (March/April)

77. Identify the incorrect pair regarding the fair and the month in which it is celebrated.
(A) Baneshwar Fair – Magh
(B) Pushkar Fair – Kartik
(C) Shravani Teej – Shravan
(D) Kolayat Fair – Chaitra

78. Consider the following statements regarding fairs, their locations, timing, and main deities or attractions in Rajasthan:
I. Sitabari Fair – Baran – Jyeshtha – Sahariya Kumbh
II. Khatu Shyamji Fair – Sikar – Phalguna – Lord Krishna manifestation
III. Mahavirji Fair – Karauli – Chaitra – Jain Tirthankara
IV. Kaila Devi Fair – Sawai Madhopur – Kartik – Lakkhi Mela
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

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29. (D) Mahi, Som, and Jakham
The Baneshwar Fair takes place at the sacred river confluence known as Triveni Sangam in Dungarpur district. This holy geographic point marks the exact junction where three regional rivers—Mahi, Som, and Jakham—meet. Devotees gather at this natural confluence to perform ancestral rites, holy dips, and offer prayers at the regional Shiva shrine.

30. (C) Bhil
The Baneshwar Fair is the largest cultural and socio-religious assembly of the Bhil tribe, widely referred to as the 'Kumbh of the Tribals'. Tribal communities from Rajasthan, Gujarat, and Madhya Pradesh gather at the holy confluence to immerse the ashes of deceased ancestors, trade goods, conduct traditional rituals, and foster social and familial connections.

31. (B) A broken Shiva Linga is worshipped at this unique shrine.
The Baneshwar Mahadev Temple is religiously unique because the idol worshipped inside the sanctum is a natural Shiva Linga broken in five places. According to Hindu ritual norms, damaged idols are generally not worshipped, but this sanctuary remains a rare exception where a fractured Linga is reverently worshipped by thousands of pilgrims during the annual fair.

32. (D) Magh Purnima
The main religious rituals, sacred baths, and public gatherings at the Baneshwar Fair reach their peak on Magh Purnima, the full moon day of the Hindu lunar month of Magh. On this auspicious day, thousands of tribal devotees gather at the river confluence to submerge ancestral ashes, take holy baths, and perform grand temple worship.

33. (A) P-2, Q-4, R-1, S-3
Fairs and festivals in Rajasthan follow specific lunar months. The Pushkar Fair reaches its climax in Kartik, while Gangaur is celebrated in Chaitra. The tribal Baneshwar Fair takes place during Magh, and Shravani Teej is observed during the monsoon month of Shravan, reflecting the seasonal and astronomical synchronization of traditional regional celebrations.

34. (C) Holy lake bathing to cleanse sins
The central spiritual practice drawing vast crowds of pilgrims to both Pushkar and Kolayat during Kartik Purnima is taking a holy bath in sacred lakes. Devotees believe that immersing themselves in these consecrated water bodies on the full moon day purifies sins, bestows spiritual merit, bestows divine blessings, and ensures emancipation according to ancient religious scriptures.

35. (A) Purnima (Full Moon)
The final and most auspicious phase for concluding major religious rites at the Pushkar Fair is Purnima, the full moon night of Kartik. Devotees believe that taking a ceremonial bath in Pushkar Lake on this specific day yields maximum spiritual virtue, prompting thousands of pilgrims to gather at the ghats for rituals and prayers.

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36. (D) Baneshwar Fair
Unlike the Pushkar, Kolayat, and Chandrabhaga fairs, which all culminate on the full moon day of Kartik Purnima, the Baneshwar Fair takes place during a completely different lunar period. The Baneshwar Fair is held during the month of Magh, reaching its religious culmination on Magh Purnima at the river confluence in Dungarpur district.

37. (B) Jaisalmer
The world-renowned Desert Festival is organized annually in the historic city of Jaisalmer. Held amidst the Thar Desert, this three-day cultural extravaganza showcases regional desert heritage through folk music, Kalbelia dances, camel races, traditional attire competitions, and cultural performances against the backdrop of ancient forts and scenic desert sand dunes.

38. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Desert Festival in Jaisalmer prominently features competitive events like Mr. Desert, turban-tying, and camel polo alongside musical shows. This non-religious focus exists because the festival was specifically created by the Rajasthan Tourism Department as a state-sponsored event aimed at showcasing desert culture, preserving traditional arts, and driving domestic and international tourism.

39. (D) Sam Sand Dunes
The grand finale and concluding cultural performances of the Jaisalmer Desert Festival take place at the famous Sam Sand Dunes. Set

against sweeping natural desert dunes under the full moon night, artists perform traditional music, fire dances, and folk performances, creating an iconic visual spectacle that draws large international and domestic audiences.

40. (A) Camel Festival (Bikaner), Desert Festival (Jaisalmer), Mewar Festival (Udaipur), Marwar Festival (Jodhpur)
The annual calendar of tourism festivals in Rajasthan begins with the Bikaner Camel Festival in January. This is followed by the Jaisalmer Desert Festival in February and the Mewar Festival in Udaipur during spring (March/April). The cycle progresses to autumn, concluding with the Marwar Festival in Jodhpur, held during Sharad Purnima in October.

41. (B) Bikaner
The International Camel Festival is an annual cultural celebration hosted by the Department of Tourism in Bikaner district. Given Bikaner's historical reliance on camels for defense and desert transport, the festival honors the ship of the desert through decorated camel parades, camel dances, races, fur cutting displays, and lively folk arts.

42. (B) January
The Department of Tourism organizes the annual International Camel Festival in Bikaner during the month of January. Held over two days in peak winter, the event serves as the opening major festival on the state tourism calendar, attracting domestic visitors and international tourists to witness desert traditions and specialized camel activities.

43. (A) Camel fur cutting competitions
A unique highlight exclusive to the Bikaner Camel Festival is the intricate camel fur cutting competition. Skilled artisans trim and clip camel hair into elaborate decorative patterns, geometric shapes, and traditional motifs. This traditional art form transforms camel coats into living canvases, showcasing exceptional craftsmanship found nowhere else during regional celebrations.

44. (C) To promote cultural tourism and highlight the camel's economic role.
The primary objective of organizing livestock-themed celebrations like the Camel Festival is to promote regional cultural tourism while highlighting the animal's crucial socio-economic role in desert ecosystems. These state-sponsored events preserve indigenous heritage, showcase traditional animal management skills, and generate sustainable economic opportunities for local camel breeders and artisans.

45. (D) I, II, and III
The Gogaji Fair takes place at Gogamedi in Hanumangarh district during the Hindu lunar month of Bhadrapada. Revered as a legendary folk deity with miraculous powers, Gogaji is worshipped as Jahar Peer by Muslim devotees and as a protective deity by Hindus, making the fair an enduring symbol of communal harmony.

46. (C) Snakebite
Devotees visit the Gogaji Fair to seek divine protection for themselves and their livestock against venomous snakebites. Historically revered as the god of snakes (Naag Devta), Gogaji is believed to heal snakebite victims and ward off reptile threats. Pilgrims offer yellow cloths, coconut, and prayers at his shrine for health and safety.

47. (B) Gogaji's torso fell in battle (Dhur Med).
Gogamedi holds great religious reverence because it represents 'Dhur Med', the sacred battle site where Gogaji's torso fell while fighting valiantly against invaders to protect his kingdom and cattle. In contrast, the site where his severed head fell is known as 'Shirsh Med', situated at Dadrewa in Churu district.

48. (D) Hindu priests and Muslim Chayals manage the shrine in turns.
The shrine at Gogamedi exemplifies unique interfaith harmony through its traditional priestly management. Both Hindu priests and Muslim Chayal priests officiate rituals at the sanctum. For eleven months of the year, Muslim Chayal priests conduct worship, while Hindu Brahmins perform sacred rites during the main fair month of Bhadrapada.

49. (A) Parbatsar (Nagaur)
The renowned Veer Tejaji Cattle Fair is organized at Parbatsar in Nagaur district. Held during the month of Bhadrapada, it ranks among the largest revenue-generating cattle fairs in Rajasthan. Thousands of farmers and traders assemble here to trade high-quality Nagauri bullocks, horses, and camels while offering prayers to folk hero Tejaji.

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50. (C) Kolumand
The main fair honoring Folk Deity Pabuji is held at Kolumand in Phalodi district. Revered as the protector of camels and credited with introducing camels to the Marwar region, Pabuji is worshipped by pastoral communities. Devotees gather at his birth site on Chaitra Amavasya to perform sacred rituals and recite heroic ballads.

51. (A) Bhilwara
The Devnarayan Fair holds profound spiritual significance for the Gujjar community and is prominently held in Bhilwara district, particularly around Asind. Devnarayanji is revered as an incarnation of Lord Vishnu who championed the protection of cattle and poor communities. Devotees gather annually to offer prayers, neem leaves, and traditional sweets at his shrine.

52. (D) I, II, III, and IV
Ramdevra Fair is situated in Jaisalmer, while the Tejaji Fair in Nagaur specializes in Nagauri cattle trade. Pabuji's main fair is observed on Chaitra Amavasya at Kolumand. Devnarayan shrines uniquely feature sacred bricks and neem leaf worship instead of standard stone idols, illustrating diverse folk deity customs across regional fairs.

53. (B) Jaisalmer
The famous Ramdevra Fair, dedicated to the medieval saint-hero Baba Ramdevji, is located at Runicha near Pokhran. This pilgrim site falls under the administrative jurisdiction of Jaisalmer district. Every year, millions of devotees from across India undertake long foot pilgrimages to reach this holy shrine in western Rajasthan.

54. (C) It symbolizes Hindu-Muslim harmony and anti-untouchability.
Baba Ramdevji advocated social equality, the eradication of untouchability, and unity among different religious sects. Respected as Ramdev Pir by Muslims and as an incarnation of Krishna by Hindus, his fair at Runicha serves as a beacon of interfaith harmony, where pilgrims of all social castes and religious backgrounds worship side by side without discrimination.

55. (D) Terah Taali
A iconic highlight of the Ramdevra Fair is the Terah Taali dance performed by women of the Kamad community. While seated on the ground, female dancers tie thirteen brass cymbals (Manjira) across their body and strike them rhythmically with held cymbals while balancing swords or pots, creating a stunning visual and auditory performance.

56. (A) Bhadrapada Shukla Dwitiya to Ekadashi
The Ramdevra Fair spans ten days during the Hindu lunar month of Bhadrapada, running continuously from Shukla Dwitiya to Shukla Ekadashi. The opening day marks the birth anniversary of Baba Ramdevji, attracting massive foot pilgrimages, known as Jatarus, who walk long distances across desert routes to reach the shrine before Ekadashi.

57. (B) Jhalrapatan
The Chandrabhaga Fair is a prominent socio-religious and livestock fair held in Jhalrapatan, a historic town located in Jhalawar district. Celebrated along the banks of the sacred Chandrabhaga River during Kartik Purnima, the event integrates holy river bathing, evening lamp offerings, and extensive commercial trading of Malvi breed agricultural cattle.

58. (B) P-2, Q-4, R-1, S-3
Prominent fairs in Rajasthan are intimately linked with specific water bodies. The Baneshwar Fair is located at the Mahi river confluence, while Chandrabhaga Fair takes place on the banks of the Chandrabhaga River. Kolayat Fair centers around Kapil Muni Lake in Bikaner, and Pushkar Fair takes place near the sacred Pushkar Lake.

59. (A) Malvi
The livestock trading component of the Chandrabhaga Fair in Jhalawar is renowned for the commerce of Malvi cattle. Native to the Malwa plateau region, Malvi draft cattle are highly prized by agriculturalists for their exceptional physical strength, endurance, and suitability for heavy plowing and field labor in rugged terrain.

60. (C) I, III, IV, II
Following the Hindu calendar starting in Chaitra, Gangaur occurs first during spring (Chaitra). This is followed by Shravani Teej in the monsoon month of Shravan, and the Gogaji Fair during Bhadrapada. The annual sequence culminates in late autumn with the Pushkar Fair, celebrated during the lunar month of Kartik.

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61. (D) They are central hubs for livestock, tool trade, and rural credit.
Rural fairs serve as economic lifelines in Rajasthan by providing centralized markets for buying and selling livestock, agricultural tools, leather goods, and domestic items. They facilitate vital commercial interactions, informal rural credit arrangements, and trade opportunities that sustain agrarian households and pastoral communities across remote regions lacking permanent urban markets.

62. (C) Haat Bazaars
The temporary open-air markets established during major socio-religious fairs across rural Rajasthan are traditionally called Haat Bazaars. These seasonal markets allow local craftsmen, blacksmiths, potters, and traders to set up temporary stalls for selling handmade utility goods, agricultural implements, traditional clothing, and ornaments directly to visiting rural consumers.

63. (B) Terracotta, brassware, and leather crafts
Traditional artisanal industries, including terracotta pottery, forged brassware, and leather saddlery, depend heavily on the large public crowds at religious and cattle fairs. Artisans from surrounding villages bring handcrafted household wares, decorative idols, animal harnesses, and tools directly to these seasonal gatherings to secure vital annual income and trade contacts.

64. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Traditional cattle fairs remain highly relevant in Rajasthan despite modern transportation systems. They provide an essential consolidated ecosystem where pastoralists can evaluate livestock breeds, conduct high-volume cattle transactions, purchase specialized veterinary gear, and trade agricultural implements on a scale that decentralized village markets cannot replicate or support effectively.

65. (A) Baran
The Sitabari Fair is held at Sitabari near Kelwara in Baran district. Considered the largest socio-religious pilgrimage for the Sahariya tribe, it is popularly called the 'Kumbh of the Sahariyas'. Held during Jyeshtha Amavasya, tribal families gather to take holy dips in sacred tanks and arrange social alliances.

66. (C) Meena
The Chauth ka Barwara fair in Sawai Madhopur district centers around the historic Chauth Mata Temple. This socio-religious gathering holds immense cultural and spiritual importance primarily for the Meena community. Thousands of devotees assemble during the fair to seek divine blessings for family prosperity, well-being, and marital harmony.

67. (A) Matrimonial alliance finalization
In addition to religious worship, many tribal fairs in southern Rajasthan, such as the Gaur Fair of the Garasias, serve as vital social platforms for finalizing matrimonial alliances. Young men and women select life partners according to tribal customs during these festive gatherings, enabling community consensus and formal engagement celebrations.

68. (D) Minor Forest Produce and local crop yields
Tribal fairs like Baneshwar and Sitabari function as critical economic hubs for trading Minor Forest Produce (MFP) alongside local agricultural yields. Tribal gatherers bring forest items like honey, mahua flowers, medicinal herbs, and lac to sell or barter with visiting traders for essential manufactured goods, grain, and tools.

69. (B) RTDC and the Department of Tourism
The Rajasthan Tourism Development Corporation (RTDC) and the state Department of Tourism share administrative responsibility for promoting cultural fairs and festivals. They organize marketing campaigns, publish event schedules, establish tourist infrastructure, and showcase regional heritage to attract both domestic visitors and foreign tourists to the state.

70. (A) I and II only
To boost cultural tourism, the government sets up tented Tourist Villages offering modern lodging during events like the Pushkar and Desert festivals. Additionally, luxury tourist trains and curated itineraries are coordinated with festival dates. Statements regarding banning local residents are incorrect, as local participation remains central to regional celebrations.

71. (D) Boosting foreign exchange and hospitality employment.
Integrating traditional events like the Pushkar Fair and Jaisalmer Desert Festival into national

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and international tourism campaigns drives economic growth by generating foreign exchange revenue. It stimulates the local economy by creating employment in hospitality, transport, handicraft sales, tour guiding, and performance arts, benefiting regional urban and rural communities alike.

72. (A) Elephant Festival
The Elephant Festival is a vibrant spring event organized annually by the Department of Tourism in Jaipur during Holi. The festival features a majestic procession of richly painted and decorated elephants, complete with traditional rug covers and jewelry, alongside elephant polo matches, folk dances, and colorful celebrations on historical parade grounds.

73. (B) Monsoon/Post-Monsoon season
A high concentration of major folk deity fairs, including those dedicated to Ramdevji, Gogaji, and Tejaji, occurs during the monsoon and post-monsoon period, primarily in the Hindu month of Bhadrapada. Farmers and pastoralists assemble at these fairs following seasonal agricultural sowing to pray for healthy livestock, crop protection, and rainfall.

74. (B) Gangaur
Gangaur is a major spring festival in Rajasthan that marks the end of winter and coincides with the harvesting of Rabi crops. Celebrated primarily during the month of Chaitra, it symbolizes marital bliss and agricultural abundance. Women worship Goddess Gauri while farming communities celebrate the fruition of winter agricultural efforts.

75. (A) Sharad Purnima
The Marwar Festival, organized by the Department of Tourism in Jodhpur, is scheduled to coincide with Sharad Purnima, the full moon night in autumn. Originally known as the Maand Festival, this event celebrates the chivalry, folk music, classical dance, and cultural legends of the Marwar region against illuminated fort backdrops.

76. (C) The last week of December (Winter)
The Shilpgram Utsav in Udaipur is strategically held during the last week of December to attract winter tourists. Organized by the West Zone Cultural Centre, this ten-day rural arts festival brings together master craftspeople, folk dancers, and musicians from across India to display traditional handicrafts, performing arts, and regional heritage crafts.

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77. (D) Kolayat Fair – Chaitra
The Kolayat Fair is held during the full moon day of Kartik Purnima (October/November), making its pairing with Chaitra incorrect. In contrast, Baneshwar Fair correctly takes place in Magh, Pushkar Fair occurs in Kartik, and Shravani Teej is celebrated during the monsoon month of Shravan across Rajasthan.

78. (A) I, II, and III only
The Sitabari Fair occurs in Baran during Jyeshtha as the Sahariya Kumbh. Khatu Shyamji Fair is held in Phalguna in Sikar, while Mahavirji Fair occurs in Karauli during Chaitra. Statement IV is incorrect because the Kaila Devi Lakkhi Mela is situated in Karauli district, not Sawai Madhopur.

79. (B) Karni Mata Fair (Deshnoke)
The Karni Mata Fair at Deshnoke in Bikaner is unique because it is celebrated twice every year. Aligned with the bi-annual bi-seasonal Navratri periods, the fair takes place during the bright fortnights of Chaitra (spring) and Ashvin (autumn). Thousands of pilgrims visit the rat temple to seek divine blessings.

80. (D) Pabuji Fair, Tejaji Fair, Ramdevra Fair
Starting from the Hindu New Year in Chaitra, Pabuji's fair occurs first on Chaitra Amavasya. Later in the year, during the month of Bhadrapada, the Tejaji Fair is observed on Bhadrapada Shukla Dashami, followed closely by or overlapping with the Ramdevra Fair from Bhadrapada Shukla Dwitiya through Ekadashi.

81. (A) Tharparkar cattle and Malani horses
The Mallinath Cattle Fair, held at Tilwara on the dry bed of the Luni River, is famous for the trade of Tharparkar breed cattle and Malani horses. Malani horses, bred in the Barmer region, are highly regarded for their agility and strength, making this fair a major center for equine and livestock enthusiasts.

82. (C) Shilpgram Utsav
The Shilpgram Utsav was established by the West Zone Cultural Centre (WZCC) in Udaipur to promote traditional handicrafts, indigenous arts, and performing arts. Held annually at a crafts village complex, the event provides

(C) Tejaji Maharaj
(D) Pabuji Rathore

20. Consider the following statements regarding the 'Chari' dance:
I. It is predominantly performed by the Gujjar community women of the Kishangarh region.
II. Dancers skillfully balance brass pots (chari) on their heads during the performance.
III. Cotton seeds dipped in oil are typically ignited within the topmost pot to create flames.
IV. It is historically a martial dance performed exclusively by men preparing for battle.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, III, and IV only

21. The 'Gair' dance, known for its dynamic circular movements and the rhythmic striking of wooden sticks, is predominantly performed during which major festival?
(A) Deepawali
(B) Holi
(C) Teej
(D) Makar Sankranti

22. The 'Bhavai' dance of Rajasthan is universally celebrated for its spectacular balancing acts. Who among the following was a pioneer in popularizing this complex art form?
(A) Sadiq Khan Manganiyar
(B) Padma Shri Devilal Samar
(C) Roop Singh Shekhawat
(D) Padma Shri Komal Kothari

23. Which prominent institution was established by Padma Shri Komal Kothari and Vijaydan Detha in Borunda to preserve, document, and promote Rajasthani folk music?
(A) Jawahar Kala Kendra
(B) Bhartiya Lok Kala Mandal
(C) Rajasthan Sangeet Natak Akademi
(D) Rupayan Sansthan

24. The traditional puppet dance of Rajasthan, universally known as Kathputli, is typically performed by the Bhat community. These traditional puppets predominantly belong to which mechanical category?
(A) String puppets
(B) Traditional shadow puppets
(C) Flexible glove puppets
(D) Jointed rod puppets

25. Match List I with List II and select the correct answer using the codes given below:
List I: (Folk Dance)
P. Bam Dance
Q. Dhol Dance
R. Agni Dance
S. Bindori Dance
List II: (Dominant Region/District)
1. Jhalawar
2. Jalore
3. Bikaner
4. Bharatpur
(A) P-4, Q-2, R-3, S-1
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-1, S-4

26. 'Agni Nritya' (Fire Dance) is a spectacular and ritually significant performance primarily executed by the followers of which sect in Rajasthan?
(A) Bishnoi sect
(B) Jasnathi sect
(C) Dadu Panth community
(D) Ramsnehi religious sect

27. The energetic 'Dhol Dance' of Jalore was prominently encouraged, documented, and brought to national light by which former Chief Minister of Rajasthan?
(A) Jai Narayan Vyas
(B) Mohan Lal Sukhadia
(C) Bhairon Singh Shekhawat
(D) Haridev Joshi

28. 'Gavri', a ritualistic dance-drama performed continuously for 40 days by the Bhil community, primarily revolves around the mythological story of:
(A) Lord Krishna and Radha
(B) Lord Ram and Ravana
(C) Lord Shiva and Bhasmasur
(D) Pabuji and Jindrao Khichi

29. In the context of Rajasthani folk traditions, the 'Gorband' is celebrated through a specific work song. What does 'Gorband' explicitly refer to?
(A) A heavy silver anklet worn by tribal women during farming
(B) A specialized wooden tool used to churn butter

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trade registration, issues health certificates for livestock, enforces animal welfare regulations, and oversees state revenue collection during these fairs.

94. (B) 10
The Animal Husbandry Department of the Government of Rajasthan officially recognizes, sponsors, and directly manages ten major state-level cattle fairs. These include prominent events like the Veer Tejaji Fair at Parbatsar, Mallinath Fair at Tilwara, Nagaur Fair, Chandrabhaga Fair, and Baldeo Fair, which serve as key commercial platforms for livestock trade.

95. (D) I, II, and III
Managing major fairs requires coordinated municipal and departmental administration. District authorities maintain law and order, crowd safety, and traffic control. The health department deploys mobile medical units and veterinary officers to prevent disease outbreaks, while local Panchayats or municipal bodies manage public sanitation, waste disposal, and clean drinking water facilities.

96. (D) Contagious livestock disease outbreaks like Lumpy Skin.
A critical modern administrative challenge that forces state authorities to cancel or restrict traditional cattle fairs is the outbreak of contagious livestock diseases, such as Lumpy Skin Disease or Foot-and-Mouth Disease. To prevent widespread transmission among animal populations, animal husbandry officials impose temporary bans on cattle gatherings and interstate livestock transport.

97. (A) Mela taxes levied on livestock sales and transit
Major state cattle fairs like the Veer Tejaji Fair in Parbatsar and Baldeo Fair in Merta City generate substantial revenue for the government primarily through official Mela taxes. These taxes are levied on commercial livestock sales, trade registration fees, and transit clearance passes issued to buyers and sellers transporting cattle across district boundaries.

98. (A) I, II, and III only
The Tourism Department oversees event marketing, the Devasthan Department manages state-supported temples during fairs, and the Police Department manages security and crowd control. Statement IV is incorrect because the Public Works Department (PWD) handles civil infrastructure, road repairs, and temporary structures rather than issuing religious edicts or performing temple rituals.

99. (A) Administering state-supported temples, trusts, and endowments.
The Devasthan Department of the Rajasthan Government exercises primary administrative jurisdiction over state-managed temples, religious trusts, and charitable endowments. During religious fairs, the department ensures temple maintenance, manages pilgrim queue systems, oversees religious trusts, regulates priest appointments, and coordinates administrative arrangements for smooth public worship and temple operations.

100. (D) It mandates animal welfare oversight, transport rules, and bans cruel sports.
The implementation of animal welfare laws, such as the Prevention of Cruelty to Animals Act, has reformed fair management in Rajasthan. It mandates official veterinary inspections, regulates livestock transport conditions, requires adequate shelter, water, and fodder at fair grounds, and prohibits cruel sports or harmful practices involving animals during traditional gatherings.

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rural artisans, weavers, and folk artists with a national marketing platform to sell wares and demonstrate heritage traditions.

83. (A) Leather saddlery and animal harnesses
Given its status as a premier livestock market, the Pushkar Fair serves as a major trade center for specialized leather saddlery and ornamental animal harnesses. Artisans sell decorative bridles, embroidered saddles, brass bells, camel girths, and leather accessories required by camel breeders, horse owners, and livestock traders attending the fair.

84. (D) P-2, Q-4, R-1, S-3
Specific crafts correspond to regional events: Malani horses are traded at the Mallinath Fair in Tilwara, while camel skin artwork is featured at the Bikaner Camel Festival. Nagaur Fair is famous for agricultural tools and iron implements, while Molela terracotta artisans display their distinct clay idols at local Mewar gatherings.

85. (B) Parikrama
A central ritual performed by pilgrims visiting the Pushkar Fair is Parikrama, which involves circumambulating the holy lake and town on foot. Walking along the circular pilgrimage path while chanting prayers is believed to earn immense religious merit, purify past karma, and show formal reverence to all Fifty-Two sacred ghats and surrounding temples.

86. (C) Phalguna
The Khatu Shyamji Fair in Sikar district draws hundreds of thousands of pilgrims during the Hindu lunar month of Phalguna. The fair culminates on Phalguna Shukla Ekadashi and Dwadashi. Devotees undertake long barefoot marches carrying holy flags (Nishan) to offer prayers to Khatu Shyamji, worshipped as an incarnation of Lord Krishna.

87. (D) Chaitra Purnima
The Salasar Balaji Fair in Churu district is celebrated on Chaitra Purnima to commemorate the birth anniversary of Lord Hanuman. Pilgrims from across India gather at the Salasar shrine to perform rituals, offer Churma offerings, and seek blessings from the unique idol of Lord Hanuman depicted with a mustache and beard.

88. (A) Matrikundiya Fair
The Matrikundiya Fair, located in Rashmi panchayat samiti of Chittorgarh district along the Banas River, is revered as the 'Haridwar of Rajasthan'. Devotees from across the state visit this sacred pilgrimage center during Vaishakha Purnima to immerse the ashes of deceased ancestors in the holy waters to ensure spiritual salvation.

89. (C) Assertion (A) is true but Reason (R) is false.
Fairs in Rajasthan play an essential role in preserving intangible cultural heritage like folk songs, epics, and traditional dances. However, attributing their survival exclusively to state government patronage is incorrect, as local community patronage, oral traditions, and rural cultural commitment remain the primary drivers sustaining these artistic traditions over generations.

90. (B) Phad
Phad is a traditional narrative folk art form featuring long painted cloth scrolls depicting the epic lives of folk deities like Pabuji and Devnarayan. During localized fairs, priest-performers known as Bhopas and Bhopis unroll these vibrant scrolls and recite heroic ballads accompanied by music from the Ravanhattha or Jantar instruments.

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91. (A) Pushkar Fair
The Kalbelia dance, inscribed on UNESCO's Representative List of Intangible Cultural Heritage, is a major cultural highlight regularly performed for domestic and foreign tourists at the Pushkar Fair. Dancers in swirling black skirts execute graceful, serpent-like movements to the acoustic music of the Pungi and Khanjari played by snake-charmer community musicians.

92. (C) Holi
The Gair dance is a traditional folk dance performed predominantly by men holding wooden sticks in the Mewar and Barmer regions. This rhythmic group dance is intrinsically tied to the spring festival season of Holi, where dancers move in circular formations striking their sticks together in sync with drum beats during post-Holi fair celebrations.

93. (D) Animal Husbandry Department
The administrative responsibility for officially recognizing, organizing, regulating, and managing major commercial cattle fairs in Rajasthan lies with the Animal Husbandry Department. The department coordinates venue setups, manages

(C) Hollow bamboo stems filled with coarse seeds and dried beans
(D) Cast iron or heavy brass plates struck rhythmically together

10. Consider the following statements regarding the folk instrument 'Dholak':
I. It is an Avanaddh Vadya (membrane instrument) widely used across various communities in Rajasthan.
II. It has a single playing head stretched over a large metallic circular frame.
III. It is frequently used to accompany energetic folk singing and festive dances.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

11. The Manganiyar community of Rajasthan, famous for its rich musical heritage, is primarily concentrated in which geographical region?
(A) Western desert districts of Barmer and Jaisalmer
(B) The eastern border districts of Bharatpur and Dholpur
(C) The southern tribal belt region of Dungarpur and Banswara
(D) The south-eastern Hadoti region of Kota and Bundi

12. The Langa and Manganiyar communities share several musical similarities, yet they differ in their specific instruments. Which of the following bowed instruments is considered the distinct specialty of the Langas?
(A) Kamayacha
(B) Ravanhatta
(C) Sindhi Sarangi
(D) Morchang

13. The Kamayacha, an indispensable bowed string instrument in Manganiyar music, is characterized by its large circular resonator. What is this resonator traditionally covered with?
(A) Monitor lizard skin
(B) Camel leather
(C) Sheep skin
(D) Goat skin

14. The world-famous 'Ghoomar' dance of Rajasthan is believed to have originally developed among which indigenous community before being adopted by Rajput royalty?
(A) Kalbelia
(B) Sahariya
(C) Bhil
(D) Garasia

15. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The Kalbelia dance of Rajasthan was inscribed on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity in 2010.
Reason (R): The Kalbelia dance primarily features the intricate balancing of multiple brass pots on the head accompanied by sword fighting.
Select the correct answer using the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

16. Who among the following is arguably the most recognized exponent of the Kalbelia dance on the global stage?
(A) Rima Hooja
(B) Allah Jilai Bai
(C) Shanno Khurana
(D) Gulabo Sapera

17. The 'Kachhi Ghodi' folk dance is historically associated with the bandit-heroes and local celebrations of which region in Rajasthan?
(A) Shekhawati
(B) Mewar region
(C) Marwar region
(D) Vagad region

18. Which of the following pairs of Folk Dance and its traditionally associated community is incorrectly matched?
(A) Terah Taali - Kamad community
(B) Chari - Gujjar community
(C) Walar - Kalbelia community
(D) Gavri - Bhil community

19. Terah Taali is an intricate devotional dance performed by women. It is primarily dedicated to the worship of which folk deity of Rajasthan?
(A) Ramdevji
(B) Gogaji Maharaj

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CHAPTER 15
Folk Music and Folk Dances of Rajasthan

1. Which of the following best describes the traditional 'Maand' singing style of Rajasthan?
(A) A stylized classical folk singing primarily developed in the royal Rajput courts
(B) A highly rhythmic folk dance accompaniment meant for festive occasions
(C) A devotional chorus sung exclusively by the Bhil community in southern Rajasthan
(D) A specific agricultural work song sung during the wheat harvest season

2. The folk song 'Panihari' is traditionally associated with which of the following themes in Rajasthani culture?
(A) The bravery of local chieftains in historic battles
(B) A woman pleading with her husband not to migrate abroad for work
(C) The struggles and virtuous devotion of women fetching water
(D) The celebration of a successful monsoon and subsequent harvest

3. Allah Jilai Bai, a highly revered folk artist of Rajasthan, is primarily celebrated for her monumental contribution to which musical tradition?
(A) Maand classical folk singing
(B) Manganiyar folk singing
(C) Terah Taali performance
(D) Langa folk music

4. The 'Sarangi' is widely used in Rajasthani folk music. According to traditional Indian organology, which category of musical instruments does it belong to?
(A) Sushir Vadya (Wind instruments)
(B) Avanaddh Vadya (Percussion instruments)
(C) Ghan Vadya (Solid/Idiophone instruments)
(D) Tat Vadya (String instruments)

5. Identify the incorrect statement regarding the 'Ravanhatta' folk instrument.
(A) It is primarily played by the Bhopa community while reciting the Phad of Pabuji.
(B) It is an indigenous wind instrument that requires profound breath control to play.
(C) The instrument is constructed using a hollowed coconut shell resonator covered with goat skin.
(D) Its wooden bow is typically strung with horsehair and often features small bells.

6. 'Algoza', a popular and ancient folk instrument of Rajasthan, is best described as:
(A) A metallic percussion instrument used exclusively in Terah Taali dance
(B) A single-stringed instrument played with a curved wooden bow
(C) A double-flute wind instrument played simultaneously by a single artist
(D) A small jew's harp placed between the teeth for rhythmic twanging

7. Which renowned Rajasthani artist is predominantly credited with popularizing the Algoza at both national and international platforms?
(A) Sadiq Khan Manganiyar
(B) Komal Kothari
(C) Karna Bhil
(D) Ramnath Choudhary

8. The 'Morchang' is uniquely characterized among Rajasthani folk instruments because it is:
(A) A small iron instrument held between the teeth and struck with a finger
(B) The largest wind instrument in the state, intricately and traditionally crafted of brass
(C) A large traditional percussion drum played exclusively by men during the Holi festival
(D) A string instrument that uses no bow, being vigorously plucked with a plectrum

9. Khartal, an essential rhythmic accompaniment in Manganiyar music, is traditionally constructed from which of the following materials?
(A) Hardened and baked terracotta clay crafted into resonant blocks
(B) Pieces of solid wood, usually Sheesham or Teak

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(C) A protective talisman tied to a newborn child
(D) A decorative ornament crafted for a camel's neck

30. Consider the following Rajasthani cultural institutions:
I. Bhartiya Lok Kala Mandal, Udaipur
II. Rupayan Sansthan, Borunda
III. Jawahar Kala Kendra, Jaipur
Which of the following represents the correct sequence of the institutions based on the chronological order of their establishment, from earliest to latest?
(A) I, II, III
(B) II, I, III
(C) I, III, II
(D) III, II, I

31. The esteemed folk artist 'Sakar Khan' is historically associated with absolute mastery over which Rajasthani folk instrument?
(A) Khartal instrument
(B) Kamayacha
(C) Morchang instrument
(D) Nad instrument

32. In the traditional performance of the 'Terah Taali' dance, the dancers rhythmically strike 'Manjiras' (small cymbals). Exactly how many Manjiras are typically tied to the body of the principal performer?
(A) 9
(B) 11
(C) 13
(D) 15

33. Which of the following folk dances of Rajasthan is uniquely performed by men exclusively, where dancers hold swords in their hands to simulate a mock battle on dummy horses?
(A) Kachhi Ghodi
(B) Chari folk dance
(C) Kalbelia folk dance
(D) Ghoomar folk dance

34. The traditional folk song 'Kurja', invoking the name of a migratory bird, is sung primarily to express which profound sentiment?
(A) The overwhelming joy of a bountiful agricultural harvest
(B) The deep religious devotion of the Bhakti movement saints
(C) The sorrow of a woman longing for her distant husband
(D) The triumphant return of Rajput warriors from the battlefield

35. Consider the following statements regarding the 'Langa' community of Rajasthan:
I. They are professional folk musicians primarily hailing from the western desert districts.
II. They predominantly play the Sindhi Sarangi and the Algoza to accompany their singing.
III. They strictly limit their performances exclusively to royal Hindu Rajput households.
Which of the above statement(s) is/are correct?
(A) I only
(B) I and II only
(C) II and III only
(D) I, II, and III

36. The 'Jantar' is an early stringed instrument (Tat Vadya) traditionally played by the Bhopas while narrating the epic deeds of which folk deity?
(A) Shri Ramdevji Maharaj
(B) Shri Pabuji Maharaj
(C) Shri Gogaji Maharaj
(D) Devnarayanji

37. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The 'Bhavai' dance involves extraordinary balancing feats, such as dancing on the sharp edges of swords or the rim of a brass plate.
Reason (R): Bhavai is historically a formal martial dance that evolved among the Rajput soldiers during peacetime to hone their battle agility.
Select the correct answer using the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

38. The 'Bam Rasiya' or 'Bam' dance is a powerful group performance using huge kettledrums. It signifies the arrival of the spring season and is indigenous to which region?
(A) Bikaner - Churu
(B) Udaipur - Rajsamand
(C) Bharatpur - Alwar
(D) Barmer - Jaisalmer

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39. Which traditional percussion accompaniment is typically played alongside the massive 'Bam' drum during the Bam dance to keep the rhythm?
(A) Kamayacha and Sarangi
(B) Ravanhatta and Morchang
(C) Nad and Algoza
(D) Thali and Chimta

40. The 'Chari' dance, heavily reliant on balancing flaming brass pots, conceptually traces its origins to which arduous daily life activity of rural Rajasthani women?
(A) Fetching drinking water from distant desert wells
(B) Processing fresh milk into butter during early mornings
(C) Collecting dry firewood from distant thorny forests
(D) Harvesting wheat and millet crops in the open fields

41. The 'Walar' dance is an important socio-cultural feature of the Garasia tribe. What is its most distinctive and unusual characteristic compared to other folk dances?
(A) It is performed while wielding heavy metal swords and wooden shields.
(B) It is performed without any musical instrument accompaniment.
(C) It is performed solely by the senior elderly men of the tribal community.
(D) It involves participants dancing barefoot on a bed of burning coals.

42. Which of the following prominent Rajasthani folk artists was awarded the Padma Shri in 2012 for their immense contribution to popularizing the Kalbelia dance globally?
(A) Batool Begum Jaipuri
(B) Gulabo Sapera
(C) Gavari Devi Jodhpur
(D) Ila Arun Rajasthani

43. Consider the following statements about the 'Kathputli' tradition of Rajasthan:
I. The puppets are traditionally made entirely out of clay and metal to ensure longevity.
II. The Bhat community is the primary traditional practitioner and preserver of this art form.
III. A bamboo squeaker called 'Boli' is often used by the puppeteer to produce distinctive voices.
IV. Amar Singh Rathore's historical tale is one of the most frequently performed Kathputli plays.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and IV only

44. The classical folk singing style 'Maand' is noted for its sophisticated melodic structure. Which of the following is an iconic song typically associated with the Maand singing style?
(A) Bichhiyo folk song
(B) Patelika folk song
(C) Kesariya Balam
(D) Lalari folk song

45. The 'Ghoomar' dance traditionally involves dancers moving in and out of a wide circle. The specific characteristic swirling step of this dance, coordinated with an eight-beat measure, is known as:
(A) Phuddi
(B) Chakkari
(C) Gher
(D) Sawai

46. The 'Pungi' or 'Been' is a vital wind instrument used extensively by the Kalbelia community. Its primary resonating chamber is traditionally crafted from:
(A) Finely carved natural sandalwood
(B) A hollowed and polished goat horn
(C) A dried hollow bottle gourd
(D) Dense baked natural river clay

47. Gavari Devi, born in Jodhpur and celebrated in Rajasthan's cultural history, was an internationally acclaimed exponent of which performing art?
(A) Terah Taali dance
(B) Maand singing
(C) Kalbelia dance
(D) Ravanhatta playing

48. In Rajasthani folk music, the bowed string instrument 'Kamayacha' produces a deep, haunting melody. The primary playing strings of the traditional Kamayacha are uniquely made from:
(A) Twisted copper wire
(B) Silk threads
(C) Nylon cords
(D) Animal gut

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49. Match List I with List II and select the correct answer using the codes given below:
List I: (Folk Instrument)
P. Morchang
Q. Kamayacha
R. Khartal
S. Dholak
List II: (Classification Category)
1. Ghan Vadya (Solid/Idiophone)
2. Avanaddh Vadya (Membrane/Percussion)
3. Sushir Vadya (Wind/Aerophone)
4. Tat Vadya (String/Chordophone)
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-1, Q-2, R-4, S-3

50. The Bhartiya Lok Kala Mandal, an important cultural institution pivotal for the preservation of folk arts and puppetry, was founded in Udaipur in 1952 by:
(A) Komal Kothari
(B) Vijaydan Detha
(C) Devilal Samar
(D) Ramprasad Dadhich

51. The folk dance 'Ghudla' is primarily celebrated in the Marwar region. It features women dancing rhythmically while:
(A) Balancing a perforated earthen pot with a lit lamp on their heads
(B) Balancing a flaming brass pot directly and skillfully on their heads
(C) Striking intricately painted wooden sticks together while moving in a circle
(D) Tying numerous heavy small brass bells (ghungroos) across their waistline

52. The 'Charkula' dance in Rajasthan, though heavily influenced by the neighboring Braj region of Uttar Pradesh, is occasionally seen in the eastern border districts. It involves:
(A) Skillfully using a large fan made of peacock feathers to simulate monsoon winds
(B) Dramatically simulating vigorous agricultural harvesting movements with sickles
(C) Performing complex and daring acrobatic feats on an elephant's decorated back
(D) Balancing a multi-tiered wooden pyramid lit with oil lamps

53. Which of the following facts highlights a unique sociological aspect of the Manganiyar musical community in western Rajasthan?
(A) They strictly belong to the orthodox Hindu faith but perform music exclusively for Muslim royal patrons.
(B) They are Muslims who traditionally sing devotional songs for Hindu Rajput patrons.
(C) They are legally and culturally forbidden from performing their traditional hereditary music outside Rajasthan state.
(D) They perform exclusively inside sacred Jain religious temples during the annual days of the Paryushan festival.

54. The 'Nad', a long wooden flute-like folk instrument played with vertical blowing, is most famously associated with which legendary Rajasthani folk artist?
(A) Sadiq Khan
(B) Ramnath Choudhary
(C) Karna Bhil
(D) Sakar Khan

55. Consider the following folk dances of Rajasthan:
I. Agni Dance
II. Bam Dance
III. Gavri Dance
Which of the following represents the correct sequence of these folk dances according to their primary geographical origin in Rajasthan, moving roughly from North to South?
(A) I, II, III
(B) II, I, III
(C) III, I, II
(D) I, III, II

56. 'Mashak' is an indigenous folk instrument of Rajasthan that conceptually resembles the Scottish bagpipe. Based on its method of sound production, it belongs to which classification?
(A) Sushir Vadya
(B) Tat Vadya
(C) Ghan Vadya
(D) Avanaddh Vadya

57. The 'Bhapang' is a unique single-stringed percussion instrument primarily associated with the Jogis. It is culturally rooted in which region of Rajasthan?
(A) Barmer (Marwar)
(B) Alwar (Mewat)
(C) Banswara (Vagad)
(D) Kota (Hadoti)

58. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):

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instrument accompaniment whatsoever.
(D) It originated in the historical royal courts of Jaipur as a harvest celebration.

96. The 'Chakri' dance is a fast-paced, spinning folk dance traditionally performed to the beat of the Dholak by the unmarried women of which community in the Hadoti region?
(A) Kalbelia
(B) Garasia
(C) Meena
(D) Kanjar

97. The 'Rupayan Sansthan' at Borunda has played a monumental role in archiving Rajasthani folk music. Who was the renowned folklorist and author who worked closely as a co-founder with Komal Kothari on this project?
(A) Vijaydan Detha
(B) Devilal Samar
(C) Kanhaiyalal Sethia
(D) Suryamalla Meena

98. The 'Maand' singing style of Rajasthan differs from strict mainstream Indian Classical music primarily because:
(A) It does not use any traditional stringed musical instruments for melodic accompaniment.
(B) It is exclusively performed in a group chorus and never rendered as a solo recital.
(C) It lacks the rigid time restrictions of classical ragas.
(D) It strictly avoids the use of any heavy percussion instruments during the entire performance.

99. 'Indoni', 'Shankariya', 'Panihari', and 'Bagadiya' are prominent variations and distinct forms of which overarching traditional folk dance style?
(A) Kalbelia
(B) Ghoomar
(C) Terah Taali
(D) Bhavai

100. Match List I with List II and select the correct answer using the codes given below:
List I: (Tribal/Folk Community)
P. Garasia
Q. Kanjar
R. Kamad
S. Gujjar
List II: (Signature Dance)
1. Chakri
2. Walar
3. Chari
4. Terah Taali
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-2, S-1

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(A) The rhythmic tempo of a musical composition
(B) The detailed physical structure of a complex stringed instrument
(C) The poetic rhyming scheme and meter of a classical Maand song
(D) The specific variety of seasoned wood used to craft the Algoza

68. Consider the following statements about the 'Kachhi Ghodi' dance:
I. It involves male dancers wearing a dummy horse costume made of bamboo, cloth, and paper mache.
II. The dancers frequently form symmetrical patterns simulating the opening and closing of flowers.
III. It is traditionally performed by the Kamad community women.
IV. The 'Jhanjh' and 'Dhol' are the prominent accompanying musical instruments.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

69. The 'Jhorawa' folk song is fundamentally a song of separation (Virah Geet). It belongs primarily to the cultural landscape of which district/region of Rajasthan?
(A) Kota district
(B) Jaisalmer
(C) Dholpur district
(D) Ajmer district

70. Which of the following musical instruments is categorized as a 'Ghan Vadya' (Idiophone) and is frequently used by the Kalbelias and Jogis?
(A) Algoza
(B) Kamayacha
(C) Chimta
(D) Nad

71. 'Teja' and 'Goga' are traditional agricultural folk songs sung enthusiastically by farmers in Rajasthan primarily to:
(A) Humbly ask for forgiveness from nature for accidentally killing field pests
(B) Joyfully celebrate the final conclusion of the bountiful autumn harvest season
(C) Amuse and entertain young children during long, idle summer afternoons
(D) Motivate themselves and invoke blessings while ploughing fields

72. 'Jhalar', 'Manjira', 'Ghungroo', and 'Ramjhol' all share which common structural characteristic in Rajasthani folk music?
(A) They are all metallic solid percussion instruments (Ghan Vadya).
(B) They are all wind instruments used exclusively by snake charmers.
(C) They are all made from stretched animal membranes over clay pots.
(D) They are all stringed instruments played with a specialized wooden bow.

73. The 'Mandal' is a traditional clay-based percussion instrument heavily utilized in which of the following iconic folk performances?
(A) Kachhi Ghodi dance
(B) Gavri dance-drama
(C) Bam dance
(D) Chari dance

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74. Match List I with List II and select the correct answer using the codes given below:
List I: (Renowned Folk Artist)
P. Allah Jilai Bai
Q. Sadiq Khan
R. Gulabo Sapera
S. Roop Singh Shekhawat
List II: (Associated Art Form)
1. Bhavai Dance
2. Kalbelia Dance
3. Maand Singing
4. Khartal Playing
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-2, Q-4, R-3, S-1

75. The 'Dap' dance, a lively community performance accompanied by a tambourine-like instrument, is closely associated with the advent of the spring season (Basant Panchami) in which region?
(A) Shekhawati
(B) Mewar region
(C) Vagad region
(D) Mewat region

76. Identify the incorrect statement regarding the 'Ghoomar' dance.
(A) It derives its name from 'Ghoomna', referring to the elegant pirouetting movement of the dancers.
(B) It is strictly performed by women and is central to Rajput cultural and marital celebrations.

Assertion (A): The 'Gavri' dance-drama is performed exclusively by men of the Bhil community.
Reason (R): Gavri is a deeply religious ritual connected to the worship of Lord Shiva (Bhairav) and Goddess Parvati, and strict customary norms restrict women from participating in the performance.
Select the correct answer using the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

59. The prominent Rajasthani folk song 'Supanaro' specifically deals with which of the following themes?
(A) A dream described by a woman separated from her husband
(B) A heroic historical ballad chronicling the bravery of a fallen desert king
(C) A gentle traditional lullaby sung to young infants in royal households
(D) A rhythmic work song intended to accompany the spinning of raw cotton

60. Consider the following statements regarding the folk instrument 'Surinda':
I. It is a bowed string instrument classified as a Tat Vadya.
II. It is closely associated with the Langa community of western Rajasthan.
III. It is typically played alongside the Sindhi Sarangi to provide musical depth.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

61. Which vigorous folk dance of Rajasthan involves men dressed in white tunics executing swift spins resulting in spectacularly expanding skirts, primarily moving in a large circle?
(A) Kachhi Ghodi
(B) Chari
(C) Ghoomar
(D) Gair

62. The 'Chang' is a large circular percussion instrument essentially played during the festival of Holi. Which region of Rajasthan is particularly famous for the 'Chang Dance'?
(A) Vagad region
(B) Hadoti region
(C) Shekhawati
(D) Mewar region

63. 'Chirmi' is a deeply emotional Rajasthani folk song. What does 'Chirmi' literally refer to in the context of the song's lyrics?
(A) A specific type of migratory desert bird crossing the arid landscape
(B) A small plant addressed by a bride longing for her maternal home
(C) A traditional brass water vessel used specifically for fetching well water
(D) A revered local village deity responsible for protecting solitary travelers

64. 'Hichki' is a well-known folk song originating from the Mewat region. In the cultural context of Rajasthan, singing about getting a 'Hichki' (hiccup) traditionally implies:
(A) Suffering from a physical ailment due to harsh desert winds
(B) Celebrating the birth of a male child in the family
(C) Warning fellow villagers of an incoming sandstorm
(D) Being intensely remembered by a loved one far away

65. The traditional 'Dhol' dance of Jalore often features a specific rhythm or style of beating the massive drum to initiate the dance. What is the traditional term for this foundational drumming style?
(A) Thakna style
(B) Sawai style
(C) Kaharwa style
(D) Dadra style

66. The Rajasthan Sangeet Natak Akademi acts as the nodal government agency for the promotion of performing arts in the state. Where is its permanent headquarters located?
(A) Jaipur
(B) Udaipur
(C) Jodhpur
(D) Bikaner

67. To distinguish the correct application of a Rajasthani musical concept, what does 'Laya' essentially represent in the folk music traditions?

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(B) II, III, IV, I
(C) III, IV, I, II
(D) IV, II, III, I

86. 'Suwatiya' is a poignant folk song of the Mewar region. Within the cultural narrative of the song, it is typically sung by:
(A) A royal Rajput queen proudly welcoming victorious soldiers back home to the fort
(B) A devoted mother putting her young child to sleep in the harsh winter desert
(C) A Bhil woman sending a message to her absent husband via a parrot
(D) A traditional Manganiyar artist invoking the local rain deity to break a drought

87. Consider the following statements regarding the traditional 'Pabuji Ki Phad' performance:
I. It is an epic scroll narrative traditionally accompanied by the Ravanhatta instrument.
II. It is performed primarily at night to illuminate the painted scenes on the scroll sequentially.
III. The lead Bhopa sings and narrates while his wife (Bhopi) illuminates the scroll with an oil lamp.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

88. Which tribal community of Rajasthan is primarily credited with the preservation of the 'Shikari' dance, which vividly mimics hunting scenes?
(A) Sahariya
(B) Bhil tribe
(C) Garasia tribe
(D) Damor tribe

89. The 'Jhanjh' is a large, metallic cymbal-like solid instrument. It is most prominently used to provide a heavy rhythm for which of the following folk dances?
(A) Kalbelia dance
(B) Kachhi Ghodi
(C) Walar folk dance
(D) Chari folk dance

90. Which of the following traditional Rajasthani folk songs is NOT typically associated with the theme of separation or waiting for a loved one?
(A) Kurja song
(B) Rasasiya
(C) Jhorawa song
(D) Kaga song

91. Who is widely credited in cultural history as the founder of the modern 'Bhavai' dance format in Rajasthan, historically hailing from Kekri in Ajmer?
(A) Baghoji Jat
(B) Roop Singh Shekhawat
(C) Dayaram
(D) Sadiq Khan

92. 'Rasiya' folk songs are deeply embedded in the cultural fabric of eastern Rajasthan (Bharatpur-Dholpur region). They predominantly narrate the tales and divine love of:
(A) Shiva and Parvati
(B) Ram and Sita
(C) Radha and Krishna
(D) Pabuji and Deval Charani

93. Consider the following statements about the 'Kathputli' puppet tradition:
I. It traditionally relies on string puppets carved from the lightweight Ardu wood.
II. The puppeteers belong primarily to the Nat or Bhat communities.
III. The performance is completely silent with no musical or vocal accompaniment whatsoever.
IV. The 'Putli Ka Khel' often highlights historical virtues and Rajput chivalry.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

94. The folk dance 'Ranbaja' is a rare mixed dance where both men and women enthusiastically participate together. It is culturally specific to which community?
(A) Bhil community of Mewar
(B) Bishnoi community of Marwar
(C) Meo community of Mewat
(D) Sahariya community of Hadoti

95. Which of the following statements is true regarding the 'Gair' dance of Rajasthan?
(A) It is exclusively performed by local women during the annual Teej festival.
(B) It involves men dancing in a circle striking wooden sticks.
(C) It is executed entirely devoid of any musical

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10. (B) I and III only
The Dholak is a double-headed wooden drum classified as an Avanaddh Vadya, featuring goat skin membranes stretched across both ends. Tuned via ropes or metal hooks, it is widely played across Rajasthan to provide energetic rhythmic accompaniment for folk songs, festive gatherings, and community celebrations. It does not consist of a single metallic circular frame.

11. (A) Western desert districts of Barmer and Jaisalmer
The Manganiyars are a hereditary community of Muslim folk musicians concentrated in the western desert border regions of Barmer and Jaisalmer. Historically supported by patrons, they have preserved a rich oral tradition of complex rhythmic and vocal music. Their performances prominently incorporate traditional instruments like the Kamayacha and Khartal in cultural gatherings.

12. (C) Sindhi Sarangi
The Sindhi Sarangi is a specialized bowed stringed instrument unique to the Langa musical community of western Rajasthan. Carved out of a single block of mango or rounded wood, it features main gut playing strings alongside sympathetic metal strings. Its distinct tonal timbre serves as the primary melodic accompaniment for Langa vocal traditions.

13. (D) Goat skin
The Kamayacha is a master stringed instrument belonging to the Tat Vadya category, heavily associated with Manganiyar musicians. Its hallmark feature is a exceptionally wide, circular resonator hollowed from mango wood. This large soundbox is tightly covered with parchment made from goat skin, which provides its signature deep, resonant, and haunting acoustic timbre.

14. (C) Bhil
Ghoomar originated as an ancient ritualistic folk dance performed by the women of the indigenous Bhil community to honor Goddess Saraswati. Characterized by graceful pirouettes and rhythmic circular movements, the dance was later warmly embraced and refined by Rajput royal houses, evolving into a iconic symbol of Rajasthani cultural heritage and womanhood.

15. (C) Assertion (A) is true but Reason (R) is false.
The Kalbelia dance and song tradition of Rajasthan was formally inscribed on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity in 2010. However, the dance does not feature balancing brass pots or sword fighting; rather, it is characterized by fluid, serpent-like movements performed by women to the music of the Pungi instrument.

16. (D) Gulabo Sapera
Gulabo Sapera is a world-renowned dancer from Rajasthan who single-handedly elevated the traditional Kalbelia folk dance onto global stages. Overcoming severe socio-economic hardships, she standardized the iconic fluid movements mimicking serpents. Her extraordinary artistic contributions led to widespread international recognition and the prestigious Padma Shri civilian honor for her lifelong dedication.

17. (A) Shekhawati
Kachhi Ghodi is a vibrant folk dance that originated in the Shekhawati region of Rajasthan. Performed exclusively by men during weddings and festive celebrations, it depicts historical tales of local bandit-heroes and warriors. Dancers wear elaborate dummy horse costumes crafted from cloth and paper mache, performing energetic mock battles to rhythmic drumming patterns.

18. (C) Walar - Kalbelia community
The Walar dance is a traditional folk performance belonging exclusively to the Garasia tribal community residing in the Sirohi and Mount Abu regions. It is a slow, graceful circular dance executed without any background musical instruments. In contrast, the Kalbelia community is historically associated with dances like Indoni, Shankariya, Panihari, and Bagadiya.

19. (A) Ramdevji
Terah Taali is a devotional folk dance performed primarily by women of the Kamad community in reverence of the folk deity Baba Ramdevji. Dancers sit on the floor and rhythmically strike thirteen metallic cymbals tied across various parts of their body using handheld cymbals, demonstrating exceptional physical synchronization, balance, and devotion.

20. (A) I, II, and III only
Chari is a celebrated folk dance performed by Gujjar community women from the Kishangarh

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ANSWERS

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1. (A) A stylized classical folk singing primarily developed in the royal Rajput courts
The Maand style originated as a distinct genre of semi-classical folk singing in Rajasthan. Developed predominantly within the aristocratic environment of royal Rajput courts, it combines sophisticated classical ragas with deep-rooted folk melodies. It is renowned for its expressive emotional delivery, intricate ornamentation, and rich historical associations with desert culture.

2. (C) The struggles and virtuous devotion of women fetching water
Panihari is a traditional Rajasthani folk song centered around women fetching water from distant wells across arid desert landscapes. The lyrics celebrate feminine modesty, marital fidelity, and moral integrity despite domestic hardships. This musical tradition highlights the arduous routine of rural water collection while poetically expressing deep devotion, family loyalty, and cultural values.

3. (A) Maand classical folk singing
Allah Jilai Bai was a prominent folk singer hailing from Bikaner who achieved legendary status for mastering and popularizing Maand classical folk music. Her landmark rendition of Kesariya Balam remains an enduring cultural symbol of Rajasthani hospitality. She played a pivotal role in bringing regional desert vocal traditions onto national and global platforms.

4. (D) Tat Vadya (String instruments)
In traditional Indian musical organology, Tat Vadya encompasses all chordophones or string instruments. The Sarangi is played with a bow and is constructed with a hollow wooden body covered by skin. It features main playing strings alongside numerous sympathetic metal strings, producing a rich and resonant tonal quality widely utilized in folk traditions.

5. (B) It is an indigenous wind instrument that requires profound breath control to play.
The Ravanhatta is a ancient bowed string instrument belonging to the Tat Vadya category rather than a wind instrument. Constructed from a half coconut shell covered with goat skin attached to a bamboo body, it is played with a horsehair bow equipped with small bells. Bhopa priest-singers prominently use it during epic recitations.

6. (C) A double-flute wind instrument played simultaneously by a single artist
The Algoza is a traditional Sushir Vadya consisting of two joined wooden flutes played concurrently by one musician. One pipe continuously generates a rhythmic drone while the second plays the main melodic line. Achieving continuous airflow requires the master performer to use circular breathing techniques, creating an energetic sound characteristic of desert music.

7. (D) Ramnath Choudhary
Ramnath Choudhary is an acclaimed master folk musician from Rajasthan renowned for elevating the Algoza to global recognition. He achieved widespread fame through his unique performance technique of simultaneously playing two double-flutes using both his mouth and nose. His artistic achievements significantly contributed to preserving and popularizing traditional Rajasthani wind instruments globally.

8. (A) A small iron instrument held between the teeth and struck with a finger
The Morchang is an indigenous jaw harp classified as a Sushir or aerophone instrument due to its air-modulated vibration technique. Made of a small metal frame with a flexible tongue, the performer holds it between the teeth and plucks the metal reed with a finger while altering the mouth cavity to produce rhythmic resonance.

9. (B) Pieces of solid wood, usually Sheesham or Teak
Khartal is an ancient percussion instrument classified under Ghan Vadya, consisting of four flat wooden blocks held in the hands. Crafted from dense hardwoods like Sheesham or Teak, these polished pieces are rhythmically clapped together. The Manganiyar musicians excel in playing the Khartal to produce complex syncopated beat patterns during performances.

(C) It was originally a violent martial dance performed exclusively by Bhil warriors before hunting.
(D) The tempo of the dance gradually increases towards the climax while maintaining grace.

77. The 'Gindar' (or Gindad) dance is a prominent folk dance organized continuously during the days leading up to the Holi festival. It is culturally indigenous to the:
(A) Marwar desert region
(B) Hadoti regional belt
(C) Dhundhar eastern region
(D) Shekhawati

78. In the deep-rooted context of Rajasthani folk culture, 'Bhopas' are primarily defined as:
(A) Master artisans who manufacture the complex Kamayacha string instrument
(B) Professional puppet performers belonging exclusively to the traditional Bhat caste
(C) Priest-singers narrating folk deities' deeds using a Phad
(D) Tribal chieftains responsible for organizing and leading the annual Gavri festival

79. Which of the following represents the most appropriate description of the traditional execution of the 'Terah Taali' dance?
(A) A traditional standing dance where women balance a stack of thirteen brass pots on their heads
(B) A seated dance where women strike thirteen cymbals tied to their body
(C) A highly energetic festive group dance involving thirteen male performers striking large drums
(D) A tribal dance performed exclusively on the thirteenth day of the lunar month by young unmarried girls

80. Select the correct sequence of the following Rajasthani folk dances based on the primary gender of their traditional performers: Male-only, Female-only, Mixed-group (respectively).
(A) Ghoomar dance, Chari dance, Gair dance
(B) Kachhi Ghodi, Terah Taali, Ranbaja
(C) Bhavai dance, Ghoomar dance, Chari dance
(D) Kalbelia dance, Gair dance, Gavri dance

81. The 'Moomal' folk song, which intricately celebrates the physical beauty and romantic tragedy of the legendary princess Moomal, originated in which specific location?
(A) Lodurva (Jaisalmer)
(B) Osian (Jodhpur)
(C) Amer (Jaipur)
(D) Kumbhalgarh (Rajsamand)

82. Which bowed stringed folk instrument is often described as the 'Queen of Rajasthani Folk Instruments' and consists of nearly 27 sympathetic strings made of steel and brass?
(A) Ravanhatta instrument
(B) Jantar instrument
(C) Sindhi Sarangi
(D) Bhapang instrument

83. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The Langas and Manganiyars are distinct, exclusive musical communities that maintain their separate traditions despite overlapping in western Rajasthan.
Reason (R): The Langas primarily use the Kamayacha, while the Manganiyars exclusively use the Sindhi Sarangi as their main bowed instrument.
Select the correct answer using the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

84. Among the indigenous folk dances of Rajasthan, the 'Lur' (or Loor) dance is predominantly performed by the women of which tribal community during the Holi festival?
(A) Sahariya
(B) Meena
(C) Gujjar
(D) Garasia

85. Consider the following folk instruments of Rajasthan:
I. Khartal
II. Algoza
III. Kamayacha
IV. Dholak
Which of the following represents the correct sequence of these instruments according to their classification types in the order of Sushir (Wind) → Avanaddh (Membrane) → Tat (String) → Ghan (Solid)?
(A) II, IV, III, I

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region. Dancers expertly balance brass pots containing ignited cotton seeds soaked in oil upon their heads while executing precise footwork. It is a graceful feminine dance associated with welcoming guests and celebrating life, rather than a male martial dance.

21. (B) Holi
The Gair dance is a popular festive performance widely executed during the spring festival of Holi across Mewar and Marwar regions. Male dancers form a large dynamic circle, dressed in traditional pleated skirts or tunics, and rhythmically strike short wooden sticks together in synchronized steps while moving to the powerful beats of the Dhol.

22. (C) Roop Singh Shekhawat
Roop Singh Shekhawat is widely acknowledged as a prominent pioneer and master exponent of the Bhavai folk dance. He brought this complex dance form to national prominence through his extraordinary mastery of balancing multiple earthen pots, performing on glass fragments, and executing swift turnings. His efforts preserved and elevated Rajasthani dramatic folk arts.

23. (D) Rupayan Sansthan
Rupayan Sansthan was established in 1960 at Borunda, near Jodhpur, by folklorist Padma Shri Komal Kothari alongside acclaimed writer Vijaydan Detha. The institution was created as a research center dedicated to archiving, documenting, and promoting the rich oral literature, folk music traditions, and indigenous instruments of desert communities across Rajasthan.

24. (A) String puppets
Kathputli represents the traditional string puppetry art form of Rajasthan, maintained historically by the nomadic Bhat community. Carved out of lightweight wood and dressed in colorful traditional attire, the puppets are controlled from above using thin cotton strings attached to the puppeteer's fingers. Performance themes usually recount historical tales of chivalry and folklore.

25. (A) P-4, Q-2, R-3, S-1
Rajasthani folk dances display strong regional identities across different geographical belts. The Bam dance originates in the eastern Mewat region around Bharatpur, featuring giant kettle drums. The Dhol dance belongs to Jalore, while the Fire dance was created by Jasnathi monks in Bikaner. The Bindori dance is a festive tradition centered around the Jhalawar district.

26. (B) Jasnathi sect
Agni Nritya, or Fire Dance, is a dramatic ritual performance practiced exclusively by the male followers of the Jasnathi sect in Katariyasar, Bikaner. Performers enter a heightened ecstatic state and dance barefoot over a bed of glowing red embers, moving to the rhythmic beats of drums while chanting devotional slogans, completely uninjured by heat.

27. (A) Jai Narayan Vyas
Jai Narayan Vyas, a prominent freedom fighter and former Chief Minister of Rajasthan, played a critical role in bringing the regional Dhol dance of Jalore to statewide and national recognition. Impressed by the powerful rhythm of the Thakna drumming style, he actively patronized and promoted the local performers on public platforms.

28. (C) Lord Shiva and Bhasmasur
Gavri is an ancient, 40-day ritualistic folk dance-drama performed exclusively by men of the Bhil tribe during the monsoon season. The narrative centers on the mythological tale of Lord Shiva (known locally as Rai) and the demon Bhasmasur. The entire community participates in this socio-religious drama to invoke divine protection and rain.

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29. (D) A decorative ornament crafted for a camel's neck
In Rajasthani culture, Gorband specifically refers to a decorative necklace crafted for camels using colorful beads, cowrie shells, buttons, and embroidery work. The famous folk song titled Gorband reflects the deep bond between desert inhabitants and their camels, describing the intricate creative process undertaken by women to adorn their family's cherished draft animal.

30. (A) I, II, III
The establishment of cultural institutions in Rajasthan follows a clear historical timeline. Bhartiya Lok Kala Mandal was founded by Devilal Samar in Udaipur in 1952. Rupayan Sansthan was later established by Komal Kothari and Vijaydan Detha at Borunda in 1960.

Jawahar Kala Kendra was designed by Charles Correa and established in Jaipur in 1993.

31. (B) Kamayacha
Sakar Khan was an internationally renowned master musician from the Manganiyar community of western Rajasthan who attained absolute mastery over the bowed string instrument, the Kamayacha. Awarded the Padma Shri in 2012, his virtuosic playing elevated traditional desert melodies on prestigious global stages and inspired generations of traditional string instrumentalists.

32. (C) 13
In the traditional performance of the devotional Terah Taali dance, the lead female dancer ties exactly thirteen bronze cymbals, known as Manjiras, to key locations across her body. Two are held in the hands, while eleven are bound firmly along the right leg and arms, creating rhythmic metallic sound patterns when struck during seated dance movements.

33. (A) Kachhi Ghodi
Kachhi Ghodi is a famous male folk dance of the Shekhawati region performed during weddings and festivals. Dancers wear elaborate dummy horse frameworks constructed from paper mache and bamboo. Holding drawn swords in their hands, the performers execute dramatic mock battles and coordinated movements simulating galloping horses and brave cavalry charges.

34. (C) The sorrow of a woman longing for her distant husband
Kurja is an iconic Rajasthani folk song centered on the theme of separation and longing. The lyrics address the Kurja, a migratory demoiselle crane that flies over the desert during winter. A lonely bride uses the bird as a messenger to send her heartfelt feelings and plea for return to her distant husband working far away.

35. (B) I and II only
The Langas are a hereditary Muslim folk musician community originating from western Rajasthan, renowned for playing the Sindhi Sarangi, Surinda, and Algoza. While they historically performed for Muslim Rajput and cattle-rearing patrons (Sindhi Sipahis), their artistic scope is not restricted exclusively to Hindu royal households, as they perform broadly across regional cultural events.

36. (D) Devnarayanji
The Jantar is an ancient, unfretted plucked stringed instrument belonging to the Tat Vadya category, featuring two wooden or gourd resonators connected by a central neck. It is played exclusively by the Gurjar Bhopas during the musical narration of the epic saga of Lord Devnarayanji, a revered folk deity and warrior hero of Rajasthan.

37. (C) Assertion (A) is true but Reason (R) is false.
Bhavai is a celebrated Rajasthani folk dance characterized by sensational acrobatic balancing acts, including dancing on glass shards, sword edges, or brass plates while balancing stacked earthen pots. However, it is not a historical martial dance created by Rajput soldiers; it evolved as a dramatic socio-artistic performance by agricultural communities like the Jat, Kumhar, and Kalbelia.

38. (C) Bharatpur - Alwar
The Bam dance, also known as Bam Rasiya, is a powerful group folk performance native to the eastern Mewat belt, primarily comprising Bharatpur and Alwar districts. Executed during the spring festival of Holi to celebrate a successful harvest, male dancers move energetically around a massive kettle drum (Bam) struck with large wooden sticks.

39. (D) Thali and Chimta
During the performance of the energetic Bam dance in the Bharatpur region, the colossal sound of the giant kettle drum is complemented by metallic percussion instruments. Performers beat brass plates (Thali) and ring iron tongs fitted with brass discs (Chimta) to maintain intricate rhythmic timing, complementing the deep reverberations of the primary drum.

40. (A) Fetching drinking water from distant desert wells
The Chari dance is visually inspired by the arduous daily routine of rural Rajasthani women who walk long distances across harsh arid landscapes to collect drinking water. Dancers balance heavy brass pots upon their heads, symbolizing the grace, resilience, and balance developed by women while carrying filled water vessels from distant village wells back to their homes.

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41. (B) It is performed without any musical instrument accompaniment.
The Walar dance, executed by the Garasia tribal community of the Mount Abu region, is uniquely performed without any accompanying musical instruments like drums or flutes. Dancers move in slow, graceful concentric circles, maintaining their rhythm entirely through synchronized vocal chanting, rhythmic clapping, and controlled footwork by both men and women.

42. (B) Gulabo Sapera
Gulabo Sapera was honored with the Padma Shri civilian award in 2012 by the Government of India in recognition of her outstanding contributions to preserving and popularizing Kalbelia folk dance globally. Her efforts transformed the traditional dance of the nomadic snake-charmer community into an internationally celebrated art form recognized on world stage platforms.

43. (B) II, III, and IV only
Kathputli puppets are made from lightweight Ardu wood and cloth rather than clay or metal. The traditional puppeteers belong to the Bhat community. They utilize a bamboo whistle called a Boli to generate distinctive high-pitched voices while narrating historical epics, most notably the popular folk legend of the brave Rajput prince Amar Singh Rathore.

44. (C) Kesariya Balam
Kesariya Balam is the most famous song associated with the Maand classical folk singing tradition of Rajasthan. Serving as the unofficial cultural anthem of the state, its poetic lyrics extend an warm invitation to visitors and loved ones. The iconic song was famously immortalized by legendary Maand vocalists such as Allah Jilai Bai.

45. (D) Sawai
In the traditional Ghoomar dance of Rajasthan, dancers perform coordinated stepping patterns and pirouettes matched to an eight-beat musical cycle. This distinctive eight-step rhythmic measure and signature swirling movement of the flared skirt is culturally known as the Sawai. It adds structural elegance and cadence to the continuous circular formation of the performance.

46. (C) A dried hollow bottle gourd
The Pungi, also known as the Been, is a traditional Sushir Vadya wind instrument closely associated with the Kalbelia community and snake charmers. Its primary sound chamber is crafted from a dried, hollowed-out bottle gourd attached to two bamboo pipes. Air blown through the gourd creates a distinctive, continuous buzzing drone melody.

47. (B) Maand singing
Gavari Devi was a distinguished folk singer born in Jodhpur who earned national and international acclaim for her extraordinary mastery of the Maand vocal style. Her soulful renditions, deep understanding of classical ragas, and powerful vocal delivery contributed significantly to preserving and promoting Rajasthan's royal court music heritage across the world.

48. (D) Animal gut
The Kamayacha is a master bowed chordophone used by Manganiyar musicians in western Rajasthan. To produce its characteristic deep, warm, and resonant bass tone, the main playing strings of the instrument are traditionally made from dried animal gut. Metal strings are situated alongside as sympathetic resonators to enhance the overall acoustic output.

49. (A) P-3, Q-4, R-1, S-2
Traditional Rajasthani instruments are classified into four organological categories. The Morchang is a Sushir Vadya, generating sound through blown air and tongue vibration. The Kamayacha is a Tat Vadya stringed instrument. The Khartal consists of solid wooden blocks, classifying it as a Ghan Vadya, while the Dholak is an Avanaddh Vadya membrane drum.

50. (C) Devilal Samar
The Bhartiya Lok Kala Mandal was founded in Udaipur in 1952 by the visionary cultural scholar Padma Shri Devilal Samar. Established to preserve, document, and promote the rich folk arts, traditional dances, songs, and puppetry of Rajasthan, the institution houses an extensive museum, puppet theater, and research center dedicated to folk culture.

51. (A) Balancing a perforated earthen pot with a lit lamp on their heads
Ghudla is a traditional folk dance performed by women in the Marwar region during the Ghudla festival. Dancers move through village streets carrying a perforated earthen pot containing a lit oil lamp on their heads. The

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who treats ailments using allopathic methods
(B) A prominent village headman designated and held responsible for local tax collection
(C) A traveling merchant who earns a living by selling protective superstitious amulets
(D) A local priest and shaman-singer associated with folk deities

26. The 'Khejri' (Prosopis cineraria) tree is deeply revered in Rajasthani folk belief. Which historic event of supreme sacrifice for environmental conservation is directly associated with this tree?
(A) The Khejarli massacre involving Amrita Devi
(B) The historic Bhil tribal uprising of Mangarh Dham
(C) The long-standing Bijolia peasant resistance movement
(D) The tribal rights revolt led by leader Motilal Tejawat

27. Which of the following statements about rural folk superstitions and omens in Rajasthan is incorrect?
(A) Seeing a pitcher full of water when starting a journey is widely considered a very auspicious omen.
(B) Folk superstitions have entirely disappeared from Rajasthan following the implementation of modern educational policies.
(C) The cry of a specific bird or the crossing of a path by certain animals is historically used to predict the success of an endeavor.
(D) Belief in the 'evil eye' (Nazar) is prevalent, and black threads or specific amulets are used to ward it off.

28. Consider the following statements regarding 'Devras' or 'Thans' in rural Rajasthan:
I. They are large, multi-storied structural temples built exclusively from white marble.
II. They serve as local shrines or open-air platforms dedicated to regional folk deities and ancestral spirits.
III. They are often associated with vows (Mannat) and specific healing rituals conducted by local priests.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

29. The phrase 'Padharo Mhare Desh' is frequently used in connection with Rajasthan. In the context of cultural tradition, it most accurately reflects:
(A) The welcoming ethos and hospitality of the state
(B) The traditional martial rallying cry used by historical Rajput armies
(C) The collective protest chant of local indigenous tribes demanding forest rights
(D) The official government slogan created for promoting state agricultural subsidies

30. The traditional Rajasthani concept of 'Manuhaar' during a feast refers to:
(A) The strict traditional social segregation of men and women while eating during a feast
(B) The customary cultural practice of eating from a single large communal serving plate
(C) The affectionate insistence by the host for guests to eat more food
(D) The formal welcome ritual of washing the honored guests' feet before serving them food

31. The 'Riyan' tradition, historically prevalent in the Marwar region, is best described as:
(A) A traditional rural sports competition held annually to determine the strongest youth in the local village
(B) A sacred communal ritual fire lit by village elders to mark the formal arrival of the monsoon season
(C) A formal court ceremony where land grants were historically issued to royal bards and court poets
(D) A gathering where opium (Amal) was ceremonially offered as a mark of hospitality

32. In traditional Rajasthani hospitality, what is the primary significance of offering a 'Safa' (turban) to a visiting guest?
(A) To protect the visiting guest from the harsh desert sun during their long journey back home
(B) To strictly enforce adherence to the local cultural dress code within the village boundaries
(C) To show high respect and confer a mark of honor upon the guest
(D) To clearly symbolize the visiting guest's political subordination to the local village chief

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62. (C) Shekhawati
The Chang dance is an iconic folk performance native to the Shekhawati region of Rajasthan, celebrated during the festival of Holi. Men hold a large, flat circular tambourine-like drum called a Chang in one hand and beat it with the other while dancing in circles, singing spirited regional folk songs and playing brass flutes.

63. (B) A small plant addressed by a bride longing for her maternal home
Chirmi is an emotional Rajasthani folk song centered on a newly married bride living in her marital home. In the lyrics, the bride symbolically addresses the Chirmi plant—a small native climber with red seeds—expressing her deep affection, nostalgia, and longing to be reunited with her beloved father and brother from her maternal home.

64. (D) Being intensely remembered by a loved one far away
In Rajasthani folk culture, experiencing a sudden fit of hiccups, or Hichki, is traditionally interpreted as a sign that one is being intensely remembered by a distant loved one. The popular Mewati folk song titled Hichki expresses this romantic sentiment through expressive lyrics detailing the longing felt when separated from a partner.

65. (A) Thakna style
The energetic Dhol dance of Jalore is defined by its foundational drumming method known as the Thakna style. The drum master initiates the performance with a powerful, fast-paced rhythmic pattern on the massive Dhol drum. Upon hearing this specific signal, the participating dancers pick up swords or wooden sticks and begin executing dynamic steps.

66. (C) Jodhpur
The Rajasthan Sangeet Natak Akademi was established by the state government in 1957 to preserve, promote, and develop regional music, dance, and theater arts. Headquartered permanently in Jodhpur, the academy organizes festivals, grants awards to prominent artists, archives rare performances, and supports traditional folk art communities across the state of Rajasthan.

67. (A) The rhythmic tempo of a musical composition
In traditional Indian and Rajasthani folk music, Laya explicitly refers to the continuous tempo, speed, or rhythmic pace at which a musical composition is performed. It provides the essential temporal framework for instrumentalists and vocalists, ranging from Vilambit (slow) to Drut (fast), maintaining structural coherence and rhythmic drive throughout a performance.

68. (B) I, II, and IV only
Kachhi Ghodi is an exclusive male dance of the Shekhawati region involving dummy horse costumes, drawn swords, and rhythmic accompaniments like the Dhol and Jhanjh. Dancers execute synchronized movements simulating opening and closing flower petals. It is not performed by Kamad women, who are instead famous for performing the seated devotional Terah Taali dance.

69. (B) Jaisalmer
Jhorawa is a traditional folk song belonging to the Jaisalmer region of western Rajasthan. Categorized as a Virah Geet, or song of separation, it is sung by women when their husbands travel far across the desert for trade or employment. The expressive lyrics articulate deep feelings of loneliness, sorrow, and intense longing for reunion.

70. (C) Chimta
The Chimta is a solid metallic percussion instrument classified under the Ghan Vadya category. Consisting of a long folded iron strip fitted with loose brass jingles, it produces a sharp ringing sound when struck or shaken. It is widely used by Kalbelia dancers and Jogi vocalists to provide steady rhythmic accompaniment during performances.

71. (D) Motivate themselves and invoke blessings while ploughing fields
Teja and Goga are sacred agricultural folk songs sung enthusiastically by farmers in rural Rajasthan while ploughing fields at the onset of the monsoon season. These devotional songs invoke the blessings of folk deities like Tejaji and Gogaji for good rainfall, protection against snakebites, relief from arduous labor, and a prosperous harvest.

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festival commemorates the historical victory of Rao Satal over the commander Ghudla Khan to rescue captured local maidens.

52. (D) Balancing a multi-tiered wooden pyramid lit with oil lamps
The Charkula dance, practiced primarily in the eastern border areas near the Braj region, involves female dancers balancing a heavy multi-tiered wooden pyramid on their heads. This structure, called a Charkula, holds dozens of lit oil lamps. Dancers gracefully balance this flaming weight while stepping precisely to the beat of devotional songs and drums.

53. (B) They are Muslims who traditionally sing devotional songs for Hindu Rajput patrons.
A unique sociological feature of the Manganiyar community in western Rajasthan is their syncretic cultural role. While practicing Islam, they serve as hereditary musicians for Hindu Rajput patrons. They sing extensive genealogies, epic ballads, and devotional songs honoring Hindu deities alongside Islamic music, fostering deep historical socio-cultural bonds between different faith traditions.

54. (C) Karna Bhil
The Nad is a rare, long vertical flute instrument belonging to the Sushir Vadya category. In Rajasthani cultural history, it is most famously associated with Karna Bhil, a legendary figure from the Jaisalmer region. He was celebrated for his ability to play complex musical compositions on the Nad while possessing an exceptionally long, famous mustache.

55. (A) I, II, III
The geographical alignment of these three folk dances spans from north to south across Rajasthan. Agni Dance originates in the northern desert district of Bikaner (Katariyasar). Moving southeast, the Bam Dance belongs to the eastern district of Bharatpur. Finally, the Gavri dance-drama is native to the southern tribal Mewar belt around Udaipur and Rajsamand.

56. (A) Sushir Vadya
The Mashak is a traditional folk wind instrument crafted from a leather bag fitted with wooden pipes, operating on principles similar to a bagpipe. Because sound is produced by blowing air into the leather reservoir to feed the reed pipes, it is classified under Sushir Vadya, the category governing aerophones and wind instruments.

57. (B) Alwar (Mewat)
The Bhapang is a single-stringed plucked percussion instrument made from a hollowed gourd covered with skin on one end. Held under the arm, its pitch is modulated by stretching the internal gut string. It is culturally rooted in the Mewat region (Alwar district), where Jogi community artists play it to accompany narrative singing.

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58. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Gavri dance-drama is performed strictly by male members of the Bhil tribe. Female roles are portrayed by male actors wearing traditional women's attire. This strict exclusion stems from deep-rooted religious customs surrounding the 40-day ritual devoted to Lord Shiva and Goddess Parvati, requiring austerity, purity, and adherence to established tribal tradition.

59. (A) A dream described by a woman separated from her husband
Supanaro is a poignant Rajasthani folk song belonging to the Virah Geet category, which deals with emotional separation. The song narrates a poignant dream experienced by a young bride who sees her absent husband. Upon waking up, she expresses her deep longing, grief, and emotional distress over his continued absence from home.

60. (D) I, II, and III
The Surinda is a traditional bowed string instrument belonging to the Tat Vadya category, carved out of hollowed wood. It is closely associated with the Langa community of western Rajasthan. Artists typically play the Surinda alongside the Sindhi Sarangi, utilizing its sharp acoustic resonance to provide harmonic richness and melodic depth during performances.

61. (D) Gair
Gair is a dynamic group folk dance executed predominantly by men during the festival of Holi. Dancers wear white long tunics or pleated skirts that flare out dramatically during fast-paced circular spins. Carrying wooden sticks, the performers strike them rhythmically together while moving in continuous circles, creating a captivating visual and auditory display.

82. (C) Sindhi Sarangi
The Sindhi Sarangi is widely revered as the finest bowed string instrument in Rajasthani folk music, often referred to as the queen of folk instruments. Carved from solid wood, it features main playing gut strings alongside nearly twenty-seven sympathetic metal strings, producing an exceptionally rich, expressive, and haunting tonal resonance during performances.

83. (C) Assertion (A) is true but Reason (R) is false.
The Langas and Manganiyars are distinct hereditary Muslim musician communities of western Rajasthan, maintaining unique artistic traditions despite overlapping geography. However, their primary instruments are reversed in the statement: the Manganiyars primarily use the bowed Kamayacha and Khartal, whereas the Langas specialize in playing the Sindhi Sarangi, Surinda, and double-flute Algoza.

84. (D) Garasia
The Lur dance is a vibrant tribal folk performance executed exclusively by women of the Garasia community during the festival of Holi. Dancers form opposing lines or circles, dancing gracefully while singing lively songs that involve playful dynamic exchanges and marriage proposals. It forms an important social and cultural aspect of Garasia festive traditions.

85. (A) II, IV, III, I
Organological classification categorizes Rajasthani instruments based on sound production mechanisms. The Algoza is a Sushir Vadya wind instrument. The Dholak is an Avanaddh Vadya membrane percussion drum. The Kamayacha is a Tat Vadya bowed string instrument. Finally, the Khartal consists of solid wooden clappers, categorizing it as a Ghan Vadya idiophone instrument.

86. (C) A Bhil woman sending a message to her absent husband via a parrot
Suwatiya is a deeply emotional folk song from the Mewar region sung primarily by Bhil women. In the narrative, a lonely woman addresses a parrot (Suwa), symbolically using the bird as a messenger to convey her deep pain, love, and earnest plea for return to her husband who is working far away from home.

87. (D) I, II, and III
The recitation of Pabuji Ki Phad is a nocturnal ritual art form. The lead Bhopa sings and plays the bowed stringed Ravanhatta while narrating the heroics of Pabuji. Concurrently, his wife, the Bhopi, holds an oil lamp to illuminate the relevant painted scenes on the long scroll, creating a dramatic, visual storytelling experience.

88. (A) Sahariya
The Shikari dance is a traditional folk performance practiced by the Sahariya tribe, residing predominantly in the Shahbad and Kishanganj blocks of Baran district. Performed exclusively by men wearing traditional attire, the dance dramatically mimics hunting scenes, animal movements, bow-and-arrow actions, and wilderness survival strategies through highly energetic physical movements.

89. (B) Kachhi Ghodi
The Jhanjh is a large, heavy pair of metallic cymbals classified under Ghan Vadya. It produces a sharp, booming metallic clatter when struck together. It is an indispensable rhythm instrument used alongside the Dhol drum to provide powerful acoustic beats for the energetic movements and mock sword fights in the Kachhi Ghodi dance.

90. (B) Rasasiya
Rasasiya is a joyous folk song from eastern Rajasthan celebrated during festive occasions, harvests, and devotional gatherings, typically praising Lord Krishna. Unlike Kurja, Jhorawa, and Kaga—which are classic Virah Geet songs focused on separation, loneliness, and waiting for distant loved ones—Rasasiya expresses celebration, romantic affection, and spiritual exuberance within community life.

91. (A) Baghoji Jat
Baghoji Jat, historically hailing from Kekri in the Ajmer district, is widely credited as the pioneer and founder of the modern Bhavai dance form. He transformed regional dramatic and acrobatic tricks into a stylized dance art form, establishing unique structural moves that were subsequently adopted and passed down by various performing communities.

92. (C) Radha and Krishna
Rasiya folk songs are deeply embedded in the cultural traditions of the Mewat and Braj-

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8. Three of the following terms refer to specific traditional tie-and-dye (Bandhej) patterns used in Rajasthani Odhnis. Which one is the odd one out?
(A) Mothara
(B) Leheriya
(C) Juti
(D) Pomcha

9. In traditional Rajasthani jewelry, the 'Timaniya' is an ornament primarily worn on which part of the body?
(A) Forehead
(B) Waist
(C) Ankle
(D) Neck

10. Which of the following traditional ornaments is universally recognized as a symbol of marital status for women in rural Rajasthan, typically worn on the forehead along the parting of the hair?
(A) Borla
(B) Karda
(C) Hansli
(D) Tagdi

11. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Traditionally in Rajasthan, gold ornaments are predominantly worn on the upper body, while silver is strictly preferred for the feet.
Reason (R): Gold is culturally revered and associated with deities of wealth, hence it is considered disrespectful to wear it on the lowest part of the body.
Select the correct answer from the codes given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

12. Identify the incorrect pair of a traditional Rajasthani ornament and the body part it is worn on.
(A) Surliya - Ear lobe
(B) Kandora - Wrist
(C) Chup - Front teeth
(D) Nevri - Ankle joint

13. The traditional Rajasthani dish 'Panchkuta', commonly consumed in the Marwar region, gets its name because it is made using five key ingredients. Which of the following is an essential component of Panchkuta?
(A) Ker and Sangri
(B) Bajra and Jowar
(C) Besan and Dahi
(D) Wheat and Jaggery

14. Consider the following statements regarding Rajasthani food preservation and culture:
I. 'Rabdi' is a cooling buttermilk and cereal-based drink traditionally consumed during the harsh summer.
II. Sun-drying is a predominant traditional method for preserving vegetables like Sangri and Kumatiya.
III. 'Badi' or 'Mangodi' are sun-dried lentil dumplings that store well in dry climates.
IV. 'Raab' is traditionally a winter drink made from bajra to keep the body warm.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

15. Which of the following statements about 'Bajra' in Rajasthani cuisine is incorrect?
(A) It is primarily a winter staple, often consumed with jaggery and clarified butter.
(B) Bajra roti forms a fundamental and daily component of the rural Marwar diet.
(C) 'Sogra' is a widely used localized term for thick flatbreads made from Bajra.
(D) It requires highly fertile soil and abundant rainfall to grow properly.

16. The traditional sweet 'Ghevar', a disc-shaped porous dessert made from flour and soaked in sugar syrup, is most strongly associated with which Rajasthani festival?
(A) Deepawali
(B) Holi
(C) Teej
(D) Makar Sankranti

17. In the traditional social structure of Rajasthan, the term 'Khandan' refers to:
(A) A traditional village council responsible for resolving local land disputes
(B) An extended patrilineal family sharing a common ancestry

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CHAPTER 16
Culture, Tradition and Heritage

1. Which of the following best defines the cultural identity of Rajasthan in a socio-historical context?
(A) A purely agrarian society with isolated tribal clusters
(B) A syncretic blend of martial traditions, pastoral nomadism, and deep-rooted folk deities
(C) A highly homogenized urban culture resulting from rapid industrialization
(D) A coastal trading society heavily influenced by maritime exchanges

2. Which of the following statements correctly highlights the relationship between Rajasthan's geography and its traditional culture?
(A) The abundance of perennial rivers led to a culture entirely dependent on water-intensive festivals.
(B) Dense evergreen forests across the state resulted in a predominantly timber-based architectural heritage.
(C) The high altitude alpine climate gave rise to woolen textile traditions and transhumance farming.
(D) The harsh desert terrain fostered a culture of vibrant clothing and elaborate water conservation rituals.

3. Rajasthan is broadly divided into distinct cultural-linguistic zones. Which of the following is NOT recognized as a primary traditional cultural zone of Rajasthan?
(A) Magadh
(B) Marwar
(C) Mewar
(D) Malwa

4. The widespread veneration of local folk deities (Lok Devtas) such as Ramdevji and Gogaji by both Hindu and Muslim communities in Rajasthan is a primary example of which cultural phenomenon?
(A) Cultural isolationism
(B) Cultural homogenization
(C) Cultural syncretism
(D) Cultural appropriation

5. In the context of traditional Rajasthani male attire, what is an 'Angarakhi'?
(A) An upper body garment worn close to the chest
(B) A tightly tied colorful headgear worn during grand weddings
(C) A long unstitched cloth draped gracefully over the shoulder
(D) A traditional leather footwear featuring intricate embroidery

6. The traditional turbans (Safas or Pagaris) in Rajasthan vary significantly by region. What is the primary conceptual difference between the typical Mewari Pagari and the Marwari Safa?
(A) The Mewari Pagari is reserved exclusively for royalty, whereas the Marwari Safa is used by commoners.
(B) The Mewari Pagari is made exclusively of fine silk, while the Marwari Safa is strictly made of cotton.
(C) There is no structural difference; both of these traditional terms are used interchangeably statewide.
(D) The Mewari Pagari is tied flat and heavy, while the Marwari Safa is relatively taller and lighter.

7. Consider the following statements regarding the traditional attire of women in Rajasthan:
I. The 'Ghagra' is a flared, pleated skirt worn predominantly in rural areas.
II. 'Kurti' and 'Kanchali' are identical garments worn as substitutes for each other.
III. The 'Odhni' serves both as a decorative garment and a marker of social and marital status.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

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72. (A) They are all metallic solid percussion instruments (Ghan Vadya).
Jhalar, Manjira, Ghungroo, and Ramjhol are all classified as Ghan Vadya, or solid idiophone instruments, under traditional Indian musical organology. Constructed entirely from metals like bronze, brass, or iron, these instruments generate sound through direct striking or shaking, serving as essential metallic rhythmic accompaniments across various Rajasthani folk dances and devotional singing traditions.

73. (B) Gavri dance-drama
The Mandal is a traditional double-headed drum made from baked clay and covered with animal hide. It serves as a primary percussion instrument during the performance of the Gavri dance-drama by the Bhil community in southern Rajasthan. Its distinct resonant beats establish the rhythmic foundation for the theatrical and ritualistic movements of the actors.

74. (A) P-3, Q-4, R-2, S-1
Prominent Rajasthani artists are celebrated for specific cultural genres. Allah Jilai Bai was an iconic Maand singer. Sadiq Khan was a master exponent of the Khartal percussion instrument. Gulabo Sapera gained international fame for her mastery over the Kalbelia dance, while Roop Singh Shekhawat popularized the complex acrobatic balancing of Bhavai dance.

75. (A) Shekhawati
The Dap dance is a lively group performance native to the Shekhawati region of Rajasthan. Organized to celebrate the arrival of spring around Basant Panchami and continuing through Holi, male dancers play the Dap—a flat circular tambourine instrument—while executing rhythmic steps, singing cheerful regional folk songs, and celebrating seasonal agricultural renewal.

76. (C) It was originally a violent martial dance performed exclusively by Bhil warriors before hunting.
Ghoomar is a celebrated folk dance performed exclusively by women, characterized by graceful pirouettes, circular steps, and expanding skirt skirts. Derived from the word Ghoomna, it holds immense royal and domestic significance during festivals and weddings. It was never a violent martial dance performed by male Bhil warriors before engaging in hunting activities.

77. (D) Shekhawati
The Gindar dance is a famous community folk dance indigenous to the Shekhawati region of Rajasthan. Organized exclusively during the festive period preceding Holi, men from all sections of society gather in central village squares. Holding wooden sticks, they dance in concentric circles to the beats of the Chang and Nagada drums.

78. (C) Priest-singers narrating folk deities' deeds using a Phad
In Rajasthani culture, Bhopas are traditional priest-singers and oral historians who perform narrative recitations of local folk deities like Pabuji and Devnarayanji. They use large painted cloth scrolls called Phads to illustrate epic stories. While singing and playing traditional instruments like the Ravanhatta or Jantar, they explain the depicted historical legends to devotees.

79. (B) A seated dance where women strike thirteen cymbals tied to their body
Terah Taali is an extraordinary devotional dance performed primarily while seated by women of the Kamad community. The performer ties thirteen brass cymbals (Manjiras) to her arms, legs, and hands. Striking them rhythmically using hand-held cymbals while executing balancing acts, she creates intricate musical rhythms in honor of the folk deity Ramdevji.

80. (B) Kachhi Ghodi, Terah Taali, Ranbaja
Rajasthani folk dances display gender-specific performance norms. Kachhi Ghodi is an exclusively male dance featuring dummy horses and mock battles. Terah Taali is performed exclusively by seated female dancers of the Kamad community. Ranbaja, native to the Meo community of Mewat, is a mixed performance where men and women dance together in harmony.

81. (A) Lodurva (Jaisalmer)
The famous romantic folk song Moomal centers around the tragic love saga of Princess Moomal of Lodurva and King Rana Mahendra of Uthmar. Lodurva, located near Jaisalmer, was the ancient capital of the Bhatti Rajputs. The song intricately praises Moomal's exceptional physical beauty and recounts the enduring romantic legend associated with her palace ruins.

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(C) A specific community strictly associated with traditional agricultural labor
(D) A rural financial institution providing low-interest loans to local artisans

18. Match List I with List II and select the correct answer using the codes given below:
List I: Custom/Tradition
P. Nata Pratha
Q. Mosar
R. Sagai
S. Aan
List II: Description
1. A traditional death feast or mourning ritual
2. A pledge of loyalty or a strong vow
3. An informal practice of a woman living with a new partner
4. The formal engagement or betrothal ceremony
(A) P-3, Q-1, R-4, S-2
(B) P-3, Q-1, R-2, S-4
(C) P-1, Q-3, R-4, S-2
(D) P-2, Q-4, R-1, S-3

19. The traditional custom of 'Nata Pratha', prevalent among certain communities in Rajasthan, is fundamentally a mechanism to facilitate:
(A) Widow remarriage without formal religious rites
(B) Child marriage performed through customary early betrothals
(C) The peaceful settlement of long-standing blood feuds between local clans
(D) The legal transfer of ancestral agricultural land to the eldest son

20. What is the most significant socio-cultural impact of the gradual decline of the joint family system in urbanizing regions of Rajasthan?
(A) A complete eradication of caste-based identities in urban areas
(B) An increase in the authority of traditional village panchayats over individual households
(C) A reduction in the transmission of oral traditions and folk knowledge
(D) The absolute abandonment of all traditional marriage rituals in favor of court marriages

21. In a traditional Rajasthani wedding, the 'Toran marna' ceremony involves:
(A) The groom touching a wooden emblem at the bride's entrance with a sword
(B) The bride and groom solemnly taking seven customary rounds around the sacred altar fire
(C) The formal ritual tying of the sacred marital knot by the officiating family priest
(D) The maternal uncle presenting customary monetary gifts and clothes to the bride's family

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22. Consider the following statements regarding Rajasthani wedding traditions:
Statement I: 'Bindoli' (or Bindora) is a pre-wedding procession where the bride or groom is taken around the locality, traditionally on horseback or in a vehicle.
Statement II: 'Samela' is the ritual of bidding a final tearful farewell to the bride as she leaves for her husband's home.
Which of the following statements is correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

23. In the context of traditional Rajput wedding customs in Rajasthan, what is the best explanation of the 'Mayra' or 'Bhaat' ceremony?
(A) The ceremonial ritual purification of the bride conducted by female relatives prior to the main wedding day
(B) The customary support given by the maternal uncle to his sister's family for the wedding
(C) The grand formal welcome of the arriving groom's family members by the bride's respected father
(D) The elaborate post-wedding celebratory feast organized by the groom's family for all the invited villagers

24. Which of the following represents the correct chronological sequence of traditional Rajasthani wedding rituals?
(A) Pithi, Toran, Sagai, Phera
(B) Sagai, Pithi, Toran, Phera
(C) Sagai, Toran, Pithi, Phera
(D) Toran, Sagai, Phera, Pithi

25. In the rural folk beliefs of Rajasthan, a 'Bhopa' is primarily recognized as:
(A) A traditional indigenous medical practitioner

influenced regions of eastern Rajasthan, including Bharatpur and Dholpur. Sung during festive gatherings and the Holi festival, these lively songs predominantly celebrate the romantic legends, divine play, and spiritual affection associated with Radha and Lord Krishna.

93. (A) I, II, and IV only
Kathputli string puppets are carved from lightweight Ardu wood and operated by master puppeteers belonging to the Nat or Bhat communities. Plays showcase legends like Amar Singh Rathore. The performance is not silent; it features continuous musical accompaniment, percussion beats, and vocal commentary amplified by the puppeteer using a bamboo squeaker called a Boli.

94. (C) Meo community of Mewat
Ranbaja is a traditional folk dance unique to the Meo community residing in the Mewat region, encompassing Alwar and Bharatpur districts. It is a rare mixed performance where both men and women dance together dynamically, accompanied by energetic drumming and regional folk singing, celebrating historic martial traditions and community festivities.

95. (B) It involves men dancing in a circle striking wooden sticks.
The Gair dance is an iconic festive performance executed primarily by men in the Mewar and Marwar regions during Holi. Dancers arrange themselves in large concentric circles, holding wooden sticks called Gairiya. As they move to the rhythmic beats of the Dhol and Bankiya, they strike their sticks together in synchronized cadence.

96. (D) Kanjar
The Chakri dance is a fast-paced, spinning folk performance executed by young unmarried women of the Kanjar community in the Hadoti region. Wearing wide-flared skirts, dancers spin rapidly like a wheel (Chakri) to the energetic accompaniment of the Dholak and Khanjari, displaying high agility, rhythm, and vibrant footwork during festive gatherings.

97. (A) Vijaydan Detha
Vijaydan Detha, a highly celebrated Rajasthani author and folklorist popularly known as Bijji, co-founded the Rupayan Sansthan at Borunda alongside Komal Kothari in 1960. He dedicated his life to collecting, documenting, and publishing extensive volumes of traditional folk tales, oral literature, and desert songs, preserving Rajasthan's immense intangible cultural heritage for posterity.

98. (C) It lacks the rigid time restrictions of classical ragas.
The Maand style occupies a unique position between classical Indian music and regional folk singing. While incorporating structural elements of classical ragas like Sarang or Bilawal, it liberates the singer from the strict temporal rules, rigid time frame, and elaborate improvisational constraints of pure classical ragas, prioritizing emotional expression and folk melody.

99. (A) Kalbelia
Indoni, Shankariya, Panihari, and Bagadiya represent distinct sub-genres and specialized stylistic forms belonging to the broader Kalbelia folk dance tradition. Performed by the women of the Kalbelia snake-charmer community, these dances incorporate snake-like bodily flexions, energetic spinning, and themes of love, daily chores, and begging, accompanied by the hypnotic sound of the Pungi.

100. (A) P-2, Q-1, R-4, S-3
Different communities in Rajasthan possess signature folk dances. The Garasia tribe performs the instrument-free circular Walar dance. The Kanjar community is known for the fast-spinning Chakri dance. Women of the Kamad community execute the devotional Terah Taali dance, while the Gujjar community is celebrated for performing the fiery brass-pot Chari dance.

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33. Identify the correctly matched pair of a traditional caste-based profession in Rajasthan and its primary occupation.
(A) Sikligar - Traditional handloom weaving of fine cotton cloth
(B) Langa and Manganiyar - Folk music and singing
(C) Kumhar - Traditional leather tanning and footwear shoemaking
(D) Chippa - Heavy blacksmithing and traditional weapon-making

34. The traditional occupation of creating 'Phad' scroll paintings is historically associated with which specific artisan family in Rajasthan?
(A) The Usta family of Bikaner
(B) The Soni family of Pratapgarh
(C) The Matherna family of Jaisalmer
(D) The Joshi family of Shahpura

35. Consider the following artisan communities and their traditional occupations in Rajasthan:
I. Salvi - Weaving
II. Chippa - Handblock printing
III. Thathera - Making brass and copper utensils
IV. Sargara - Traditional archery and weapon making
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and IV only

36. Which of the following is NOT a traditional caste-based occupation deeply rooted in the cultural history of Rajasthan?
(A) Traditional Thewa jewelry making practiced exclusively by the Rajsoni community
(B) Hereditary singing of heroic oral epics practiced by the Dhadhi community
(C) Precision diamond cutting by coastal guilds
(D) Traditional leatherwork and Mojari shoe crafting by the Regar community

37. In the context of rural versus urban cultural variations in Rajasthan, which of the following phenomena is most visibly associated with urbanization?
(A) A shift towards cultural homogenization and pan-Indian lifestyle trends
(B) The systematic strengthening of traditional caste-based occupational rigidities in cities
(C) An increased reliance on traditional barter systems for conducting daily economic transactions
(D) The grand revival of traditional joint family social structures within modern metropolitan centers

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38. Which of the following is a correct statement regarding the linguistic differences between rural and urban Rajasthan?
(A) Urban centers predominantly converse in pure literary Dingal, while rural areas exclusively use modern standard Hindi.
(B) There is no regional variation; standard English has completely replaced all local dialects in both rural and urban domains.
(C) Rural populations have fully abandoned local spoken dialects in favor of standard written Hindi for conducting daily interactions.
(D) Rural areas preserve local dialects like Marwari or Mewari more than urban centers.

39. Arrange the following traditional human settlement types in Rajasthan in increasing order of their spatial size, population, and socio-economic complexity:
I. Kasba
II. Dhani
III. Shehar
IV. Gaon
Which of the following is the correct sequence?
(A) II, IV, I, III
(B) IV, II, I, III
(C) II, I, IV, III
(D) I, II, IV, III

40. Consider the following statements regarding the transition of folk culture from rural to urban settings in Rajasthan:
Statement I: Traditional rural folk arts and crafts are increasingly being commodified to cater to urban and global consumer markets.
Statement II: Urbanization has completely eliminated the demand for traditional ethnic clothing during festivals and weddings in Rajasthan's cities.
Which of the following statements is correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

ANSWERS

1. (B) A syncretic blend of martial traditions, pastoral nomadism, and deep-rooted folk deities
The cultural identity of Rajasthan developed through historical interactions among diverse communities across a challenging geographical landscape. Martial traditions arose from ruling warrior dynasties, while pastoral nomadism adapted to arid desert conditions. Venerating local folk deities fostered social cohesion across various communities, establishing a rich socio-historical heritage rooted in syncretism, resilience, and spiritual belief.

2. (D) The harsh desert terrain fostered a culture of vibrant clothing and elaborate water conservation rituals.
The geography of Rajasthan, dominated by the Thar Desert and arid landscapes, directly influenced its socio-cultural development. Scarcity of water led communities to construct stepwells and celebrate water preservation rituals. Brightly colored attire compensated for the monochrome desert environment, demonstrating how ecological adaptations gave rise to iconic traditions in regional clothing, festive customs, and daily living.

3. (A) Magadh
Magadh was an ancient geographical and cultural region located in present-day Bihar, central to early Indian empires like the Mauryan and Gupta dynasties. In contrast, Marwar, Mewar, and Malwa represent traditional cultural-linguistic zones located within or bordering Rajasthan. Therefore, Magadh is not classified as a primary historical or traditional cultural region of northwestern India.

4. (C) Cultural syncretism
Cultural syncretism refers to the blending of diverse religious beliefs, practices, and traditions into a shared cultural expression. In Rajasthan, folk deities such as Ramdevji and Gogaji are worshipped by both Hindu and Muslim communities, reflecting centuries of harmonious co-existence. This shared veneration transcends rigid sectarian divisions and exemplifies peaceful socio-religious integration across different social groups.

5. (A) An upper body garment worn close to the chest
An Angarakhi is a traditional upper body garment worn by men in Rajasthan. Designed to cover the chest and upper torso, it typically features overlapping flaps fastened with strings rather than buttons. Made from comfortable cotton fabrics, this garment provides protection against climatic extremes while serving as a staple component of historical and traditional regional male attire.

6. (D) The Mewari Pagari is tied flat and heavy, while the Marwari Safa is relatively taller and lighter.
Headgear in Rajasthan reflects regional identity, climate, and social tradition. The Mewari Pagari is historically distinct for its flat, compact, and heavy binding style, often associated with formal regional traditions. Conversely, the Marwari Safa is lighter, taller, and winded differently to suit desert conditions, illustrating how geography and regional heritage shape traditional wrapping methods across different areas.

7. (B) I and III only
The traditional attire of women in Rajasthan consists of distinctly functional and symbolic garments. The Ghagra is a wide, pleated skirt extensively worn in rural regions. The Odhni acts as a head covering that signals social status and marital condition. However, the Kurti and Kanchali are complementary upper-body garments worn together rather than identical substitutes for each other.

8. (C) Juti
Bandhej is a traditional tie-and-dye textile technique widely practiced in Rajasthan to create intricate fabric patterns. Mothara, Leheriya, and Pomcha refer to specific pattern styles and traditional dyed drapes used for scarves or veil fabrics. In contrast, a Juti refers to traditional embroidered leather footwear, making it distinct from textile dye methods and fabric patterns.

9. (D) Neck
The Timaniya is a traditional piece of jewelry extensively worn by women in Rajasthan, designed

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49. The linguistic diversity of Rajasthan was systematically documented and classified in the early 20th century in the monumental work 'Linguistic Survey of India'. Who authored this comprehensive study?
(A) Colonel James Tod
(B) G.A. Grierson
(C) L.P. Tessitori
(D) Surya Mall Misran

50. Identify the correctly matched pair of a prominent Rajasthani dialect and the geographical region where it is primarily spoken.
(A) Mewati - Jodhpur and Bikaner region
(B) Dhundhari - Udaipur and Rajsamand region
(C) Malvi - Alwar and Bharatpur region
(D) Wagdi - Dungarpur and Banswara region

51. In the context of Rajasthan's literary and dialectal history, what is 'Dingal'?
(A) A poetic style of western Rajasthan blending Marwari with literary flourishes
(B) A localized tribal dialect strictly spoken by the Meena communities residing across eastern Rajasthan
(C) An ancient religious script used exclusively by Jain monks residing in the shrines of Mount Abu
(D) A regional dialect heavily influenced by Braj Bhasha spoken predominantly in the Bharatpur region

52. Which of the following accurately describes the modern challenge to dialectal diversity in Rajasthan due to the standardization of language in education and administration?
(A) Local spoken dialects like Marwari and Mewari have completely replaced standard written Hindi in all state government official documentation.
(B) Standard English has rapidly become the primary mother tongue spoken across all rural households located throughout the entire state.
(C) Standard Hindi is causing a gradual loss of vocabulary and daily usage of local Rajasthani dialects.
(D) Dialectal linguistic diversity is rapidly increasing as brand new regional languages are spontaneously emerging among rural communities.

53. Consider the following statements regarding traditional games and sports in Rajasthan:
I. 'Sitoliya' (or Satoliya) is a popular indigenous game played using seven flat stones and a ball.
II. 'Chaupar' is an ancient outdoor, physically demanding contact sport similar to wrestling.
III. 'Gilli Danda' is a traditional rural game requiring hand-eye coordination and uses two wooden sticks of different sizes.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

54. The traditional board game historically played by the royalty and commoners alike in Rajasthan, using dice (cowrie shells) and cross-shaped cloth boards, is known as:
(A) Kabaddi
(B) Kho-Kho
(C) Rumal Jhapatta
(D) Chaupar

55. Which of the following is a traditional team-based tagging game commonly played by children in rural Rajasthan that involves a dropped cloth?
(A) Mar Dadi (Dodgeball style)
(B) Rumal Jhapatta
(C) Aada-Peda (Grid game)
(D) Kanche (Marble game)

56. Three of the following are traditional folk games played informally in rural Rajasthan. Which one is the odd one out, being a formal modern international sport?
(A) Kanche (Marbles)
(B) Sitoliya
(C) Gymnastics
(D) Gilli Danda

57. The traditional Rajasthani calendar of festivals follows the Hindu lunisolar system (Vikram Samvat). According to this calendar, the New Year (Nav Samvatsar) officially begins on:
(A) Kartik Krishna Amavasya Tithi
(B) Shravan Purnima Tithi
(C) Magh Krishna Chaturthi Tithi
(D) Chaitra Shukla Pratipada

58. The festival of 'Akha Teej' (Akshaya Tritiya) holds immense cultural significance in Rajasthan. What is its primary socio-cultural characteristic in rural areas?
(A) It is an auspicious 'Abujh Sawa' day

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(D) Globalized digital media leading to an aspirational shift away from traditional lifestyles

74. Match List I with List II and select the correct answer using the codes given below:
List I: Traditional Art/Craft
P. Handblock Printing
Q. Kathputli (Puppetry)
R. Traditional Folk Epics (Phad Vachan)
S. Earthen Pottery
List II: Modern Challenge
1. Loss of traditional patronage due to cinematic and digital entertainment alternatives
2. Decline in oral traditions and decreasing attention spans of modern audiences
3. Competition from cheaper, mass-produced chemical dyes and screen printing
4. Replacement by durable and cheaper plastic and steel household utensils
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

75. Consider the following statements regarding the challenges to social customs in modern Rajasthan:
Statement I: Large-scale outward migration from rural Rajasthan for employment is causing a steady fragmentation of the traditional joint family system.
Statement II: The younger generation migrating to metropolitan cities universally continues to strictly practice traditional caste-based hereditary occupations.
Which of the following statements is correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

76. What is the most appropriate description of the dual role played by modern digital media concerning Rajasthani folk culture?
(A) It solely destroys authentic traditional culture by exclusively promoting western popular music to rural youth.
(B) While exposing youth to global trends, it provides a platform for folk artists to reach global audiences.
(C) It plays absolutely no meaningful role whatsoever in influencing the socio-cultural dynamics of rural Rajasthan.
(D) It is exclusively used as an administrative tool by the state government to ban traditional folk performances.

77. Consider the following statements regarding the 'Rupayan Sansthan':
I. It is an internationally recognized institution dedicated to the preservation of Rajasthani folklore, arts, and oral traditions.
II. It was co-founded by Komal Kothari and Vijaydan Detha.
III. It is located in the Borunda village of Jodhpur district.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

78. Vijaydan Detha (affectionately known as Bijji) played a monumental role in preserving Rajasthani cultural heritage primarily through which medium?
(A) By physically restoring and renovating numerous dilapidated medieval forts located across Mewar
(B) By inventing and popularizing innovative modern crafting techniques of Jaipur Blue Pottery
(C) By compiling and retelling Rajasthani folk tales in literary form
(D) By leading major political agitations demanding the establishment of a separate tribal state

79. The 'Bhartiya Lok Kala Mandal', an institution famously known for its pioneering work in researching, preserving, and promoting folk arts, puppetry, and culture of Rajasthan, is situated in:
(A) Jaipur
(B) Bikaner
(C) Ajmer
(D) Udaipur

80. The 'Jawahar Kala Kendra' (JKK) in Jaipur serves primarily as:
(A) A high-security state prison facility established exclusively for detaining international antiquities smugglers

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(D) IV, III, II, I

66. The "Hill Forts of Rajasthan" is a serial cultural property inscribed on the UNESCO World Heritage List. Which of the following forts is NOT a part of this specific UNESCO inscription?
(A) Kumbhalgarh Fort
(B) Chittorgarh Fort
(C) Ranthambore Fort
(D) Mehrangarh Fort

67. Which of the following traditional performing arts of Rajasthan was inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity in 2010?
(A) Kalbelia Songs and Dances
(B) Traditional Ghoomar Folk Dance
(C) Stunt-based Bhavai Folk Dance
(D) Devotional Terah Taali Ritual Dance

68. The historic Walled City of Jaipur was recognized as a UNESCO World Heritage Site in 2019 primarily for which of the following criteria?
(A) Its historical status as the absolute oldest continuously inhabited urban city in the world
(B) Its vast extensive network of naturally formed underground cave temples and water systems
(C) Its grid iron urban planning and syncretic architectural style
(D) Its exclusive historical use of purely European architectural designs in a desert environment

69. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Cultural tourism in Rajasthan has provided economic incentives to preserve traditional arts and crafts but has also led to the 'commodification' of culture.
Reason (R): Artisans often alter their traditional, deeply symbolic designs to suit the mass-market preferences of foreign and domestic tourists.
Select the correct answer from the codes given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

70. The internationally renowned 'Desert Festival', which showcases traditional Rajasthani culture including turban tying competitions, camel races, and folk music, is held annually in which city?
(A) Bikaner City
(B) Jodhpur City
(C) Barmer Town
(D) Jaisalmer

71. What is the primary socio-economic role of organizing state-sponsored cultural festivals like the Marwar Festival and Pushkar Fair in Rajasthan today?
(A) To formally demarcate traditional tribal boundaries and permanently resolve regional border disputes
(B) To boost tourism, support folk artists, and sustain local artisanal economies
(C) To act as an international commerce platform for global arms trading and defense exchanges
(D) To strictly enforce uniform religious homogenization among all local and visiting populaces

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72. Identify the incorrect statement regarding the intersection of tourism and cultural heritage in Rajasthan.
(A) Tourism provides indispensable economic support for the ongoing maintenance of private heritage havelis.
(B) Rural tourism initiatives effectively help in preventing mass youth migration by creating local employment.
(C) Tourist influx has completely removed negative environmental impacts on desert ecosystems.
(D) Tourism creates a renewed sense of pride among local residents, encouraging cultural transmission.

73. Which of the following represents a significant modern challenge to the preservation of traditional Rajasthani culture among the youth?
(A) The strict blanket prohibition of modern communication technology enforced by conservative village councils
(B) The forced government relocation of urban city populations into deep forest tribal settlements across the state
(C) An excessive, impractical over-reliance on traditional rural barter systems within the context of the modern economy

41. The 'Gavri' is a famous 40-day traditional folk dance-drama deeply rooted in mythology. It is exclusively performed by which tribal community of Rajasthan?
(A) Sahariya
(B) Garasia
(C) Meena
(D) Bhil

42. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Traditional Bhil culture is deeply intertwined with forest ecology, utilizing local flora for livelihood, rituals, and housing.
Reason (R): The Bhil community historically resided in the densely forested Aravalli ranges, developing an indigenous knowledge system centered on forest survival.
Select the correct answer from the codes given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

43. In the context of Bhil tribal traditions in Rajasthan, the terms 'Dajia' and 'Chimata' refer to:
(A) Traditional crafted weapons exclusively used during communal seasonal hunting rituals
(B) Forms of shifting agriculture practiced in plains and hills respectively
(C) Unique indigenous musical instruments played during the historic Bhagat socio-religious movement
(D) Specific types of customary tribal marriages recognized among indigenous communities

44. What is the most widely accepted etymological origin and traditional meaning of the word 'Bhil', reflecting their historical cultural identity?
(A) It is derived from an ancient Sanskrit word meaning 'Wanderer', directly indicating their historic nomadic lifestyle.
(B) It is derived from a Dravidian word meaning 'Bow', denoting archery proficiency.
(C) It translates directly to the title 'Mountain King' in the ancient Prakrit language spoken in historical times.
(D) It means 'Weaver of cloth', reflecting their primary historical occupation in early rural society.

45. In the Garasia tribal culture of Rajasthan, a unique cooperative institution exists to assist community members in agricultural and social tasks through mutual help. What is the local term for this institution?
(A) Helru
(B) Mota
(C) Gavri
(D) Kotwal

46. The Meena community in Rajasthan is historically divided into two primary socio-occupational groups. Which of the following accurately identifies these two major divisions?
(A) Ujali Meena and Maili Meena clans
(B) Bhil Meena and Sahariya Meena clans
(C) Zamindar Meena and Chowkidar Meena
(D) Rajput Meena and Brahmin Meena clans

47. Which of the following statements about traditional marriages in the Garasia tribe is incorrect?
(A) They practice several forms of marriage, including marriage by elopement.
(B) The annual Nakki Lake fair at Mount Abu is a significant site for young Garasias to choose their life partners.
(C) 'Mor Bandhiya' is considered a highly formal and respectable type of marriage within the community.
(D) The practice of paying bride price (Dapa) is completely absent and strictly forbidden in Garasia culture.

48. Match List I with List II and select the correct answer using the codes given below:
List I: Tribe
P. Sahariya
Q. Garasia
R. Bhil
S. Meena
List II: Cultural Marker/Region
1. Deeply associate with the Nakki Lake of Mount Abu
2. Found predominantly in the Shahbad and Kishanganj tehsils of Baran
3. Claim historical descent from the Matsya Avatar (fish incarnation)
4. Historically associated with the Baneshwar fair in Dungarpur
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-2, S-1

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(B) The main administrative headquarters managing all activities of the state police force's cultural wing
(C) A central hub promoting performing arts, visual arts, and crafts in a modern space
(D) A specialized state hospital utilizing strictly traditional indigenous system of medicine for treatments

81. In the context of Rajasthani folk theatre, 'Khayal' is:
(A) A silent pantomime theatrical performance executed without using any musical instruments whatsoever
(B) A traditional musical folk drama blending mythology, history, and social themes
(C) A specific form of traditional martial art performed exclusively by trained Rajput warriors during wars
(D) A classical form of elite Sanskrit drama performed strictly within the royal courts of ancient kings

82. Identify the correctly matched pair of a characteristic feature and the traditional Rajasthani folk performance it is associated with.
(A) Telling legendary folk stories strictly using delicate shadow puppets behind a backlit white screen - Rammat
(B) Exclusively performing epic tales from the Ramayana using life-sized jointed wooden dolls - Terah Taali
(C) Singing deep philosophical devotional verses of Sant Kabir while barefoot walking over hot coals - Khayal
(D) Balancing brass pitchers on head while standing on a sword edge - Bhavai

83. Which of the following statements about the 'Tamasha' folk theatre tradition of Rajasthan is incorrect?
(A) It was completely indigenous to the Thar desert and was later exported to the Maratha empire.
(B) It is primarily popular in the Jaipur region.
(C) It blends elements of classical music, poetry, and acting.
(D) It historically received significant patronage from the royal court of Jaipur during the reign of Sawai Pratap Singh.

84. Which of the following best represents the typical procedural sequence of a traditional 'Phad Vachan' (scroll reading) performance by a Bhopa?
(A) Concluding the recitation at dusk, unrolling the scroll, silent meditation, and destroying the scroll at dawn.
(B) Singing the epic, purification of the deity, unrolling the scroll, and immediately setting it on fire.
(C) Setting up the scroll at dusk, purification/ invocation of the deity, singing the epic accompanied by an instrument, and concluding the recitation at dawn.
(D) Invocation of the deity at dawn, setting up the scroll at noon, silent reading, and concluding at dusk.

85. 'Mandana', a traditional form of art in Rajasthan, fundamentally serves which of the following symbolic purposes?
(A) An auspicious floor/wall painting made using chalk and ochre during festivals
(B) An intricate traditional method of permanently tattooing historical ancestral names on the arms of brave warriors
(C) The sacred craftsmanship process of hand-carving complex religious symbols directly onto wooden temple doors
(D) A specific type of ancient geometric textile weaving pattern exclusively used in heavy camel hair blankets

86. The famous 'Blue Pottery' of Jaipur relies heavily on motifs inspired by nature, including birds, flowers, and animals. What sets Blue Pottery apart from traditional rural terracotta pottery in Rajasthan regarding its fundamental material composition?
(A) It uses high-grade natural riverbank clay sourced strictly from the fertile Luni river basin.
(B) It uses a special mixture of purely refined silver ash combined thoroughly with local red soil.
(C) It uses fine crushed marble dust exclusively processed without requiring any heating or firing procedures.
(D) It uses ground quartz, glass, multani mitti, and borax instead of clay.

87. The 'Kavad' art form of Rajasthan is best described as:
(A) A massive, heavy stone monolith meticulously carved with the complete regional history of local ruling dynasties

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(B) A portable multi-paneled wooden box painted with stories, used by storytellers
(C) A large, intricately hand-woven decorative carpet depicting royal hunting scenes in great detail
(D) A delicate, hand-crafted silver filigree body ornament worn by women during annual harvest festivals

88. Consider the following crafts and their associated symbolic or religious context in Rajasthan:
I. Pichhwai - Elaborate cloth paintings used as backdrops in shrines of Shrinathji (Krishna) at Nathdwara.
II. Molela Terracotta - Votive terracotta plaques predominantly featuring local deities like Devnarayan, historically offered by tribal and rural communities.
III. Thewa Art - Fusing gold on colored glass, traditionally lacking any religious symbolism and used exclusively for secular European weaponry.
IV. Usta Art - Golden embossed work on camel hide, heavily influenced by Mughal and floral geometric symbolism.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

89. In the oral tradition of Rajasthan, the heroic epic 'Pabuji ki Phad' is traditionally sung by the Bhopa community using which primary musical instrument?
(A) Sitar
(B) Tabla
(C) Shehnai
(D) Ravanhatta

90. Consider the following statements regarding the role of oral tradition in cultural transmission in Rajasthan:
Statement I: The 'Bagdawat' is a massive oral epic of the Gurjar community, essential for transferring historical consciousness and religious values across generations without relying on text.
Statement II: Oral traditions are strictly static; bards never adapt or contextualize their performances to suit modern audiences.
Which of the following statements is correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

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91. Match List I with List II and select the correct answer using the codes given below:
List I: Folk Epic/Tale
P. Pabuji ki Phad
Q. Devnarayan ki Phad
R. Dhola Maru
S. Nihalde
List II: Associated Community/Region
1. Deeply rooted in the Gurjar community's religious tradition
2. A deeply romantic tale primarily associated with the Marwar region
3. Historically revered by the Rabari/Rebari community as a protector of camels
4. A popular folk narrative of bravery and romance prevalent in eastern Rajasthan/ Mewat
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

92. Why is the preservation of 'oral history' considered critically important for understanding the complete cultural heritage of Rajasthan, as opposed to relying solely on written historical court records?
(A) Oral history always provides highly accurate calendar dates for major historical battles, which official court records completely lack.
(B) Oral history gives voice to marginalized castes, tribes, and rural populations.
(C) Official court records were composed entirely in foreign languages like English, rendering them completely unreadable to indigenous scholars.
(D) Oral history is uniquely validated and officially endorsed as empirical evidence by modern scientific research laboratories nationwide.

93. The 'Rajasthan Sahitya Academy', an apex state institution tasked with the promotion and preservation of literature in Rajasthan, is headquartered in which city?
(A) Udaipur
(B) Jaipur
(C) Jodhpur

(D) Bikaner

94. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Government cultural academies in Rajasthan play a vital role in providing institutional patronage to dying arts and literature.
Reason (R): The abolition of princely states post-independence removed the traditional royal patronage that historically sustained these artists and scholars.
Select the correct answer from the codes given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

95. The 'Rajasthan Sangeet Natak Academy', established to foster and coordinate activities in the spheres of music, dance, and drama in the state, is located in:
(A) Ajmer City
(B) Kota City
(C) Alwar City
(D) Jodhpur

96. Identify the incorrect pair linking a government cultural academy/institution in Rajasthan with its primary periodic publication.
(A) Rajasthan Sahitya Academy - Madhumati
(B) Rajasthani Bhasha, Sahitya evam Sanskriti Academy - Jagti Jot
(C) Rajasthan Sanskrit Academy - Sujas
(D) Maulana Abul Kalam Azad Arabic Persian Research Institute - Nakhl-e-Darpan

97. Within the cultural geography of Rajasthan, the 'Ahirwati' (or Rath) cultural zone is predominantly located in which region, heavily influenced by the Yadav community?
(A) Southern tribal regions encompassing the districts of Banswara and Pratapgarh
(B) North-eastern regions including parts of Alwar
(C) Western extremely arid desert regions covering Jaisalmer and Barmer
(D) South-eastern plateau regions encompassing Kota and Jhalawar districts

98. The 'Merwara' region holds a distinct cultural identity in Rajasthan, traditionally characterized by its geographical position acting as a buffer and cultural transition zone between which two major historical states?
(A) Dhundhar and Hadoti
(B) Mewat and Braj
(C) Vagad and Malwa
(D) Marwar and Mewar

99. Which of the following statements best highlights the comparative cultural distinction between the Mewar and Marwar zones of Rajasthan?
(A) Mewar's culture is shaped by hilly terrain and stone art, while Marwar is defined by desert expanses and sandstone forts.
(B) Mewar is geographically defined by vast arid sand dunes and camel herding, while Marwar is heavily forested and defined by intensive paddy farming.
(C) Mewar exclusively follows the traditional Islamic lunar calendar, whereas Marwar exclusively follows the western Gregorian calendar for all festivals.
(D) There is absolutely no noticeable linguistic, sartorial, or artistic difference between the two historical cultural zones across the state.

100. The 'Braj' cultural zone of Rajasthan, encompassing areas like Bharatpur and Dholpur, is primarily defined by its deep cultural, linguistic, and religious affinity with which neighboring state's heritage?
(A) The tribal forest culture and indigenous traditions of neighboring Madhya Pradesh state
(B) The coastal maritime trading traditions and mercantile culture of western Gujarat state
(C) The Krishna cultural traditions of Uttar Pradesh (Mathura region)
(D) The rich agrarian social customs and Sufi folk culture of northern Punjab state

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witnessing numerous marriages.
(B) It marks the formal onset of winter and the beginning of the annual Bajra harvesting season.
(C) It is a traditional day dedicated entirely to honoring and mourning deceased ancestral spirits.
(D) It is a historic festival exclusively celebrated by the ruling royal family members of Mewar.

59. Identify the incorrectly matched pair of a traditional Rajasthani festival and the Hindu month in which it is primarily celebrated.
(A) Teej (Chhoti Teej) - Shravan
(B) Deepawali - Vaishakh
(C) Gangaur - Chaitra
(D) Holi - Phalgun

60. The month of 'Shravan' (Sawan) in the Rajasthani cultural calendar is closely associated with which natural and cultural phenomena?
(A) The peak of extreme summer heat accompanied by continuous fasting without water
(B) Monsoon arrival, tree swings, and celebrating greenery
(C) The formal end of the traditional financial year and worshipping ledger books
(D) The widespread harvesting of major winter crops like wheat and mustard in the fields

61. The State Government of Rajasthan has implemented specific policies to conserve built heritage. The legal framework designed explicitly for the conservation of unprotected historical buildings and heritage sites across the state is known as:
(A) The Rajasthan Monuments and Antiquities Act
(B) The Rajasthan Modern Infrastructure Development and Conservation Act
(C) The Rajasthan Tribal Land Rights and Heritage Protection Act
(D) The Rajasthan Urban Land Ceiling and Planning Regulation Act

62. Consider the following statements regarding the heritage conservation policies and initiatives of the Rajasthan government:
I. The government promotes 'Heritage Hotels' to ensure the adaptive reuse and upkeep of old forts and havelis.
II. The 'Mukhyamantri Lok Kalakar Protsahan Yojana' aims to financially support and preserve the state's intangible folk arts and artists.
III. The Rajasthan Heritage Conservation Authority focuses solely on constructing new modern concrete monuments to replace old ones.
IV. State policies actively promote the documentation and digitization of ancient manuscripts and historical records.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and III only

63. In the context of heritage conservation in Rajasthan, what is the best description of 'Adaptive Reuse'?
(A) Demolishing dilapidated old historical structures to construct high-rise commercial apartments
(B) Leaving ancient historical ruins completely untouched and inaccessible to prevent further decay
(C) Copying the exact architectural design of ancient forts to construct modern government offices
(D) Repurposing old havelis into hotels or museums while preserving their architecture

64. The Rajasthan Tourism Development Corporation (RTDC) has played a key role in integrating heritage with tourism. Which famous luxury tourist train operated by RTDC heavily utilizes Rajasthan's royal cultural heritage for its branding?
(A) Vande Bharat Express
(B) Shatabdi Express
(C) Palace on Wheels
(D) Rajdhani Express

65. Arrange the following UNESCO World Heritage Sites of Rajasthan in chronological order based on the year they were inscribed on the World Heritage List (from earliest to most recent):
I. Keoladeo National Park
II. Jaipur City, Rajasthan
III. The Jantar Mantar, Jaipur
IV. Hill Forts of Rajasthan
Which of the following is the correct sequence?
(A) I, III, IV, II
(B) I, IV, III, II
(C) III, I, IV, II

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specifically to adorn the neck. Crafted from gold or silver and often embellished with gemstones or intricate filigree work, it holds cultural importance during festive celebrations and ceremonies, symbolizing artistic craftsmanship and long-standing regional sartorial traditions.

10. (A) Borla
The Borla is a spherical or bell-shaped traditional ornament worn on the forehead at the central hair parting by women in rural Rajasthan. It serves as a prominent cultural symbol of marital status. Other ornaments like Karda, Hansli, and Tagdi adorn different body parts, such as wrists, neck, and waist, respectively.

11. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Traditional social customs in Rajasthan strictly regulate the placement of metal ornaments based on cultural reverence. Gold is associated with purity and deities of wealth, making its placement below the waist culturally inappropriate. Consequently, gold ornaments adorn the upper body, whereas feet ornaments are crafted from silver, making the cultural veneration of metals the direct explanation for this practice.

12. (B) Kandora - Wrist
Traditional jewelry in Rajasthan has precise terminology based on placement. Surliya is worn on ears, Chup is fitted on front teeth, and Nevri adorns ankles. However, a Kandora is a traditional belt worn around the waist rather than the wrist. Misidentifying its placement on the wrist represents an incorrect pairing regarding regional ornament terminology.

13. (A) Ker and Sangri
Panchkuta is a traditional dry dish originating from the Marwar region of Rajasthan, named after its five essential dried desert ingredients. These ingredients include Ker, Sangri, Kumatiya, Gunda, and dry mango. Developed to withstand arid desert conditions and long travel, it relies heavily on wild desert berries and beans like Ker and Sangri rather than grains or dairy.

14. (D) I, II, III, and IV
Desert ecology significantly shapes food preservation and culinary practices in Rajasthan. Rabdi offers cooling relief during hot summers, while sun-drying acts as a vital preservation technique for desert flora like Sangri and Kumatiya. Sun-dried lentil dumplings like Mangodi store efficiently in arid weather, and Raab provides warmth in winter, rendering all described culinary statements accurate.

15. (D) It requires highly fertile soil and abundant rainfall to grow properly.
Pearl millet, locally known as Bajra, is a drought-resistant crop ideal for arid and semi-arid regions with low rainfall and sandy soils. It serves as a primary staple diet across rural Marwar, especially during winter months, and thick flatbreads made from it are called Sogra. Claiming that it requires fertile soil and high rainfall is incorrect.

16. (C) Teej
Ghevar is a disc-shaped, honeycomb-like sweet cake prepared from refined flour, soaked in sugar syrup, and garnished with nuts. In Rajasthan, this traditional dessert is intrinsically linked with the monsoon festival of Teej. During Teej celebrations, gifting and consuming Ghevar forms an essential socio-cultural custom among families, highlighting regional culinary traditions and seasonal festivities.

17. (B) An extended patrilineal family sharing a common ancestry
In the traditional social hierarchy of Rajasthan, the term Khandan refers to an extended lineage or patrilineal family structure bound by shared ancestry. It plays a pivotal role in determining social obligations, marriage alliances, and inheritance rights. Members of a Khandan maintain close socio-cultural ties, preserving ancestral heritage and collective social standing within their local community.

18. (A) P-3, Q-1, R-4, S-2
Traditional customs in Rajasthan carry specific cultural meanings. Nata Pratha refers to an informal marital arrangement where a woman cohabits with a new partner. Mosar is a customary post-funeral feast. Sagai represents the formal engagement ceremony prior to marriage. Aan signifies a solemn vow or oath of loyalty, establishing the precise mapping among these traditional social practices.

19. (A) Widow remarriage without formal religious rites
Nata Pratha is an ancient customary practice prevalent among certain rural communities in

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Co-founded by renowned folklorist Komal Kothari and celebrated author Vijaydan Detha, the institution has dedicated decades to systematically documenting, preserving, and archiving Rajasthani folk music, oral literature, instruments, and traditions.

78. (C) By compiling and retelling Rajasthani folk tales in literary form
Vijaydan Detha, popularly known as Bijji, contributed significantly to Rajasthani literature by collecting, editing, and adapted oral folk tales into written prose. His multi-volume work Batan Ri Phulwari preserved rich oral storytelling heritage, bringing indigenous Rajasthani folklore into mainstream literature and inspiring numerous contemporary theatrical and cinematic adaptations.

79. (D) Udaipur
The Bhartiya Lok Kala Mandal, founded in 1951 by Devilal Samar, is a premier cultural institution situated in Udaipur. Dedicated to researching, preserving, and promoting folk arts, traditional music, ritual dances, and puppetry of Rajasthan, it maintains a museum, puppet theater, and training center for performing arts.

80. (C) A central hub promoting performing arts, visual arts, and crafts in a modern space
Jawahar Kala Kendra is a premier multi-arts center in Jaipur, designed by architect Charles Correa to preserve and display Rajasthani art and craft. Based on the Navagraha plan, it features galleries, theaters, open-air amphitheaters, and workshop spaces designed for performing artists, visual arts, and cultural exhibitions.

81. (B) A traditional musical folk drama blending mythology, history, and social themes
Khayal is a popular form of traditional musical folk theater practiced across various regions of Rajasthan. Characterized by poetic dialogues, lively musical compositions, and expressive acting, Khayal performances portray historical legends, mythological epics, and contemporary social issues, serving as a primary entertainment medium in rural community gatherings.

82. (D) Balancing brass pitchers on head while standing on a sword edge
Bhavai is a highly thrilling folk dance form of Rajasthan performed by professional artists. Dancers demonstrate exceptional balance by carrying stacked brass pitchers on their heads while balancing barefoot on sharp sword edges, glass pieces, or the rim of a brass plate, accompanied by energetic folk music.

83. (A) It was completely indigenous to the Thar desert and was later exported to the Maratha empire.
Tamasha is a unique folk theater form in Rajasthan developed primarily in Jaipur under the royal patronage of Maharaja Sawai Pratap Singh. Blending classical music, poetry, and dance, it originated through historical interactions with Maharashtra artists rather than emerging independently within the Thar desert, making the first statement false.

84. (C) Setting up the scroll at dusk, purification/ invocation of the deity, singing the epic accompanied by an instrument, and concluding the recitation at dawn.
Phad Vachan follows a structured night-long ritualistic performance by a Bhopa priest and his partner. The scroll depicting the folk deity is unrolled at dusk, followed by ritual invocation. The Bhopa sings the epic narrative accompanied by the Ravanhatta instrument throughout the night, formally concluding the recitation at dawn.

85. (A) An auspicious floor/wall painting made using chalk and ochre during festivals
Mandana is a traditional folk art style practiced by women in Rajasthan to decorate domestic floors and walls during auspicious occasions, festivals, and weddings. Painted using natural chalk paste and red ochre, these intricate geometric and floral motifs welcome deities, mark seasonal celebrations, and symbolize good fortune for the household.

86. (D) It uses ground quartz, glass, multani mitti, and borax instead of clay.
Jaipur Blue Pottery is distinct from conventional earthenware because it is crafted entirely without natural clay. Instead, artisans prepare dough using ground quartz stone, glass fragments, Multani mitti, gum, and borax. Fired at low temperatures, this unique material mix yields glazed, durable blue and turquoise decorative products.

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structures rather than grand marble temples. Local devotees visit these shrines to fulfill religious vows and participate in community healing rituals conducted by indigenous priests.

29. (A) The welcoming ethos and hospitality of the state
The phrase Padharo Mhare Desh translates to Welcome to My Land in the Rajasthani language. It represents the deeply ingrained cultural philosophy of treating guests with warmth, honor, and generous hospitality. Used widely in tourism and daily interactions, it reflects the state's historical social tradition of extending gracious welcome to visitors.

30. (C) The affectionate insistence by the host for guests to eat more food
Manuhaar is a distinct socio-cultural dining custom in Rajasthan that embodies gracious hospitality. During community feasts or family meals, hosts continuously encourage and insistently request guests to accept additional servings of food and delicacies. This warm gesture reflects personal affection, generosity, and respect toward visitors, serving as an enduring hallmark of regional dining etiquette.

31. (D) A gathering where opium (Amal) was ceremonially offered as a mark of hospitality
Historically in the Marwar region, Riyan was a formal social gathering held among nobility, clan members, and guests. During this custom, liquid opium known as Amal was filter-prepared and offered ceremonially in small amounts as a symbol of mutual respect, reconciliation, brotherhood, and traditional hospitality, marking significant socio-political interactions.

32. (C) To show high respect and confer a mark of honor upon the guest
In Rajasthani culture, the Safa or turban is far more than functional headwear; it symbolizes dignity, self-respect, and social status. Ceremonially tying or placing a Safa on a visiting guest is considered one of the highest forms of traditional hospitality, signifying deep respect, honor, and formal social acceptance within the host's community.

33. (B) Langa and Manganiyar - Folk music and singing
The Langa and Manganiyar communities of western Rajasthan are traditional musician castes renowned for preserving hereditary folk music traditions. Using instruments like the Sarangi and Kamaicha, they perform complex vocal and instrumental compositions. Other options misrepresent traditional caste occupations, such as Sikligar specializing in metalworking or Kumhar in pottery rather than shoe crafting.

34. (D) The Joshi family of Shahpura
Phad painting is a renowned traditional style of scroll painting from Rajasthan depicting complex religious narratives of folk deities. This craft has been preserved across generations primarily by the Joshi family belonging to the Chhipa community of Shahpura. Their artistic contribution remains instrumental in keeping this visual storytelling heritage alive.

35. (A) I, II, and III only
Traditional artisan communities in Rajasthan carry specific historical occupations. Salvis specialize in handloom weaving, Chhipas in textile block printing, and Thatheras in crafting brass and copper utensils. However, the Sargara community historically served as traditional heralds and musicians rather than archers, making the fourth statement incorrect regarding hereditary occupations.

36. (C) Precision diamond cutting by coastal guilds
Rajasthan's occupational history is defined by indigenous craft communities, including Rajsonis creating Thewa art, Dhadhis singing folk epics, and Regars crafting leather Mojaris. However, precision diamond cutting by coastal guilds is associated with coastal trade hubs like Gujarat rather than the landlocked, desert-influenced artisan traditions of historical Rajasthan.

37. (A) A shift towards cultural homogenization and pan-Indian lifestyle trends
Urbanization across Rajasthan has led to significant socio-cultural transformations. As rural residents move to urban centers, exposure to mass media, commercial markets, and modern lifestyles encourages cultural homogenization. Consequently, traditional localized dress, rigid caste occupational boundaries, and distinct regional customs gradually blend into broader pan-Indian urban living patterns.

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with rituals and religious festivities across Rajasthan.

58. (A) It is an auspicious 'Abujh Sawa' day witnessing numerous marriages.
Akha Teej, celebrated on Akshaya Tritiya, holds deep cultural importance in rural Rajasthan. It is considered an Abujh Sawa, an inherently auspicious day requiring no prior astrological consultation to perform rituals. Consequently, mass marriages, community gatherings, and agricultural season preparations are traditionally organized on this day throughout rural communities.

59. (B) Deepawali - Vaishakh
In the traditional Hindu calendar, festivals are tied to specific lunar months. Teej occurs in Shravan, Gangaur in Chaitra, and Holi in Phalgun. However, Deepawali is celebrated during the dark fortnight of the month of Kartik rather than Vaishakh, making the pairing of Deepawali with Vaishakh inaccurate.

60. (B) Monsoon arrival, tree swings, and celebrating greenery
The Hindu month of Shravan coincides with the arrival of the southwest monsoon in Rajasthan, transforming arid landscapes with lush greenery. Culturally, Shravan is celebrated with outdoor festivals like Teej, where women tie swings to trees, sing seasonal folk songs, and welcome the rejuvenating rains after harsh summer months.

61. (A) The Rajasthan Monuments and Antiquities Act
The Rajasthan Monuments, Archaeological Sites and Antiquities Act provides the statutory framework for protecting, conserving, and regulating historical structures across the state. Designed to preserve unprotected heritage buildings, ancient monuments, and archaeological treasures, it empowers government authorities to prevent unauthorized alterations, encroachment, and destruction of historical assets.

62. (A) I, II, and IV only
Heritage preservation policies in Rajasthan encourage adaptive reuse through heritage hotels, support folk artists financially through government schemes, and digitize ancient manuscripts. However, heritage conservation authorities focus on preserving and restoring authentic historical structures rather than constructing modern concrete monuments to replace old ones, making statement III incorrect.

63. (D) Repurposing old havelis into hotels or museums while preserving their architecture
Adaptive reuse in heritage conservation refers to repurposing historical buildings for modern functional uses while maintaining their architectural integrity and historic character. In Rajasthan, converting aging havelis and forts into heritage hotels, museums, or cultural centers generates revenue for ongoing maintenance while ensuring structural survival for future generations.

64. (C) Palace on Wheels
The Palace on Wheels is a world-renowned luxury tourist train launched jointly by the Rajasthan Tourism Development Corporation and Indian Railways. Designed to showcase Rajasthan's royal heritage, its vintage coaches resemble historical princely saloons, taking travelers on a curated journey through iconic fort towns and heritage sites across the state.

65. (A) I, III, IV, II
UNESCO recognized key sites in Rajasthan over time. Keoladeo National Park was inscribed in 1985, followed by Jantar Mantar in 2010. The Hill Forts of Rajasthan received serial inscription status in 2013, and the historical Walled City of Jaipur was inscribed in 2019, establishing the correct chronological order of recognition.

66. (D) Mehrangarh Fort
The UNESCO World Heritage inscription titled Hill Forts of Rajasthan includes six majestic medieval fortifications: Chittorgarh, Kumbhalgarh, Ranthambore, Amber, Gagron, and Jaisalmer Forts. Although Mehrangarh Fort in Jodhpur stands as an iconic historical hill fortification, it is excluded from this specific serial World Heritage list designation.

67. (A) Kalbelia Songs and Dances
In 2010, the UNESCO Representative List of the Intangible Cultural Heritage of Humanity inscribed Kalbelia folk songs and dances. Performed by the nomadic Kalbelia community, this expressive dance features fluid movements mimicking serpents, accompanied by traditional instruments like the Pungi, capturing global recognition for its unique artistic value.

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gathering. However, paying a bride price known as Dapa is a traditional custom within the community, making the claim that Dapa is strictly forbidden inaccurate.

48. (A) P-2, Q-1, R-4, S-3
Distinct cultural markers define Rajasthan's tribal communities. The Sahariya tribe is concentrated in Baran district. The Garasia community maintains deep spiritual ties with Mount Abu's Nakki Lake. The Bhil tribe participates centrally in the Baneshwar fair at Dungarpur, and the Meena community traces historical mythological lineage to the Matsya incarnation.

49. (B) G.A. Grierson
Sir George Abraham Grierson conducted the first systematic, comprehensive scientific study of Indian languages in his monumental multi-volume work, Linguistic Survey of India, published in the early 20th century. In this research, Grierson formally classified Rajasthani dialects, establishing their distinct linguistic identities and spatial boundaries within Indian linguistics.

50. (D) Wagdi - Dungarpur and Banswara region
Wagdi is a major Rajasthani dialect spoken primarily in the southern districts of Dungarpur and Banswara, a region collectively known as Vagad. Influenced by neighboring Gujarati, it forms a distinct linguistic sub-group. Other options misidentify regional dialects, such as placing Mewati in eastern Rajasthan rather than Jodhpur or Bikaner.

51. (A) A poetic style of western Rajasthan blending Marwari with literary flourishes
Dingal is a traditional literary style and high poetic dialect derived primarily from early Marwari in western Rajasthan. Used extensively by court poets, Charans, and bards, Dingal literature is celebrated for its martial ethos, heroic epics, and rhythmic verse structures that recorded military victories and royal lineages across medieval kingdoms.

52. (C) Standard Hindi is causing a gradual loss of vocabulary and daily usage of local Rajasthani dialects.
The widespread adoption of standard Hindi in state administration, educational institutions, and mass media has introduced significant linguistic standardization across Rajasthan. As younger generations increasingly use standard Hindi for official and educational communication, native regional dialects face a gradual reduction in daily usage, leading to a decline in specialized local vocabulary.

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53. (C) I and III only
Traditional sports in rural Rajasthan emphasize physical agility and resourcefulness. Sitoliya is a recreational game played with seven stacked stones and a ball. Gilli Danda requires hand-eye coordination using two wooden sticks. However, Chaupar is an ancient indoor board game played with dice rather than a physically demanding contact sport.

54. (D) Chaupar
Chaupar is an ancient traditional board game historically played across Rajasthan by royalty and commoners alike. Played on a cross-shaped cloth board using cowrie shells or wooden dice and distinctive game pawns, it requires strategic thinking and tactical planning, representing a deeply rooted recreational tradition in regional social life.

55. (B) Rumal Jhapatta
Rumal Jhapatta, also known as Snatch the Handkerchief, is a popular traditional team game played by children in rural Rajasthan. Two opposing teams line up, and players attempt to quickly snatch a dropped cloth from a central circle and return to their base without being tagged by a rival defender.

56. (C) Gymnastics
Kanche, Sitoliya, and Gilli Danda are traditional informal folk games played extensively across rural villages in Rajasthan using simple local materials like marbles, stones, and wooden sticks. In contrast, gymnastics is a formal, internationally standardized modern athletic sport governed by universal regulatory bodies and structured competitive guidelines rather than regional folk customs.

57. (D) Chaitra Shukla Pratipada
According to the Hindu lunisolar calendar based on the Vikram Samvat era, the traditional New Year, known as Nav Samvatsar, commences on Chaitra Shukla Pratipada. This day marks the beginning of the spring season and the bright fortnight of the month of Chaitra, celebrated

Rajasthan. It functions as an informal socio-legal mechanism allowing widows or deserted women to enter into a new living partnership without undergo elaborate religious rituals. This system provides social security, economic support, and family acceptance for women within their local community framework.

20. (C) A reduction in the transmission of oral traditions and folk knowledge
The transition from joint families to nuclear households in urbanizing regions alters cultural transmission dynamics. Grandparents and elders historically served as primary custodians of folk tales, riddles, oral epics, and traditional moral lessons. As household sizes shrink and modern lifestyles take precedence, the organic intergenerational transfer of indigenous folk knowledge, dialects, and storytelling traditions experiences a notable decline.

21. (A) The groom touching a wooden emblem at the bride's entrance with a sword
The Toran marna ceremony is a prominent ritual performed during traditional weddings in Rajasthan. Upon arriving at the venue, the groom approaches the entrance where a wooden decorative structure called a Toran is hung. He symbolically strikes or touches the Toran with a sword or stick, signifying victory, prosperity, and formal arrival before entering the wedding venue.

22. (C) Statement I is correct and Statement II is incorrect.
Bindoli is a festive pre-wedding procession where the bride or groom is taken through the neighborhood accompanied by music and celebrations. Conversely, Samela is not a farewell ritual; it represents the formal reception where the bride's family meets and welcomes the arriving groom and his wedding party, making the second statement inaccurate regarding wedding terminology.

23. (B) The customary support given by the maternal uncle to his sister's family for the wedding
Mayra, also referred to as Bhaat, is a crucial marital custom across Rajasthan. Prior to a marriage, the maternal uncle visits his sister's family with clothes, jewelry, monetary contributions, and gifts. This gesture provides economic support for marriage expenses and reinforces social ties between maternal relatives and the family celebrating the wedding event.

24. (B) Sagai, Pithi, Toran, Phera
Traditional weddings in Rajasthan follow a structured chronological sequence of customary rituals. The process begins with Sagai, representing formal engagement. Next, Pithi involves applying turmeric paste for ceremonial purification. On the wedding day, the groom performs Toran marna upon arrival at the venue, followed finally by Phera, where the couple takes sacred vows around the fire.

25. (D) A local priest and shaman-singer associated with folk deities
A Bhopa is a traditional priest, spiritual healer, and folk performer in rural Rajasthan. Serving as an intermediary between local deities like Pabuji or Devnarayan and devotees, the Bhopa conducts religious rituals, enters trances, and recites heroic oral epics using musical instruments, thereby preserving indigenous spiritual traditions and folk music heritage.

26. (A) The Khejarli massacre involving Amrita Devi
In 1730 AD, the village of Khejarli witnessed a heroic environmental sacrifice led by Amrita Devi Bishnoi. Bishnoi community members sacrificed their lives to protect sacred Khejri trees from being felled by royal order. This historic event highlights the deep ecological ethos of rural Rajasthan and remains an inspiration for nature conservation movements across India.

27. (B) Folk superstitions have entirely disappeared from Rajasthan following the implementation of modern educational policies.
While modern education and scientific awareness have expanded, folk beliefs, omens, and protective rituals continue to co-exist alongside contemporary life in Rajasthan. Beliefs regarding auspicious signs, animal calls, and protective charms against the evil eye remain embedded in rural cultural practices, making the assertion that folk superstitions have completely vanished factually incorrect.

28. (B) II and III only
Devras or Thans are modest open-air platforms or localized rural shrines dedicated to regional folk deities, heroic spirits, and ancestral guardians. They are typically simple masonry

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68. (C) Its grid iron urban planning and syncretic architectural style
The historic Walled City of Jaipur achieved UNESCO World Heritage status in 2019 due to its urban planning based on a gridiron layout inspired by ancient Vedic architecture and Western concepts. Founded in 1727 AD, Jaipur's town planning features wide avenues, uniform bazaar facades, and a syncretic blend of Rajput and Mughal design.

69. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Cultural tourism generates vital revenue that incentivizes the preservation of traditional crafts in Rajasthan. However, commercial demands often force artisans to simplify complex symbolic motifs into standardized, mass-produced items suited for tourist tastes. This commercial transformation directly causes cultural commodification, making the reason a valid explanation for the assertion.

70. (D) Jaisalmer
The annual Desert Festival is organized by state tourism authorities in Jaisalmer against the backdrop of the Sam sand dunes. Showcasing western Rajasthan's folk heritage, the festival features traditional music, Kalbelia dance, turban-tying competitions, camel parades, and local crafts, attracting domestic and international visitors to the desert region.

71. (B) To boost tourism, support folk artists, and sustain local artisanal economies
State-sponsored cultural events like the Marwar Festival and Pushkar Fair serve a vital socio-economic function in Rajasthan. By attracting domestic and international tourists, these organized festivals create market platforms for local artisans, provide sustainable income for traditional folk performers, and stimulate hospitality industries while preserving regional cultural heritage.

72. (C) Tourist influx has completely removed negative environmental impacts on desert ecosystems.
Tourism provides economic incentives for preserving heritage havelis and creates local employment opportunities that reduce rural migration. However, heavy tourist footfall often increases environmental pressures, waste generation, and resource strain in fragile desert environments. Therefore, asserting that tourism has completely eliminated environmental impacts on desert ecosystems is incorrect.

73. (D) Globalized digital media leading to an aspirational shift away from traditional lifestyles
The preservation of traditional culture among youth in Rajasthan faces challenges from rapid digitalization and media globalization. Widespread access to global trends and urban entertainment shapes youth aspirations, leading to reduced interest in practicing hereditary crafts, learning oral epics, and speaking local dialects in favor of standardized modern lifestyles.

74. (A) P-3, Q-1, R-2, S-4
Traditional Rajasthani crafts face distinct modern challenges. Handblock printing encounters severe price competition from screen-printed synthetic fabrics. Puppetry struggles due to digital entertainment alternatives. Reciting oral epics declines with changing audience attention spans, and traditional earthen pottery is widely displaced by durable plastic and steel household utensils.

75. (C) Statement I is correct and Statement II is incorrect.
Outward migration from rural regions to urban centers for economic opportunities weakens joint family structures, breaking traditional extended co-living arrangements. However, youth migrating to modern cities rarely stick strictly to caste-based hereditary occupations; instead, they diversify into modern industrial, commercial, and service-sector livelihoods, rendering the second statement false.

76. (B) While exposing youth to global trends, it provides a platform for folk artists to reach global audiences.
Modern digital media plays a dual role in shaping Rajasthani folk culture. While introducing rural youth to global entertainment and modern lifestyles, digital platforms simultaneously allow traditional folk musicians, dancers, and visual artisans to document, stream, and promote their art globally, expanding their audience base and international patronage.

77. (D) I, II, and III
Rupayan Sansthan is an internationally acclaimed ethnographic institute established in 1960 at Borunda village in Jodhpur district.

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97. (B) North-eastern regions including parts of Alwar

The Ahirwati or Rath cultural-linguistic zone is situated in northeastern Rajasthan, predominantly covering tehsils in Alwar and Kotputli-Behror districts. Named after the Ahir (Yadav) community residing there, this cultural belt exhibits linguistic and social influences blending regional Rajasthani traditions with neighboring Haryanvi and Braj cultural elements.

98. (D) Marwar and Mewar

Merwara is a historic geographical and cultural belt situated around Ajmer in central Rajasthan. Positioned in the Aravalli hills, it served as a transitional buffer zone between the major kingdoms of Marwar to the west and Mewar to the south, blending architectural, linguistic, and socio-cultural features from both historical regions.

99. (A) Mewar's culture is shaped by hilly terrain and stone art, while Marwar is defined by desert expanses and sandstone forts.

Mewar and Marwar represent distinct cultural domains shaped by geography. Mewar's hilly Aravalli terrain fostered intricate stone architecture, lakes, and vibrant temple art. Conversely, Marwar's vast Thar Desert landscape encouraged sand-carved sandstone forts, camel pastoralism, and distinct desert music traditions, highlighting the strong relationship between environment and regional culture.

100. (C) The Krishna cultural traditions of Uttar Pradesh (Mathura region)

The Braj cultural zone of eastern Rajasthan, encompassing districts like Bharatpur and Dholpur, shares close geographical and cultural borders with western Uttar Pradesh. This region is deeply influenced by the Krishna devotional movement, Braj Bhasha literature, Raslila folk theater, and religious customs originating from the neighboring Mathura and Vrindavan pilgrimage centers.

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87. (B) A portable multi-paneled wooden box painted with stories, used by storytellers
Kavad is a unique portable wooden shrine crafted in Rajasthan, featuring multiple painted panels that open like doors. Created by traditional woodworkers, Kavadia storytellers unfold these hinged panels sequentially while reciting religious epics and local myths, transforming the intricate wooden structure into an interactive storytelling tool.

88. (A) I, II, and IV only
Traditional arts in Rajasthan reflect rich religious and symbolic themes. Pichhwai cloth paintings adorn Shrinathji temples, Molela terracotta plaques depict local deities, and Usta art features golden Mughal motifs on camel hide. However, Thewa art involves fusing gold on glass to create intricate religious and royal motifs rather than secular European weaponry.

89. (D) Ravanhatta
Pabuji ki Phad is an epic oral narrative recited by Bhopa priests in Rajasthan to commemorate the heroic exploits of the folk deity Pabuji. The performance is accompanied by playing the Ravanhatta, a traditional ancient bowed string instrument crafted from a coconut shell resonator, bamboo stick, and horsehair strings.

90. (C) Statement I is correct and Statement II is incorrect.
The Bagdawat epic is a monumental oral tradition maintained by the Gurjar community, transferring historical values across generations. However, oral traditions are dynamic rather than static; bards continually adapt phrasing, improvise musical elements, and incorporate contemporary references during performances to retain audience engagement, making the second statement incorrect.

91. (A) P-3, Q-1, R-2, S-4
Oral epics and romantic tales in Rajasthan belong to specific communities and regions. Pabuji ki Phad is revered by the Rabari pastoralists who view Pabuji as a protector of camels. Devnarayan ki Phad is central to the Gurjar community, Dhola Maru originates in Marwar, and Nihalde is popular in eastern Rajasthan.

92. (B) Oral history gives voice to marginalized castes, tribes, and rural populations.
While written historical court chronicles focus primarily on royal dynasties, political conquests, and taxation, oral history captures the lived experiences of non-elite groups. Preserved through bards and community storytellers, oral traditions reflect the perspectives, values, local struggles, and social beliefs of marginalized castes, tribal groups, and rural populations.

93. (A) Udaipur
The Rajasthan Sahitya Academy is an autonomous state government organization established in 1958 to promote, develop, and preserve Rajasthani literature and literary arts. Headquartered in Udaipur, the academy publishes literary journals, organizes writer conferences, awards prestigious literary honors, and supports translations across various regional dialects and languages.

94. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Following the integration of princely states post-independence, royalty lost political power, ending centuries of traditional court patronage for bards, artists, and literary scholars. State-funded cultural academies were established to fill this institutional void, providing grants, awards, and platforms to preserve traditional arts, making the reason a valid explanation for the assertion.

95. (D) Jodhpur
The Rajasthan Sangeet Natak Academy was established in 1957 to foster, coordinate, and promote performing arts across the state. Located in Jodhpur, this autonomous cultural institution organizes music festivals, theater workshops, and dance performances while providing financial aid and awards to veteran artists preserving traditional folk arts.

96. (C) Rajasthan Sanskrit Academy - Sujas
Cultural academies in Rajasthan publish periodic journals to promote literature. Rajasthan Sahitya Academy publishes Madhumati, the Bhasha Academy produces Jagti Jot, and the Arabic Persian Institute issues Nakhl-e-Darpan. However, Sujas is an official state development journal published by the Information and Public Relations Department rather than the Sanskrit Academy.

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38. (D) Rural areas preserve local dialects like Marwari or Mewari more than urban centers.
Rural areas in Rajasthan maintain a stronger connection to regional linguistic traditions, where everyday communication relies heavily on local dialects like Marwari, Mewari, or Dhundhari. In contrast, urban centers experience greater linguistic blending due to formal education, administration, migration, and widespread usage of standard Hindi and English in commercial and civic spheres.

39. (A) II, IV, I, III
Human settlements in Rajasthan progress in scale and socio-economic complexity. A Dhani is the smallest settlement, consisting of a small cluster of rural homesteads. A Gaon forms a proper village with organized social structure. A Kasba represents a semi-urban market town, while a Shehar is a large, complex urban city structure.

40. (C) Statement I is correct and Statement II is incorrect.
Modern urbanization has transformed traditional rural folk arts into commercial commodities, adapting them for tourist and global consumer markets. However, demand for traditional ethnic attire has not vanished in cities; urban residents frequently wear traditional clothing during regional festivals, cultural functions, and wedding ceremonies, making the second statement inaccurate.

41. (D) Bhil
Gavri is an ancient, 40-day folk dance-drama performed exclusively by men of the Bhil tribal community in southern Rajasthan. Enacted during the monsoon season, this sacred ritualistic dance-drama depicts mythological stories centered around Goddess Parvati (Gauri) and Lord Shiva, combining music, dance, dramatic acting, and spiritual vows.

42. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The Bhil tribe has historically inhabited the forested regions of the Aravalli hills, developing an intricate knowledge of forest ecosystems. This long-standing ecological relationship shaped their culture, agricultural practices, housing materials, and religious rituals, making their ancestral woodland environment the foundational explanation for their deep cultural reliance on forest ecology.

43. (B) Forms of shifting agriculture practiced in plains and hills respectively
In the tribal agricultural history of the Bhil community, Dajia and Chimata refer to traditional forms of slash-and-burn shifting cultivation. Dajia involves clearing forest land in flat plain regions for farming, whereas Chimata refers to cultivating cleared slopes along hilly terrain, representing indigenous forest-based agricultural practices historically followed in southern Rajasthan.

44. (B) It is derived from a Dravidian word meaning 'Bow', denoting archery proficiency.
Etymologically, the term Bhil is widely believed to originate from the ancient Dravidian word Billee or Bheel, which translates to bow. This name highlights the tribe's historical mastery over archery and their traditional identity as skilled bowmen, hunters, and warriors across the forested terrains of central and western India.

45. (A) Helru
Helru is a traditional cooperative social institution within the Garasia tribal community of southern Rajasthan. Operating on principles of mutual assistance and community solidarity, Helru enables members to assist one another in agricultural labor, house construction, and major social events without monetary exchange, strengthening tribal unity and socio-economic support networks.

46. (C) Zamindar Meena and Chowkidar Meena
The Meena community in Rajasthan historically separated into two primary socio-occupational branches. Zamindar Meenas were primarily engaged in settled agriculture, landholding, and rural farming pursuits. In contrast, Chowkidar Meenas were historically assigned village watchkeeping, security, and administrative protective duties, forming a key dual social structure within the broader tribal identity.

47. (D) The practice of paying bride price (Dapa) is completely absent and strictly forbidden in Garasia culture.
Garasia tribal society practices diverse marital customs, including formal unions like Mor Bandhiya and mutual consent unions formed during regional fairs like the Nakki Lake

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CHAPTER 17

Religious Movements, Saints and Folk Deities

1. The Bhakti movement in Rajasthan was significantly popularized in its early phase by which of the following saints, who was a direct disciple of Ramananda?
(A) Sant Dadu Dayal
(B) Sant Dhanna
(C) Sant Ramcharan
(D) Sant Mavji

2. Which of the following best describes the core philosophy of the Nirguna school of Bhakti in Rajasthan?
(A) Devotion through idol worship and elaborate temple rituals
(B) Dedication exclusively to Lord Krishna in his child form
(C) Belief in the physical incarnation of deities on earth
(D) Worship of a formless, attribute-less supreme divine

3. Identify the odd one out among the following saints based on their primary stream of Bhakti (Saguna vs Nirguna).
(A) Sant Dadu Dayal
(B) Mirabai
(C) Bhakta Kavi Durlabh
(D) Goswami Damodar

4. Which of the following impacts of the Bhakti movement on the regional culture of Rajasthan is considered the most historically significant?
(A) Complete elimination of the caste system
(B) Eradication of the Zamindari system
(C) Promotion of local dialects like Dhundhari and Pingal in spiritual literature
(D) Introduction of Persian vocabulary into rural folk songs

5. Match the following Bhakti saints in List I with their primary associated places in List II:
List I: (Bhakti Saint)
P. Sant Dhanna
Q. Sant Pipa
R. Sant Jasnath
S. Sant Dadu Dayal
List II: (Associated Place)
1. Naraina
2. Katriyasar
3. Gagron
4. Duan
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

6. Who among the following is widely known as the Narsinh of Rajasthan due to his deep Krishna devotion?
(A) Sant Pipa
(B) Sant Ramcharan
(C) Sant Haridas
(D) Bhakta Kavi Durlabh

7. Mirabai, the celebrated 16th-century poet-saint of Rajasthan, was born in which of the following villages?
(A) Merta
(B) Kudki
(C) Chittorgarh
(D) Peepasar

8. Who is traditionally recognized as the spiritual preceptor (Guru) of Mirabai?
(A) Ramananda
(B) Vallabhacharya
(C) Sant Ravidas (Raidas)
(D) Tulsidas

9. Which of the following literary compositions is incorrectly paired with Mirabai?
(A) Narsi Ji ro Mayro - Composed with Ratna Khatri
(B) Gita Govind ki Tika - Written by Mirabai
(C) Rag Govind - Written by Mirabai
(D) Dadu Ri Vani - Written by Mirabai

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(D) Chittorgarh

77. The Eklingji temple complex near Udaipur is dedicated to Lord Shiva and operates under the authority of the Maharana of Mewar. This temple belongs historically to which sect of Shaivism?
(A) Pashupata
(B) Kapalika
(C) Lingayat
(D) Nath Panth

78. Mehandipur Balaji temple, situated on the border of Dausa and Karauli districts, has a unique functional reputation across North India primarily for:
(A) Organizing massive annual cattle trades and agricultural fairs
(B) Facilitating mass marriages for marginalized local communities
(C) Ritual exorcism and curing possessed individuals
(D) Serving as a center for classical Dhrupad musical training

79. Which of the following statements is correct regarding the Shila Devi temple located within the Amber Fort complex in Jaipur?
(A) The temple is dedicated to a Nirguna form of the divine.
(B) The temple was established by Sawai Jai Singh II during the founding of Jaipur.
(C) The presiding deity is worshipped purely in a vegetarian (Vaishnava) manner since its inception.
(D) The idol of the goddess was brought from Jessore (Bengal) by Maharaja Man Singh I.

80. From a historical and sociological perspective, what was the most vital social function served by the evolution of folk deity worship in Rajasthan?
(A) It provided a rigid social mechanism to enforce upper-caste dominance over tribal populations.
(B) It served as an effective institutional substitute for the absence of formal state banking networks.
(C) It offered protective symbols and spiritual solace to local agrarian and pastoral societies.
(D) It was primarily designed to convert the local rural populace to organized formal religious orders.

81. Which of the following pairs of a Rajput clan and their traditional tutelary deity (Kuldevi) is incorrectly matched?
(A) Sisodiya (Mewar) - Baan Mata
(B) Chauhan (Ajmer) - Karni Mata
(C) Rathore (Marwar) - Naganechi Mata
(D) Bhati (Jaisalmer) - Swangiya Mata

82. Consider the following statements indicating the role of folk deities in social integration:
I. Baba Ramdevji actively preached against untouchability and openly associated with Dalits.
II. Pabuji is highly revered by the Raika (Rebari) camel-herding community, reflecting strong tribal-pastoral bonds.
III. Gogaji's shrines see combined veneration from both Hindu agrarian communities and Muslim devotees.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

83. In the rural traditions of Rajasthan, 'Bhomiyaji' is predominantly worshipped across various villages in the specific capacity of:
(A) The protector deity of land and village boundaries
(B) The dedicated protector deity of rain and agricultural fertility
(C) The specialized deity for curing snake bites and venom
(D) The divine deity governing marital harmony and domestic peace

84. The concept of "Panch Pirs" in Rajasthan is a prime example of religious syncretism. This term specifically refers to:
(A) Five prominent Muslim Sufi saints buried within the Ajmer shrine complex.
(B) Five historic Hindu temples constructed in architectural fusion with mosques.
(C) Five Marwar folk deities venerated equally by Hindus and Muslims.
(D) Five spiritual texts composed jointly by medieval Bhakti and Sufi scholars.

85. Match the following 'Pirs' of Rajasthan in List I with their primary places of reverence in List II:
List I: (Pir)
P. Gogaji
Q. Harbuji

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(C) Cremate the body on a funeral pyre using sandalwood
(D) Submerge the body in the sacred waters of Pushkar Lake

22. The sacred idol of Shrinathji was brought to Mewar from Vrindavan in the 17th century by which of the following spiritual leaders to protect it from the Mughal emperor Aurangzeb?
(A) Goswami Vithalnath
(B) Vallabhacharya
(C) Ramanujacharya
(D) Goswami Damodar

23. Which ruler of Mewar granted shelter to the idol of Shrinathji and facilitated the establishment of the temple at Sihad village (now Nathdwara)?
(A) Maharana Amar Singh I
(B) Maharana Raj Singh I
(C) Maharana Kumbha
(D) Maharana Jagat Singh II

24. Consider the following statements regarding the Vallabh Sampradaya in Rajasthan:
I. It is also known as the Pushtimarg sect.
II. The principal deity, Shrinathji, is worshipped as the child incarnation of Lord Krishna.
III. The famous Pichhwai paintings of Nathdwara originated as decorative backdrops for the deity in this sect.
IV. The core philosophy of this sect is Vishishtadvaita.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

25. The Dwarkadhish temple located in Kankroli (Rajsamand) is an important center of which of the following religious traditions?
(A) Ramsnehi Sampradaya
(B) Dadu Panth
(C) Nimbarka Sampradaya
(D) Vallabh Sampradaya

26. The Vallabh Sampradaya follows a philosophical framework established by Vallabhacharya, which posits that the soul and God are completely identical without any illusion (Maya). What is this philosophy called?
(A) Shuddhadvaita
(B) Advaita
(C) Dvaita
(D) Dvaitadvaita

27. The Ramsnehi Sampradaya was founded in Rajasthan to promote Nirguna Ram worship. Who was the founder of the principal Shahpura branch of this sect?
(A) Sant Ramdas
(B) Sant Ramcharan
(C) Sant Dariyavji
(D) Sant Hariramdas

28. Which of the following pairs of Ramsnehi branches and their founders is incorrectly matched?
(A) Ren Branch - Sant Dariyavji
(B) Shahpura Branch - Sant Rajjabji
(C) Sinhathal Branch - Sant Hariramdas
(D) Khedapa Branch - Sant Ramdas

29. The grand annual festival known as Phool Dol is associated with the Ramsnehi sect and is celebrated predominantly at:
(A) Shahpura
(B) Naraina
(C) Merta
(D) Mukam

30. Which of the following best characterizes the religious practice of the Ramsnehi Sampradaya?
(A) Worship of Lord Rama through consecrated large stone idols
(B) Organizing militant ascetic groups to defend regional borders
(C) Chanting the name of Nirguna Ram and honoring the Guru
(D) Worship performed primarily through elaborate fire sacrifices

31. The primary prayer halls or spiritual centers of the Ramsnehi Sampradaya, where devotees gather to sing devotional hymns, are locally known as:
(A) Akharas
(B) Chhatris
(C) Khanqahs
(D) Ramdwaras

32. The highly revered folk deity Gogaji was born into the Chauhan Rajput clan at which of the following locations?
(A) Kharnal, Nagaur
(B) Kolumand, Jodhpur
(C) Dadrewa, Churu
(D) Asind, Bhilwara

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33. Select the correct chronological sequence of the following major Rajasthan fairs as they occur during the Hindu calendar year, starting from Chaitra month.
(A) Sheetla Ashtami, Goga Navami, Pushkar Fair, Beneshwar Fair
(B) Pushkar Fair, Goga Navami, Beneshwar Fair, Sheetla Ashtami
(C) Goga Navami, Sheetla Ashtami, Pushkar Fair, Beneshwar Fair
(D) Beneshwar Fair, Sheetla Ashtami, Pushkar Fair, Goga Navami

34. The major annual fair dedicated to Gogaji is held at Gogamedi in Hanumangarh district on the occasion of Goga Navami. On which day does Goga Navami fall in the Hindu calendar?
(A) Bhadrapada Shukla Navami
(B) Shravana Krishna Navami
(C) Ashvin Shukla Navami
(D) Bhadrapada Krishna Navami

35. The shrine of Gogamedi exhibits a unique architectural blend. It is built in the style of a tomb and features which Arabic word inscribed on its main entrance?
(A) Bismillah
(B) Alhamdulillah
(C) Masha'Allah
(D) Subhan'Allah

36. Which prominent Muslim invader did Gogaji reportedly fight against to protect local cattle wealth and regional sovereignty?
(A) Muhammad Ghori
(B) Alauddin Khalji
(C) Mahmud Ghaznavi
(D) Babur

37. Consider the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): Baba Ramdevji is universally considered a symbol of profound communal harmony in Rajasthan.
Reason (R): He is venerated by Hindus as an incarnation of Lord Krishna and equally worshipped by Muslims who address him respectfully as Ramsa Pir.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

38. In order to integrate marginalized groups and foster spiritual upliftment without caste distinctions, Ramdevji established a specific sect known as the:
(A) Bishnoi Panth
(B) Jasnathi Panth
(C) Laldasi Panth
(D) Kamadia Panth

39. The women followers of the Kamadia Panth perform a famous traditional dance during the annual fair of Ramdevji. Identify the dance.
(A) Ghoomar
(B) Terah Taali
(C) Chari
(D) Bhavai

40. Unlike most other folk deities, Ramdevji was also a recognized poet. Which of the following texts is attributed to him?
(A) Anbhai Vani
(B) Pabuprakash
(C) Chaubees Vaniyan
(D) Hariras

41. The night-long devotional vigil (Jagaran) organized in honor of Baba Ramdevji is specifically referred to by his devotees as:
(A) Ratjaga
(B) Rikhiya
(C) Neja
(D) Jamma

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42. Match the following folk deities of Rajasthan in List I with their primary associated animal/ mount in List II:
List I: (Folk Deity)
P. Ramdevji
Q. Pabuji
R. Tejaji
S. Devnarayanji
List II: (Associated Animal/Mount)
1. Lilan mare
2. Blue horse (Lila Ghoda)
3. Lilagar horse
4. Kesar Kalmi mare
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

43. The multi-colored (traditionally five-colored) flag hoisted at the shrines of Ramdevji is known as:

(A) Dhwaja
(B) Neja
(C) Pataka
(D) Nishan

44. Veer Tejaji, widely revered as the protector of cows and an agricultural deity, was born in the Dholya Gotra of the Jat community at which place?
(A) Runicha
(B) Kharnal
(C) Kolumand
(D) Peepasar

45. Tejaji sacrificed his life defending the cattle belonging to which historical figure from the predatory raids of the Meena tribe of Mandawariya?
(A) Lacha Gujari
(B) Deval Charani
(C) Sati Mata
(D) Pannadhai

46. The specific location where Tejaji was bitten by a mythical snake, fulfilling his promise to the serpent, is recognized as:
(A) Parbatsar
(B) Sendariya
(C) Sursura
(D) Paner

47. A massive state-level animal fair in the memory of Veer Tejaji is organized annually in the month of Bhadrapada at which of the following places?
(A) Merta City
(B) Pushkar
(C) Tilwara
(D) Parbatsar

48. Consider the following statements regarding the folk deity Tejaji:
I. He is principally worshipped as an incarnation of Lord Vishnu.
II. Depictions usually show him as a warrior on a horse with a snake biting his tongue.
III. The agrarian communities in Rajasthan often invoke his name while plowing fields.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

49. In the cultural tradition of Marwar, the folk deity Pabuji is primarily revered as an incarnation of which epic figure?
(A) Rama
(B) Lakshmana
(C) Bharata
(D) Hanuman

50. Pabuji attained martyrdom while fighting against his own brother-in-law, Jindrao Khichi of Jayal, to protect the cattle of:
(A) Lacha Gujari
(B) Karma Bai
(C) Meera Bai
(D) Deval Charani

51. The Phad of Pabuji is traditionally sung by the Bhopa community using which of the following musical instruments?
(A) Ravanhattha
(B) Jantar
(C) Kamayacha
(D) Morchang

52. Whenever a camel falls ill in Rajasthan, the rural populace traditionally seeks the blessings of which folk deity?
(A) Gogaji
(B) Tejaji
(C) Pabuji
(D) Ramdevji

53. The most definitive biographical text on Pabuji, titled "Pabuprakash," was authored by which of the following scholars?
(A) Asha Barhath
(B) Kavi Maan Singh
(C) Bankidas
(D) Prithviraj Rathore

54. Devnarayanji is an immensely venerated folk deity primarily associated with which of the following communities in Rajasthan?
(A) Jat
(B) Rajput
(C) Meena
(D) Gujjar

55. Consider the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The Phad (painted scroll) of Devnarayanji holds the distinction of being the longest and oldest among the Phads of all Rajasthani folk deities.
Reason (R): The Government of India

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recognized its cultural significance by issuing a commemorative postal stamp specifically featuring Devnarayanji's Phad in 1992.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

56. An unusual feature of the primary shrine of Devnarayanji is that no idol is worshipped. Instead, the devotees worship:
(A) A sacred ceremonial fire pit known as a Dhuni
(B) A consecrated wooden sword decorated with flowers
(C) A pair of bricks offered with neem leaves
(D) A natural continuous flowing sacred water spring

57. The principal shrine (Sadar Peeth) of Devnarayanji, where his main fair is organized on Bhadrapada Shukla Saptami, is located at:
(A) Malaseri, Nagaur
(B) Jodhpuriya, Tonk
(C) Kolumand, Jodhpur
(D) Asind, Bhilwara

58. While singing the lengthy epic (Phad) of Devnarayanji, the Bhopas traditionally accompany their recitation with which musical instrument?
(A) Jantar
(B) Ravanhattha
(C) Algoza
(D) Mashak

59. The internationally famous temple of Karni Mata, renowned for its large population of sacred rats, is situated at:
(A) Nokha, Bikaner
(B) Deshnoke
(C) Phalodi, Jodhpur
(D) Osian, Jodhpur

60. The thousands of sacred rats that roam freely within the Karni Mata temple complex are locally referred to as:
(A) Mushak
(B) Kabas
(C) Rikhiyas
(D) Pirs

61. Arrange the following venerated figures in the generally accepted chronological order of the centuries they lived or originated in Rajasthan.
1. Gogaji
2. Pabuji
3. Ramdevji
(A) 1, 2, 3
(B) 2, 1, 3
(C) 1, 3, 2
(D) 3, 2, 1

62. Karni Mata is traditionally considered the tutelary deity (Kuldevi) of which royal dynasty of Rajasthan?
(A) Kachhwahas of Jaipur
(B) Sisodiyas of Mewar
(C) Rathores of Bikaner
(D) Bhatis of Jaisalmer

63. Before she came to be known as the miraculous goddess Karni Mata, what was her original childhood name?
(A) Karma Bai
(B) Puli Bai
(C) Supyar De
(D) Ridhi Bai

64. The prominent Sufi saint Hazrat Khwaja Moinuddin Chishti established his spiritual headquarters in Ajmer during the reign of which Rajput ruler?
(A) Rana Sanga
(B) Arnoraja
(C) Prithviraj Chauhan III
(D) Vigraharaja IV

65. Who was the spiritual master (Murshid) of Khwaja Moinuddin Chishti?
(A) Khwaja Qutbuddin Bakhtiyar Kaki
(B) Sheikh Usman Harooni
(C) Sheikh Nizamuddin Auliya
(D) Baba Farid

66. The annual Urs (death anniversary festival) of Khwaja Moinuddin Chishti is celebrated at the Ajmer Dargah during which month of the Islamic calendar?
(A) Muharram
(B) Ramadan
(C) Safar
(D) Rajab

67. The monumental gateway known as the Buland Darwaza at the Ajmer Dargah complex was constructed by which historical figure?

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(A) Sultan Mahmood Khalji
(B) Mughal Emperor Akbar
(C) Mughal Emperor Jahangir
(D) Rao Jodha of Marwar

68. Consider the following statements regarding the Dargah of Khwaja Moinuddin Chishti in Ajmer:
I. It houses the tomb of the saint who founded the Chishti order in the Indian subcontinent.
II. The 'Badi Degh' (large cauldron) used for preparing langar was presented by Emperor Akbar.
III. The 'Chhoti Degh' (smaller cauldron) was presented by Emperor Jahangir.
IV. The Dargah is a major center for the performance of 'Sama' (Qawwali).
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

69. The Chishti Sufi order emphasized a specific mystical concept advocating the fundamental oneness of all being, which facilitated deep philosophical dialogue with Hindu Vedanta. This concept is termed:
(A) Wahdat-ul-Wujud
(B) Ilm-ul-Kalam
(C) Sharia
(D) Tariqah

70. The world-renowned Dilwara Jain temples, distinguished for their exquisite marble carvings, are located in:
(A) Ranakpur
(B) Osian
(C) Nakoda
(D) Mount Abu

71. The magnificent Ranakpur Jain temple complex, noted for its 1444 intricately carved pillars, is primarily dedicated to which Jain Tirthankara?
(A) Mahavira
(B) Adinath
(C) Parshvanatha
(D) Neminatha

72. Consider the following statements regarding Jain religious sites in Rajasthan:
I. The Mahavira Swami temple located in Osian is an important site of the Shvetambara tradition.
II. Nakoda is primarily famous as a pilgrimage center for the worship of Tirthankara Parshvanatha.
III. The Vimal Vasahi temple at Dilwara was constructed during the reign of Mughal Emperor Akbar.
Which of the above statement(s) is/are incorrect?
(A) I only
(B) III only
(C) I and II only
(D) II and III only

73. The brilliant architect responsible for designing the vast structural layout of the Ranakpur Jain temple was:
(A) Mandan
(B) Vimal Shah
(C) Vidyadhar Bhattacharya
(D) Depa (Depak)

74. Paryushan is the most important annual spiritual festival for the Jain community, marked by fasting and introspection. It is predominantly observed during which month of the Hindu calendar?
(A) Bhadrapada
(B) Chaitra
(C) Shravana
(D) Kartik

75. Match the following famous regional temples of Rajasthan in List I with the districts where they are situated in List II:
List I: (Temple)
P. Charbhuja Nath Temple
Q. Brahma Temple
R. Kaila Devi Temple
S. Govind Devji Temple
List II: (District)
1. Karauli
2. Jaipur
3. Rajsamand
4. Pushkar (Ajmer)
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

76. The historical Charbhuja Nath temple of Garhbor, which hosts a significant fair on Jal Jhulni Ekadashi, is a major pilgrimage center for the Vaishnava tradition in which district?
(A) Udaipur
(B) Rajsamand
(C) Bhilwara

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10. The nature of Mirabai's devotion to Lord Krishna is best categorized under which of the following spiritual emotions?
(A) Madhurya Bhava
(B) Dasya Bhava
(C) Sakhya Bhava
(D) Vatsalya Bhava

11. Which ruler of Mewar was the father-in-law of Mirabai?
(A) Maharana Pratap
(B) Maharana Sanga
(C) Maharana Kumbha
(D) Maharana Udai Singh

12. Consider the following statements regarding Sant Pipa:
I. He was originally a Khichi Rajput ruler of the Gagron state.
II. He is worshipped as a principal deity by the Darji (tailor) community.
III. His famous chhatri (cenotaph) is located at Naraina in Jaipur district.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

13. The prominent temple dedicated to Sant Pipa is located in which of the following places?
(A) Samdari, Balotra
(B) Asind, Bhilwara
(C) Runicha, Jaisalmer
(D) Kharnal, Nagaur

14. Arrange the following saints of Rajasthan in their generally accepted chronological order of historical existence.
1. Sant Ramcharan
2. Sant Pipa
3. Sant Dadu Dayal
(A) 2, 3, 1
(B) 1, 2, 3
(C) 3, 2, 1
(D) 2, 1, 3

15. The caves where Sant Pipa performed intense penance and meditation are located at which of the following places?
(A) Samdari (Balotra)
(B) Katriyasar (Bikaner)
(C) Mukundara Hills (Kota)
(D) Toda village (Kekri)

16. The principal seat (Peeth) of the Dadu Panth is situated at which of the following locations?
(A) Shahpura
(B) Khedapa
(C) Naraina
(D) Sinhathal

17. Which of the following is NOT one of the recognized sub-branches (Shakhas) of the Dadu Panth?
(A) Khalsa
(B) Kamadia
(C) Virakt
(D) Naga

18. Consider the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): Sant Dadu Dayal is frequently referred to as the Kabir of Rajasthan.
Reason (R): Like Kabir, he strongly advocated for Nirguna Bhakti, opposed idol worship, and criticized caste-based discrimination.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

19. The teachings and verses of Sant Dadu Dayal are primarily compiled in a text known as Dadu Dayal Ri Vani. This text is largely composed in which dialect?
(A) Dhundhari
(B) Marwari
(C) Mewati
(D) Malvi

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20. Who among the following eminent disciples of Sant Dadu Dayal was the founder of the Naga branch of the Dadu Panth, known for carrying arms and residing in Akharas?
(A) Rajjabji
(B) Garib Dasji
(C) Sundar Dasji
(D) Bakhanaji

21. A unique custom of the followers of the Dadu Panth regarding the disposal of the dead is that they:
(A) Expose the body in the forest for birds and animals
(B) Bury the body in a seated meditative posture facing north

R. Mehaji
S. Ramdevji
List II: (Place of Reverence)
1. Baapini
2. Bengti
3. Gogamedi
4. Runicha
(A) P-3, Q-2, R-1, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-4, S-1

86. Which of the following prominent folk deities is NOT traditionally included in the canonical list of the 'Panch Pirs' of Rajasthan?
(A) Pabuji
(B) Ramdevji
(C) Harbuji
(D) Tejaji

87. Veer Kallaji Rathore, a widely worshipped figure in the Mewar region, is popularly recognized in local folklore by which distinct epithet?
(A) The guardian deity of camels
(B) The four-handed deity
(C) The sovereign lord of the seas
(D) The revered ascetic of the desert

88. Consider the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): Veer Kallaji Rathore is celebrated as the "Deity with Four Hands" (Char Hath Wale Devta).
Reason (R): During the third siege of Chittorgarh by Akbar, Kallaji fought valiantly carrying his wounded commander, Jaimal, on his shoulders, appearing as a four-armed warrior.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

89. Mallinathji is an ancient and deeply respected folk deity of western Rajasthan. His principal shrine, where a major cattle fair is held, is located at:
(A) Samdari, Balotra
(B) Asind, Bhilwara
(C) Kolumand, Jodhpur
(D) Tilwara, Balotra

90. Consider the following statements regarding religious and animal fairs in Rajasthan:
I. The Mallinath Animal Fair held at Tilwara is one of the oldest in the state.
II. The Veer Tejaji Animal Fair at Parbatsar generates significant revenue from the trade of Nagauri breed cattle.
III. The Gogamedi fair involves large-scale trade of camels.
IV. The Ramdevra Fair in Jaisalmer is primarily structured as a commercial livestock exhibition rather than a devotional gathering.
Which of the above statement(s) is/are incorrect?
(A) III and IV only
(B) IV only
(C) II and III only
(D) I and IV only

91. The Beneshwar Fair, a major cultural gathering for tribal communities in southern Rajasthan, is held at the sacred confluence of three rivers. These rivers are:
(A) Banas, Chambal, Seep
(B) Mahi, Som, Jakham
(C) Luni, Sukri, Jawai
(D) Sabarmati, Wakal, Sei

92. The Beneshwar Fair in Dungarpur district is most accurately described by which of the following popular titles?
(A) The sacred Pushkar of Marwar
(B) The Kumbh of the Tribals
(C) The annual Urs of the South
(D) The grand Mahakumbh of the Jats

93. Select the correct order of the following major religious fairs based on their occurrence in the standard Hindu lunar months (from earlier in the year to later).
(A) Kaila Devi Fair (Karauli), Tejaji Fair (Parbatsar), Pushkar Fair (Ajmer), Beneshwar Fair (Dungarpur)
(B) Beneshwar Fair, Pushkar Fair, Kaila Devi Fair, Tejaji Fair
(C) Pushkar Fair, Beneshwar Fair, Tejaji Fair, Kaila Devi Fair
(D) Tejaji Fair, Kaila Devi Fair, Pushkar Fair, Beneshwar Fair

94. The Bhakti tradition deeply influenced the literature of Rajasthan. The masterpiece text "Veli Krisan Rukmani Ri," imbued with profound devotion to Lord Krishna, was authored by:

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(A) Maharana Kumbha
(B) Sant Dadu Dayal
(C) Prithviraj Rathore
(D) Suryamalla Mishran

95. The significant spiritual text known as "Anbhai Vani," which details the philosophy of the Nirguna Ram, is the compiled teachings of which saint?
(A) Sant Hariramdas
(B) Sant Dadu Dayal
(C) Sant Mavji
(D) Sant Ramcharan

96. Which regional saint of southern Rajasthan composed highly revered prophetic texts locally known as "Chopda"?
(A) Sant Bhuri Bai
(B) Sant Pipa
(C) Sant Mavji
(D) Sant Dariyavji

97. Which of the following statements most accurately reflects the impact of Sant Dadu Dayal's movement on Rajasthani literature?
(A) It formalized the exclusive use of classical Sanskrit devotional literature among the rural peasantry.
(B) It popularized the local Dhundhari dialect for spiritual poetry, making it accessible to common masses.
(C) It exclusively utilized Persian scripts and vocabulary to bridge regional Hindu-Muslim literary divides.
(D) It led directly to the sudden decline of ancient oral folk singing traditions in eastern Rajasthan.

98. Consider the following statements regarding the contemporary practice of folk deity worship in Rajasthan:
I. The traditional art of Phad painting associated with deities like Pabuji and Devnarayanji is centrally patronized in Shahpura.
II. The annual fair at Ramdevra continues to be a major promoter of communal harmony with participation from diverse faiths.
III. 'Orans' or sacred groves maintained around the temples of deities like Gogaji and Karni Mata play a crucial role in modern ecological conservation.
IV. Entry to major folk deity shrines today is legally restricted exclusively to their specific patron castes.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, II, and III only
(D) I and III only

99. The folk deity Harbuji, recognized as one of the Panch Pirs, was known as a master astrologer and ascetic. What is traditionally recognized as his vehicle (mount)?
(A) A jackal
(B) A white horse
(C) A desert lion
(D) A wild camel

100. The Laldasi Sampradaya, known for its strict ethical codes and syncretic blend of Hindu and Muslim practices, was founded by Sant Laldas. He was born in which of the following regions?
(A) Mewar
(B) Marwar
(C) Mewat
(D) Vagad

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ANSWERS

1. (B) Sant Dhanna
Sant Dhanna, born in the Tonk district of Rajasthan, was a prominent saint of the early medieval Bhakti movement. As a direct disciple of Swami Ramananda, he played a crucial role in popularizing Nirguna devotion across the region. His verses and spiritual teachings emphasized simple living, divine devotion, and complete faith in God.

2. (D) Worship of a formless, attribute-less supreme divine
The Nirguna school of Bhakti in Rajasthan centers on the devotion to a supreme divine power that lacks physical form, attributes, or human manifestations. Followers reject idol worship, formal rituals, and caste hierarchies, focusing instead on internal meditation, chanting the divine name, and moral living under the guidance of a spiritual teacher.

3. (A) Sant Dadu Dayal
Sant Dadu Dayal stands apart from the other listed saints because he was a proponent of the Nirguna stream of Bhakti, which advocates worshipping a formless deity without idols or physical manifestations. Conversely, Mirabai, Bhakta Kavi Durlabh, and Goswami Damodar adhered to the Saguna stream, expressing devotion through physical forms and divine incarnations.

4. (C) Promotion of local dialects like Dhundhari and Pingal in spiritual literature
The Bhakti movement fundamentally transformed the literary landscape of Rajasthan by encouraging saints to compose spiritual works in regional vernaculars. By utilizing local dialects such as Dhundhari and Pingal, religious literature became accessible to common people, breaking the monopoly of Sanskrit and enriching the regional linguistic heritage through enduring poetic compositions.

5. (A) P-4, Q-3, R-2, S-1
Sant Dhanna is historically connected to his birthplace in Duan, Tonk, while Sant Pipa ruled from the kingdom of Gagron before adopting ascetics. Sant Jasnath established his spiritual seat at Katriyasar in Bikaner, promoting strict code guidelines. Sant Dadu Dayal chose Naraina as the principal headquarters for his reformist religious order.

6. (D) Bhakta Kavi Durlabh
Bhakta Kavi Durlabh was an eminent saint of the Vagad region in southern Rajasthan during the eighteenth century. Due to his profound devotional poetry dedicated to Lord Krishna and his intense emotional commitment to Vaishnavism, scholars and historians frequently refer to him as the Narsinh of Rajasthan, comparing him to Gujarat's famous saint.

7. (B) Kudki
Mirabai was born around the late fifteenth century in the village of Kudki, located in the Pali district of Rajasthan. She was the daughter of Ratan Singh Rathore, a noble belonging to the ruling family of Merta. Her early childhood spent in a deeply religious family set the foundation for her devotion.

8. (C) Sant Ravidas (Raidas)
Sant Ravidas, a revered saint of the Nirguna tradition and direct disciple of Ramananda, is traditionally recognized as the spiritual preceptor of Mirabai. Despite belonging to a marginalized social background, his profound wisdom and egalitarian teachings deeply influenced Mirabai, who frequently acknowledged him as her divine guru in her devotional compositions.

9. (D) Dadu Ri Vani - Written by Mirabai
Dadu Ri Vani is a famous spiritual text containing the teachings, hymns, and poetic compositions of Sant Dadu Dayal, not Mirabai. Mirabai composed numerous lyrical songs dedicated to Lord Krishna, including works like Rag Govind and commentaries like Gita Govind ki Tika, alongside collaborative traditional works like Narsi Ji ro Mayro.

10. (A) Madhurya Bhava
Mirabai's spiritual devotion to Lord Krishna is characterized by Madhurya Bhava, wherein the devotee views the divine entity as a beloved spouse or lover. This form of spiritual surrender

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98. (C) I, II, and III only
Phad painting traditions are centered at Shahpura, the Ramdevra fair promotes interfaith harmony, and temple Orans serve vital ecological roles in desert conservation. However, modern folk deity shrines are legally open to all individuals regardless of caste, making the claim regarding restricted access factually incorrect while confirming the rest.

99. (A) A jackal
Harbuji, one of the Panch Pirs of Marwar, was a revered warrior-saint, master astrologer, and ascetic. In Rajasthani iconography and local traditions, his divine mount is depicted as a jackal. His primary shrine at Bengti houses his sacred wooden cart, which he historically used to transport fodder for ailing cattle.

100. (C) Mewat
Sant Laldas, the founder of the Laldasi Sampradaya, was born in the Mewat region of northeastern Rajasthan during the sixteenth century. His teachings promoted social reform, non-violence, communal harmony between Hindus and Muslims, and devotion to a formless god, leaving a lasting socio-religious impact across the regional population.

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on ultimate selflessness, the body is left in open natural reserves or forests to serve as food for birds and wild animals.

22. (D) Goswami Damodar
During the seventeenth century, Goswami Damodar transported the sacred idol of Shrinathji from Vrindavan to Mewar to protect it from potential desecration under Mughal ruler Aurangzeb. His efforts ensured the preservation of the sacred image, leading to its eventual permanent installation and the development of a major pilgrimage destination in Rajasthan.

23. (B) Maharana Raj Singh I
Maharana Raj Singh I of Mewar courageously provided refuge and royal patronage to the idol of Shrinathji during a period of religious intolerance. He granted land at Sihad village in 1672, where the iconic Nathdwara temple was subsequently constructed, establishing the region as a primary center of the Vallabh Sampradaya.

24. (B) I, II, and III only
The Vallabh Sampradaya, known as Pushtimarg, centers on worshipping Shrinathji as the youthful manifestation of Lord Krishna, which gave rise to the artistic Pichhwai traditions of Nathdwara. However, its foundational philosophy is Shuddhadvaita, established by Vallabhacharya, rather than Vishishtadvaita, which belongs to the Ramanuja tradition of South India.

25. (D) Vallabh Sampradaya
The Dwarkadhish temple located in Kankroli, Rajsamand district, is one of the seven principal seats of the Vallabh Sampradaya. The temple houses the sacred deity image worshipped according to Pushtimarg rituals, serving as an important center for devotion to Lord Krishna and drawing thousands of pilgrims throughout the calendar year.

26. (A) Shuddhadvaita
Shuddhadvaita, or pure non-dualism, is the philosophical foundation formulated by Vallabhacharya for the Vallabh Sampradaya. It posits that the individual soul and the divine supreme being are completely identical and pure, rejecting the concept of divine illusion or Maya, and emphasizing pure devotional grace as the ultimate path toward salvation.

27. (B) Sant Ramcharan
Sant Ramcharan established the main branch of the Ramsnehi Sampradaya at Shahpura in the Bhilwara district during the eighteenth century. He focused his teachings on the devotion of Nirguna Ram, emphasizing divine name repetition, moral purity, and spiritual community, while establishing an influential regional tradition that rejects idol worship.

28. (B) Shahpura Branch - Sant Rajjabji
The Shahpura branch of the Ramsnehi Sampradaya was founded by Sant Ramcharan, whereas Sant Rajjabji was a renowned disciple of Sant Dadu Dayal. The other Ramsnehi branches are accurately linked to their spiritual leaders: Sant Dariyavji led Ren, Sant Hariramdas established Sinhathal, and Sant Ramdas guided the Khedapa branch in Marwar.

29. (A) Shahpura
The Phool Dol festival is the major annual celebration of the Ramsnehi Sampradaya, centered predominantly at Shahpura in Bhilwara district. Held immediately after Chaitra Krishna Pratipada following Holi, the multi-day festival attracts thousands of devotees who participate in spiritual gatherings, singing devotional hymns, and honoring their historical gurus.

30. (C) Chanting the name of Nirguna Ram and honoring the Guru
The Ramsnehi Sampradaya emphasizes devotion to a formless supreme god referred to as Nirguna Ram. Religious practices focus on continuous chanting of the divine name, deep veneration of the spiritual teacher, and communal singing within dedicated prayer halls, while abstaining from idol worship, physical rituals, and caste discrimination.

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31. (D) Ramdwaras
Ramdwaras are the designated spiritual centers and prayer halls of the Ramsnehi Sampradaya. These spaces lack images or idols, serving instead as assembly points where devotees gather to engage in meditation, listen to moral discourses, and chant the divine name under the guidance of resident monks wearing distinctive pink attire.

32. (C) Dadrewa, Churu
Gogaji, a highly revered medieval folk deity of Rajasthan, was born in the Chauhan Rajput lineage at Dadrewa, situated in Churu district.

Known as a protective figure with miraculous powers over serpents, his birthplace remains a revered historical pilgrimage center housing shrines visited by followers across different religious affiliations.

33. (A) Sheetla Ashtami, Goga Navami, Pushkar Fair, Beneshwar Fair
Sheetla Ashtami takes place during Chaitra Krishna Ashtami, initiating the seasonal cycle. Goga Navami falls in Bhadrapada Krishna Navami during late monsoon. The Pushkar Fair occurs in Kartik Purnima during late autumn, while the Beneshwar Fair is held during Magh Purnima in late winter, defining the correct chronological order across the year.

34. (D) Bhadrapada Krishna Navami
Goga Navami is celebrated annually on Bhadrapada Krishna Navami in the Hindu lunar calendar. On this auspicious day, a grand fair is held at Gogamedi in Hanumangarh district, drawing large crowds of devotees from Rajasthan, Haryana, and Punjab who offer prayers and traditional offerings at his central shrine.

35. (A) Bismillah
The primary shrine of Gogaji at Gogamedi exhibits architectural features resembling an Islamic tomb, reflecting centuries of syncretic veneration. Etched prominent above its main entrance archway is the Arabic inscription Bismillah. This distinctive feature highlights the harmonious cultural tradition where both Hindu and Muslim communities participate equally in his worship.

36. (C) Mahmud Ghaznavi
According to regional historical folklore and oral epics, Gogaji fought bravely against the forces of Mahmud Ghaznavi to protect his kingdom's livestock and local territorial integrity. Impressed by Gogaji's extraordinary martial prowess and courage on the battlefield, the invader reportedly conferred upon him the honorific title Jahar Veer.

37. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Baba Ramdevji is universally respected in western India as an emblem of communal unity. Hindu followers venerate him as an incarnation of Lord Krishna, while Muslim devotees worship him with equal devotion as Ramsa Pir. This shared spiritual reverence successfully bridges religious divides across diverse social communities throughout Rajasthan.

38. (D) Kamadia Panth
To combat untouchability and social inequalities, Baba Ramdevji established the Kamadia Panth. This inclusive spiritual movement welcomed individuals from all caste backgrounds, promoting social harmony, devotion, and moral righteousness. It integrated marginalized sections of society into active devotional practices and preserved folk traditions through specialized performances.

39. (B) Terah Taali
Terah Taali is a famous devotional folk dance performed exclusively by women belonging to the Kamadia Panth during the annual Ramdevra fair. Dancers tie thirteen brass cymbals across their bodies and execute intricate rhythmic movements while holding swords or props, rhythmically striking the instruments in synchronization with devotional music.

40. (C) Chaubees Vaniyan
Baba Ramdevji holds a unique position among Rajasthani folk deities for being an accomplished poet. He authored the famous literary work Chaubees Vaniyan, a collection of twenty-four spiritual verses. These compositions emphasize devotion, ethical living, social equality, and the rejection of empty religious rituals and caste-based discrimination.

41. (D) Jamma
The night-long devotional vigil organized by followers of Baba Ramdevji is known as Jamma. During this nocturnal ceremony, devotees assemble at shrines or home altars to sing devotional hymns, recite spiritual stories, and engage in collective worship led by priests known as Rikhiyas, creating an atmosphere of shared devotion.

42. (A) P-2, Q-4, R-1, S-3
Ramdevji is associated with his divine blue horse, while Pabuji rides the famous black mare named Kesar Kalmi. Tejaji's legendary mount is his swift mare named Lilan, and Devnarayanji is depicted riding his trusted horse Lilagar, reflecting the deep pastoral connection between these folk figures and their steeds.

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43. (B) Neja
The multi-colored ceremonial flag hoisted at the shrines dedicated to Baba Ramdevji is called Neja. Traditionally bearing five distinct colors, this sacred flag is carried by pilgrims during barefoot marches to his primary temple at Ramdevra, symbolizing devotion, community unity, and spiritual commitment to his egalitarian teachings.

44. (B) Kharnal
Veer Tejaji was born into a Jat family belonging to the Dholya clan at Kharnal, located in the Nagaur district of Rajasthan. Revered widely across agrarian communities as a protector of livestock and agricultural prosperity, his birthplace remains an essential pilgrimage center housing historic temples dedicated to his memory.

45. (A) Lacha Gujari
Veer Tejaji heroically sacrificed his life to protect and rescue the cattle belonging to Lacha Gujari, a woman who sought his help when her herds were raided by attackers. His selfless chivalry and commitment to keeping his solemn word represent core values of bravery celebrated in Rajasthani folk traditions.

46. (C) Sursura
Sursura, situated near Kishangarh in Ajmer district, is the sacred location where Veer Tejaji fulfilled his promise to a serpent by offering his tongue to be bitten. This act of absolute truthfulness led to his death, making Sursura a primary shrine where devotees gather to seek protection against snakebites.

47. (D) Parbatsar
Parbatsar, located in Didwana-Kuchaman district, hosts the massive state-level Veer Tejaji Animal Fair every year in the month of Bhadrapada. The fair serves as a major commercial hub for trading high-quality Nagauri cattle while providing a venue for thousands of pilgrims to offer devotional prayers at Tejaji's shrine.

48. (B) II and III only
Veer Tejaji is traditionally depicted as a horseback warrior with a snake biting his tongue, and rural farmers invoke his name during plowing for agricultural success. However, he is revered directly as an independent folk deity and incarnation of Lord Shiva, rather than Lord Vishnu, confirming the stated attributes.

49. (B) Lakshmana
In the cultural traditions and folk epics of Marwar, Pabuji is widely worshipped as an incarnation of Lakshmana, the noble brother of Lord Rama. His chivalric exploits, defense of women and cattle, and uncompromising dedication to duty reinforce this epic identification, making him a central figure in regional oral literature.

50. (D) Deval Charani
Pabuji gave his life while defending the sacred cows belonging to Deval Charani. When Jindrao Khichi of Jayal forcibly captured her herd, Pabuji left his own wedding ceremony midway to fulfill his promise of protection, fighting valiantly until attaining martyrdom on the battlefield near the village of Dechhu.

51. (A) Ravanhattha
The recitation of the Phad of Pabuji is performed by Bhopa minstrels using the Ravanhattha, an ancient bowed stringed instrument made from coconut shell and bamboo. As the Bhopa plays the instrument, he chants narrative verses describing Pabuji's heroic deeds while his partner illuminates scenes painted on the scroll.

52. (C) Pabuji
Pabuji is universally venerated as the patron deity of camels in Rajasthan. According to local traditions, he brought the first camels to the Marwar region from Sindh. Whenever a camel falls ill, pastoral herders, particularly the Rebari community, seek Pabuji's divine blessings and vow to recite his sacred Phad.

53. (A) Asha Barhath
The definitive poetic biography titled Pabuprakash was written by the eminent Charana scholar Asha Barhath. This classical text presents an extensive account of Pabuji's life, miraculous feats, military encounters, and martyrdom, providing an essential historical source for understanding the development of folk traditions in western Rajasthan.

54. (D) Gujjar
Devnarayanji is an immensely venerated folk deity primarily associated with the Gujjar community of Rajasthan, who worship him as an incarnation of Lord Vishnu. His epic narrative details cattle protection, medical healing through

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transcends ordinary societal norms and personal bonds, expressing deep emotional longing, complete allegiance, and unconditional love through intense devotional poetry and rapturous songs.

11. (B) Maharana Sanga
Maharana Sanga, the celebrated sovereign ruler of Mewar, was the father-in-law of Mirabai. She was married to his eldest son, Crown Prince Bhojraj, in 1516. The marriage united two prominent Rajput dynasties of Rajasthan, though Bhojraj met an early demise, leaving Mirabai to focus entirely on her devotional life.

12. (A) I and II only
Sant Pipa was originally the ruler of Gagron fort, belonging to the Khichi Rajput dynasty, before renouncing his throne for spiritual pursuits. Tailors reverence him as their primary patron deity due to his practice of stitching clothes for his livelihood, whereas his primary cenotaph is situated in Gagron, not at Naraina.

13. (A) Samdari, Balotra
The major temple dedicated to Sant Pipa is located at Samdari in the Balotra district of Rajasthan. Devotees gather here in large numbers, particularly during the annual fair held on his birth anniversary. The site serves as a vital center for honoring his spiritual legacy of selfless service and casteless devotion.

14. (A) 2, 3, 1
Sant Pipa lived during the fourteenth and fifteenth centuries as a contemporary of Swami Ramananda. Sant Dadu Dayal established his spiritual movement during the sixteenth century during the Mughal era. Sant Ramcharan founded the Ramsnehi order in the eighteenth century, making this sequence the correct chronological arrangement of these prominent regional saints.

15. (D) Toda village (Kekri)
Sant Pipa spent an extended period engaged in deep spiritual meditation and ascetic austerity inside historical natural caves situated at Toda village in Kekri district. This site remains a sacred pilgrimage destination for his followers, who visit to pay homage to the place where he renounced worldly desires and achieved realization.

16. (C) Naraina
Naraina, situated in Jaipur district, serves as the main seat and headquarters of the Dadu Panth. Sant Dadu Dayal spent the final years of his life here and attained spiritual salvation. The location houses his sacred relics and continues to serve as the central administrative and spiritual venue for his followers.

17. (B) Kamadia
The Dadu Panth is traditionally divided into five recognized sub-branches: Khalsa, Virakt, Naga, Uttardhe, and Khaki. The Kamadia sect is completely distinct and was founded independently by the folk deity Baba Ramdevji to promote socio-spiritual equality among marginalized communities, making it separate from the traditions established by Dadu Dayal.

18. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Sant Dadu Dayal is widely celebrated as the Kabir of Rajasthan because his philosophy closely mirrors that of Sant Kabir. Both spiritual reformers rejected ritualistic practices, idol worship, and hereditary caste prejudices, advocating instead for universal brotherhood and devotion to a formless supreme being through simple vernacular hymns and teachings.

19. (A) Dhundhari
The sacred teachings, discourses, and poetic verses of Sant Dadu Dayal are recorded in the compilation titled Dadu Dayal Ri Vani. This text is predominantly written in Dhundhari, the native dialect of the Jaipur region, blended with elements of Rajasthani, Hindi, and Gujarati, ensuring his message reached local rural populations.

20. (C) Sundar Dasji
Sundar Dasji, a prominent disciple of Sant Dadu Dayal, established the Naga sub-branch of the Dadu Panth. Members of this order historically adopted a ascetic lifestyle while maintaining armed preparedness to defend religious institutions and regional sovereignty, operating from monastic quarters known as Akharas across eastern Rajasthan during turbulent political periods.

21. (A) Expose the body in the forest for birds and animals
Followers of the Dadu Panth practice a distinct custom regarding post-mortem rites, wherein the deceased body is neither cremated nor buried. In accordance with Sant Dadu Dayal's teachings

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twenty years traveling across Islamic learning centers, undergoing intense spiritual training, and absorbing the core Sufi principles of humility, selflessness, and unconditional service to humanity before coming to India.

66. (D) Rajjab
The annual Urs festival celebrating the spiritual union of Khwaja Moinuddin Chishti is held at the Ajmer Dargah during the first six days of Rajjab, the seventh month of the Islamic calendar. Millions of pilgrims from diverse religious traditions gather to pay homage, offer chadors, and listen to Qawwali music.

67. (A) Sultan Mahmood Khalji
The monumental gateway known as the Buland Darwaza at the entrance of the Ajmer Dargah complex was constructed by Sultan Mahmood Khalji of Malwa during the fifteenth century. This grand structure stands as an enduring example of medieval Indo-Islamic architecture, serving as the main ceremonial portal for pilgrims entering the shrine.

68. (D) I, II, III, and IV
The Ajmer Dargah houses the tomb of the founder of the Chishti order in South Asia. Emperor Akbar donated the large cauldron for cooking communal meals, while Emperor Jahangir presented the smaller vessel. The sanctuary remains a prominent global center for Sama, where devotional Qawwalis promote spiritual harmony.

69. (A) Wahdat-ul-Wujud
Wahdat-ul-Wujud, meaning the unity of existence, is a core Sufi concept emphasized by the Chishti order. This doctrine asserts that all creation originates from a single divine source, fostering mutual respect between different faiths and enabling deep intellectual engagement between Sufi mystics and Hindu Vedantic philosophers throughout medieval Indian history.

70. (D) Mount Abu
The famous Dilwara Jain temples are located at Mount Abu in Sirohi district. Built between the eleventh and thirteenth centuries, this group of temples is celebrated internationally for its exquisite white marble carving, architectural symmetry, detailed ceiling rosettes, and master craftsmanship, representing a high point in Indian temple construction.

71. (B) Adinath
The grand Ranakpur Jain temple, renowned for its architectural grandeur and 1444 uniquely designed support pillars, is dedicated to Adinath, the first Jain Tirthankara. Built during the fifteenth century under the patronage of Rana Kumbha, the quadruple-faced structure allows views of the main deity from every cardinal direction.

72. (B) III only
The Vimal Vasahi temple at Dilwara was constructed in 1031 CE by Vimal Shah, a minister of the Solanki ruler Bhima I, centuries before the reign of Mughal Emperor Akbar. The statements regarding the Mahavira Swami temple at Osian and the Parshvanatha shrine at Nakoda accurately reflect their respective religious traditions.

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73. (D) Depa (Depak)
Depa, also known as Depak, was the master architect who designed and supervised the construction of the Ranakpur Jain temple complex. Working closely with the wealthy Jain merchant Dharna Shah and receiving royal backing from Rana Kumbha, he executed a complex architectural plan incorporating intricate stone carvings and balanced proportions.

74. (A) Bhadrapada
Paryushan is the most important annual spiritual festival observed by the Jain community, dedicated to self-discipline, fasting, introspection, and seeking forgiveness. It falls during the Hindu month of Bhadrapada. The observance concludes with Kshamavani, a day when practitioners seek forgiveness from all living beings for any unintentional harm caused.

75. (B) P-3, Q-4, R-1, S-2
The Charbhuja Nath temple is located in Garhbor within Rajsamand district. The world's primary Brahma temple stands near Pushkar Lake in Ajmer district. Kaila Devi's historic sanctuary is situated in Karauli, while the Govind Devji temple forms an integral part of the City Palace complex in Jaipur city.

76. (B) Rajsamand
The historic Charbhuja Nath temple at Garhbor is situated in the Rajsamand district of Rajasthan. Dedicated to a four-armed manifestation of Lord Vishnu, this temple is a vital center of Vaishnava

pilgrimage, attracting thousands of devotees during its grand annual fair held on the occasion of Jal Jhulni Ekadashi.

77. (A) Pashupata
The Eklingji temple complex near Udaipur belongs to the Pashupata sect of Shaivism, one of the oldest Shaivite traditions. Established during the eighth century by Bappa Rawal, Eklingji is regarded as the true ruler of Mewar, while the reigning Maharana acts historically as his prime minister or representative.

78. (C) Ritual exorcism and curing possessed individuals
The Mehandipur Balaji temple, located on the border of Dausa and Karauli districts, is renowned across India for ritual exorcism. Pilgrims visit the temple seeking relief from afflictions attributed to evil spirits, black magic, or psychological ailments, through prayers offered to Lord Hanuman and his associate deities.

79. (D) The idol of the goddess was brought from Jessore (Bengal) by Maharaja Man Singh I.
The idol of Shila Devi was brought from Jessore in East Bengal by Maharaja Man Singh I of Amber during the late sixteenth century after his victorious military campaign. Installed inside the Amber Fort, the goddess became the personal deity of the Kachhwaha rulers and continues to receive deep veneration.

80. (C) It offered protective symbols and spiritual solace to local agrarian and pastoral societies.
From a historical and sociological perspective, folk deity worship provided crucial social stability, protective symbols, and moral reassurance to rural pastoral and agricultural communities. These localized deities addressed everyday challenges such as protecting livestock, defending land borders, curing diseases, and fostering social unity across diverse rural social strata.

81. (B) Chauhan (Ajmer) - Karni Mata
Karni Mata is the tutelary deity of the Rathore dynasty of Bikaner, whereas the Chauhans of Ajmer historically venerated Sakambhari Mata or Jin Mata as their lineage goddess. The other listed pairings correctly connect the Sisodiyas with Baan Mata, the Rathores with Naganechi Mata, and the Bhatis with Swangiya Mata.

82. (D) I, II, and III
Folk deities in Rajasthan played an essential role in fostering social integration. Ramdevji actively opposed untouchability, Pabuji maintained strong protective bonds with the Rebari community, and Gogaji attracted combined devotion from Hindu and Muslim populations, illustrating how regional folk traditions successfully transcended rigid caste and religious divides.

83. (A) The protector deity of land and village boundaries
In the rural traditions of Rajasthan, Bhomiyaji is worshipped as the guardian deity of village lands, soil, and territorial boundaries. Localities establish shrines dedicated to him to honor historical figures who sacrificed their lives defending community land, seeking his divine protection for agricultural property and local village safety.

84. (C) Five Marwar folk deities venerated equally by Hindus and Muslims.
The term Panch Pirs refers to five prominent folk deities of the Marwar region—Pabuji, Ramdevji, Harbuji, Gogaji, and Mehaji Mangalia. These historical figures are venerated equally by Hindu and Muslim communities for their selfless service, protection of livestock, social equality, and miraculous deeds, representing Rajasthani religious syncretism.

85. (A) P-3, Q-2, R-1, S-4
Gogaji's primary shrine is located at Gogamedi in Hanumangarh district. Harbuji's historical seat is at Bengti in Phalodi district, where his wooden cart is preserved. Mehaji Mangalia is worshipped at Baapini in Jodhpur, and Ramdevji's principal pilgrimage site is situated at Runicha near Ramdevra in Jaisalmer district.

86. (D) Tejaji
Tejaji is an immensely popular folk deity revered as a protector of livestock across Rajasthan, but he is not included in the traditional group known as the Panch Pirs. The canonical five Pirs of Marwar consist exclusively of Pabuji, Ramdevji, Harbuji, Gogaji, and Mehaji Mangalia, who receive combined multi-faith veneration.

87. (B) The four-handed deity
Veer Kallaji Rathore is widely referred to in local folklore as the four-handed deity. This unique epithet originated from his heroic

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conduct during battle, where he fought carrying another warrior upon his shoulders, creating the visual impression of a single four-armed fighter defending his homeland against heavy opposing forces.

88. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Kallaji Rathore earned the epithet Deity with Four Hands during the 1567 siege of Chittorgarh. When his uncle Jaimal was wounded, Kallaji carried him on his shoulders while both wielded swords simultaneously against the Mughal forces, appearing as a four-armed warrior and securing a celebrated position in regional military folklore.

89. (D) Tilwara, Balotra
Mallinathji was a prominent fourteenth-century warrior-saint and ruler of Marwar whose principal shrine is located at Tilwara in Balotra district on the banks of the Luni River. A major historic cattle fair is organized here annually, bringing together pastoral communities for trade and religious commemoration of his reign.

90. (B) IV only
The Ramdevra Fair in Jaisalmer is essentially a religious and devotional gathering dedicated to Baba Ramdevji, drawing millions of spiritual pilgrims rather than functioning as a commercial livestock market. The other statements accurately describe the ancient origins of Tilwara, Nagauri cattle trade at Parbatsar, and camel sales at Gogamedi.

91. (B) Mahi, Som, Jakham
The Beneshwar Fair takes place at the sacred river confluence of the Mahi, Som, and Jakham rivers in the Dungarpur district of Rajasthan. This delta site, known as Sabla, hosts an annual tribal gathering where devotees perform ritual baths, offer prayers at the local Shiva temple, and immerse ancestral ashes.

92. (B) The Kumbh of the Tribals
The Beneshwar Fair is widely celebrated as the Kumbh of the Tribals due to its status as the largest cultural and religious gathering for indigenous communities, particularly the Bhils of Rajasthan, Gujarat, and Madhya Pradesh. Millions assemble during Magh Purnima to perform traditional rituals and maintain inter-tribal social bonds.

93. (A) Kaila Devi Fair (Karauli), Tejaji Fair (Parbatsar), Pushkar Fair (Ajmer), Beneshwar Fair (Dungarpur)
The Kaila Devi Fair occurs in Chaitra during early spring. The Tejaji Fair takes place in Bhadrapada during late monsoon. The Pushkar Fair is celebrated in Kartik during autumn, and the Beneshwar Fair is held in Magh during winter, establishing the correct chronological sequence of these major regional gatherings.

94. (C) Prithviraj Rathore
The devotional masterpiece Veli Krisan Rukmani Ri was composed by Prithviraj Rathore, a court poet and prince of Bikaner during the reign of Emperor Akbar. Written in the Dingal dialect, this text celebrates the marriage of Lord Krishna and Rukmini, earning immense praise for its literary sophistication and religious devotion.

95. (D) Sant Ramcharan
Anbhai Vani is the primary spiritual text compiling the discourses, poetry, and teachings of Sant Ramcharan, the founder of the Shahpura branch of the Ramsnehi Sampradaya. The text explains the philosophy of Nirguna Ram worship, ethical living, and the path toward self-realization without reliance on external rituals or idols.

96. (C) Sant Mavji
Sant Mavji, an eighteenth-century saint from the Vagad region, authored prophetic texts written in the local dialect, known as Chopda. Containing spiritual teachings, allegorical predictions, and social discourses, these manuscripts are preserved carefully at Beneshwar and other shrines, displayed publicly for devotees during specific annual festival occasions.

97. (B) It popularized the local Dhundhari dialect for spiritual poetry, making it accessible to common masses.
Sant Dadu Dayal and his disciples revolutionized Rajasthani literature by choosing Dhundhari, the vernacular language of the Jaipur region, for their spiritual compositions. By expressing complex philosophical ideas through simple local speech, they democratized religious knowledge, enriched regional literature, and created a vast body of accessible devotional poetry for all.

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herbal wisdom, and martial defense, forming a central component of Gujjar cultural identity and religious life.

55. (B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
The Phad of Devnarayanji is the longest and oldest among Rajasthani scroll paintings, featuring detailed heroic narratives. In 1992, the Indian government released a commemorative postal stamp honoring this artwork. While both statements are historically factual, the issuance of the stamp is an official acknowledgment rather than the reason behind its antiquity.

56. (C) A pair of bricks offered with neem leaves
At the primary temples of Devnarayanji, traditional statues or idols are absent. Instead, worship is directed toward a pair of sacred bricks adorned with fresh neem leaves. This unique practice reflects his association with nature, traditional medicine, and pastoral simplicity, highlighting herbal healing in his historical tradition.

57. (D) Asind, Bhilwara
The principal seat of Devnarayanji is situated at Asind in Bhilwara district, near the banks of the Khari River. A major annual fair takes place here on Bhadrapada Shukla Saptami, drawing thousands of devotees who gather to offer prayers, neem leaves, and traditional food offerings at his historic shrine.

58. (A) Jantar
While reciting the lengthy epic scroll of Devnarayanji, Bhopa priests accompany their singing with the Jantar. This traditional stringed instrument consists of two wooden resonators made from gourds connected by a bamboo neck. Its unique acoustics enhance the rhythmic recitation of the sacred narrative during night-long performance sessions.

59. (B) Deshnoke
The world-famous Karni Mata temple is situated at Deshnoke, located approximately thirty kilometers from Bikaner city. Renowned globally as the Rat Temple, the complex houses thousands of sacred rodents that live unharmed within the sanctuary, attracting scholars, pilgrims, and international tourists who seek the goddess's divine blessings.

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60. (B) Kabas
The thousands of sacred rats inhabiting the Karni Mata temple at Deshnoke are locally called Kabas. Followers believe these animals represent the reincarnated souls of the Charan community. Sighting a rare white rat among the resident population is considered especially auspicious, bringing good fortune and divine favor to the visitor.

61. (A) 1, 2, 3
Gogaji lived during the eleventh century during the Ghaznavid invasions. Pabuji flourished later during the thirteenth century in the Marwar region. Baba Ramdevji existed during the fourteenth and fifteenth centuries, establishing his movement later. This chronological sequence accurately outlines the historical eras associated with these revered folk deities.

62. (C) Rathores of Bikaner
Karni Mata is worshipped as the tutelary deity by the Rathore royal family of Bikaner. According to historic tradition, she personally blessed Rao Bika during the late fifteenth century, enabling him to establish the Bikaner state. Her patronage remained central to the state's sovereignty, military endeavors, and royal ceremonies.

63. (D) Ridhi Bai
Before acquiring her revered name Karni Mata, the saint was born as Ridhi Bai in the Suwap village of Jodhpur district. She earned the title Karni, meaning one who performs beneficial deeds, due to her miraculous intervention, charitable activities, and spiritual guidance that helped local populations during challenging medieval times.

64. (C) Prithviraj Chauhan III
Hazrat Khwaja Moinuddin Chishti arrived and established his spiritual headquarters in Ajmer during the twelfth-century reign of Prithviraj Chauhan III. His arrival marked the permanent establishment of the Chishti Sufi tradition in India, spreading messages of spiritual love, religious tolerance, and universal benevolence throughout the regional population.

65. (B) Sheikh Usman Harooni
Sheikh Usman Harooni was the revered spiritual preceptor of Khwaja Moinuddin Chishti. Under his guidance, Khwaja Moinuddin spent over

CHAPTER 18
Historical Places of Rajasthan

1. Which of the following criteria is most frequently used by UNESCO to classify and recognize the major historical sites of Rajasthan, such as those included in the 2013 World Heritage list?
(A) Their representation of Rajput military hill architecture and cultural interchange
(B) Their function as modern administrative centres
(C) Their historical significance exclusively tied to the Mughal Empire
(D) Their status as primarily prehistoric archaeological excavation sites

2. Identify the odd one out among the following historical classifications of Rajasthan's heritage sites.
(A) Hill Forts
(B) Stepwells (Baoris)
(C) Modern Industrial Hubs
(D) Painted Havelis

3. Match the historical regions of Rajasthan in List I with their predominant historical architectural heritage in List II.
List I: (Region)
P. Mewar
Q. Shekhawati
R. Hadoti
S. Marwar
List II: (Heritage Type)
1. Fresco-painted Havelis
2. Hill Forts and Royal Cenotaphs
3. Desert Trade Centres and Fortifications
4. Intricate Stepwells and Palaces
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

4. The historical architectural term "Maru-Gurjara" is most appropriately used to define which category of structures in Rajasthan?
(A) Indo-Saracenic colonial public buildings
(B) Military fortifications built during the 18th century
(C) Mughal-influenced garden palaces
(D) Early medieval and medieval temple architecture

5. Beyond its massive fort fortifications, the historical significance of Chittorgarh is deeply anchored in its legacy as the primary capital of which major Rajput dynasty?
(A) Rathores of Marwar
(B) Guhilots (Sisodias) of Mewar
(C) Kachhwahas of Amber
(D) Chauhans of Ajmer

6. Identify the correct statement regarding the historical monuments located within Chittorgarh Fort.
(A) Kirti Stambha was built by Maharana Kumbha to commemorate his victory over Malwa.
(B) Vijay Stambha is older than Kirti Stambha and is dedicated to the first Jain Tirthankara.
(C) Vijay Stambha was constructed by Maharana Kumbha to commemorate his victory over the combined armies of Malwa and Gujarat.
(D) Kirti Stambha and Vijay Stambha were both constructed during the reign of Maharana Pratap.

7. Consider the following statements regarding the historical significance of Chittorgarh:
I. It served as the capital of the Mewar kingdom for several centuries before the foundation of Udaipur.
II. It is historically renowned for three major Jauhars that took place during various military sieges.
III. The fort was originally constructed by the Mughal Emperor Akbar to secure the Rajputana region.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

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of Makrana marble.

Which of the above statement(s) is/are incorrect?

(A) I only
(B) II only
(C) III only
(D) I and III only

27. The intricately carved historical havelis of Jaisalmer, such as Nathmal Ji Ki Haveli and Salim Singh Ki Haveli, were primarily commissioned by:

(A) Wealthy Jain and Hindu merchants engaged in caravan trade
(B) Royal Bhati Rajput monarchs as private palaces for their queens
(C) Senior British political agents stationed during the colonial era
(D) Prominent Central Asian nomadic tribal chiefs visiting the region

28. Which of the following factors was the primary cause for the historical economic decline of Jaisalmer towards the late 19th and early 20th centuries?

(A) Devastating military invasions conducted by the Maratha confederacy
(B) A massive regional earthquake that completely destroyed the Golden Fort
(C) Rise of maritime ports and railways bypassing desert trade routes
(D) The complete economic exhaustion and depletion of local gold mines

29. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):

Assertion (A): Ajmer emerged as a major historical centre for Hindu-Muslim syncretic culture in Rajasthan.

Reason (R): It served as a prominent Chauhan political capital and later became the revered spiritual seat of Sufi saint Khwaja Moinuddin Chishti.

Select the correct answer from the options given below:

(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

30. The historical structure known as "Adhai Din Ka Jhonpra" in Ajmer was originally constructed to function as a:

(A) Royal mint for the Chauhan dynasty
(B) Stepwell for providing drinking water
(C) Sanskrit college and Saraswati temple
(D) Tomb for a prominent Persian merchant

31. During the historical reign of the Mughal Empire, what was the primary administrative significance of the city of Ajmer?

(A) It served as the primary naval and maritime base for imperial trade forces.
(B) It served as Subah headquarters overseeing the Rajputana states.
(C) It was designated as the exclusive annual summer capital of Emperor Akbar.
(D) It was maintained as an independent buffer state outside imperial control.

32. Which historical ruler is credited with the foundation of the city of Ajmer in the early 12th century?

(A) Arnoraja Chauhan
(B) Prithviraj Chauhan III
(C) Vigraharaja IV
(D) Ajayraj Chauhan

33. The historical prominence of Nathdwara as a religious town originated when the idol of Shrinathji was brought there in the 17th century to protect it from the iconoclastic policies of which Mughal Emperor?

(A) Aurangzeb
(B) Akbar
(C) Jahangir
(D) Shah Jahan

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34. The traditional Pichhwai paintings of Nathdwara historically evolved to serve which primary purpose?

(A) To document the extensive military campaigns of the Maharanas of Mewar
(B) To serve as ceremonial royal portraits for the senior Sisodia queens
(C) To serve as decorative backdrops behind the deity Shrinathji
(D) To map the ancient commercial trade routes connecting Mewar to Gujarat

35. The historical town of Nathdwara is the central pilgrimage site for which major Vaishnavite religious sect?

(A) Pushtimarg Sampradaya
(B) Ramanandi Sampradaya
(C) Nimbarka Sampradaya
(D) Bishnoi Sampradaya

city built entirely from white marble
(C) Its exclusive role as the central administrative capital of the Rajputana Agency
(D) Its grid-based urban planning combining Hindu, Mughal, and Western styles

17. The foundation of the historical city of Jodhpur was laid in the year 1459 by which prominent ruler?
(A) Rao Jodha
(B) Rao Chunda
(C) Rao Maldeo
(D) Maharaja Jaswant Singh

18. Which of the following represents the correct chronological sequence of the prominent historical capitals of the Rathore dynasty in the Marwar region?
(A) Mandore, Khed, Jodhpur
(B) Khed, Mandore, Jodhpur
(C) Jodhpur, Mandore, Khed
(D) Mandore, Jodhpur, Khed

19. The distinctive blue coloration of houses in the old historic quarters of Jodhpur was traditionally associated with which cultural and functional purpose?
(A) Signifying Brahmin residences and deflecting desert heat
(B) Denoting residential houses belonging exclusively to the royal family
(C) Identifying trade merchant houses that specialized in indigo commerce
(D) Marking public structures constructed during the British colonial era

20. Identify the incorrect pair regarding the historical sites of Jodhpur.
(A) Mehrangarh Fort - Built on the Chidiya-Tunk hill
(B) Jaswant Thada - Known as the Taj Mahal of Marwar, built by Maharaja Sardar Singh
(C) Mandore Gardens - Houses the historical cenotaphs of the early Rathore rulers
(D) Umaid Bhawan Palace - Built in the 15th century to provide famine relief

21. Historically, the prosperity of Bikaner as a major urban centre was largely dependent on its status as a:
(A) Primary inland trade depot for exporting fine Rajasthani textiles
(B) Key caravan transit hub linking Central Asia to Gujarat ports
(C) Imperial capital city of the Mughal Empire under Emperor Jahangir
(D) Major religious pilgrimage centre for prominent Sufi devotional orders

22. The historical evolution of the exquisite Usta Art, involving gold embossing on camel hide, flourished in Bikaner under the patronage of which prominent ruler?
(A) Rao Bika
(B) Maharaja Ganga Singh
(C) Maharaja Anup Singh
(D) Rao Lunkaran

23. Which ambitious infrastructure project, championed by a historical ruler of Bikaner, transformed the arid region's economy and significantly aided modern urban settlement prior to Independence?
(A) The construction of the modern Indira Gandhi Canal system
(B) The large-scale building of the Luni River storage dam
(C) The development of the Delhi-Mumbai Industrial Corridor
(D) The Gang Canal project established by Maharaja Ganga Singh

24. Identify the odd one out among the following historical landmarks primarily associated with the city of Bikaner.
(A) Patwon Ki Haveli
(B) Junagarh Fort
(C) Lalgarh Palace
(D) Rampuria Havelis

25. The historical foundation of Jaisalmer, often referred to as the Golden City, was laid in the 12th century by which Bhati Rajput ruler?
(A) Maharawal Jawahir Singh
(B) Rawal Jaisal
(C) Rao Lunkaran
(D) Amar Singh Rathore

26. Consider the following statements regarding the historical connection of Jaisalmer to ancient trade routes:
I. Jaisalmer functioned as a vital transit depot on the southern branch of the Silk Route.
II. The city generated significant wealth by levying heavy taxes on passing merchant caravans.
III. Due to immense trade wealth, the fort and merchant havelis were constructed entirely

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II. The temples were primarily built by wealthy ministers of the Solanki (Chalukya) rulers of Gujarat.
III. Luna Vasahi is dedicated to the 22nd Tirthankara, Lord Neminath.
IV. The entire temple complex is renowned for its construction using red sandstone sourced from Dholpur.

Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

46. The extraordinary historical architecture of the Dilwara temples at Mount Abu is widely considered a masterpiece of which architectural style?
(A) Dravidian Style Architecture
(B) Kalinga Style Architecture
(C) Maru-Gurjara Style
(D) Indo-Islamic Architecture

47. Which of the following temples is NOT historically part of the Dilwara Jain temple complex in Mount Abu?
(A) Vimal Vasahi
(B) Ranakpur Chaturmukha Temple
(C) Luna Vasahi
(D) Pittalhar Temple

48. The magnificent historical Luna Vasahi temple within the Dilwara complex was built in 1230 AD by which pair of prominent ministers?
(A) Vimal Shah and Dhanna Shah
(B) Hemachandra and Kumarpala
(C) Bhamashah and Tarachand
(D) Vastupal and Tejpal

49. The historical significance of Ranthambore Fort is most famously immortalized by the fierce resistance of which ruler against the Delhi Sultanate?
(A) Hammir Dev Chauhan
(B) Rana Sanga
(C) Prithviraj Chauhan III
(D) Rao Maldeo

50. Identify the incorrect statement regarding the historical geography and setting of Ranthambore Fort.
(A) It is situated strategically at the junction of the Aravalli and Vindhya hill ranges.
(B) The fort's location historically allowed it to control the trade routes between North India and Malwa.
(C) It was built entirely on a flat desert plain to allow unobstructed views of approaching enemies.
(D) The rugged terrain and dense forests historically contributed to its reputation as an impregnable fortress.

51. The historical event that took place at Ranthambore in 1301 AD is predominantly remembered in Rajasthan's history as:
(A) The first recorded instance of Jauhar in Rajasthan, led by Rani Rang Devi
(B) The signing of a definitive peace treaty between the Mughals and the Rajputs
(C) The foundation of the Jaipur state
(D) The final battle of the 1857 mutiny in Rajputana

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52. Which correctly identifies a highly revered and historically unique temple situated within the premises of Ranthambore Fort?
(A) The Karni Mata Temple, historically famous for its large sacred rat population
(B) The Brahma Temple, revered as the single major shrine of its kind in the area
(C) The Shrinathji Temple, housing the sacred deity originally brought from Mathura
(D) The Trinetra Ganesha Temple, famous for receiving wedding invitations

53. Consider the following statements regarding the historical town of Bundi:
I. It is widely celebrated as the "City of Stepwells" due to its numerous historic baoris.
II. Rani Ji Ki Baori, one of its most famous stepwells, was built by Rani Nathavati in 1699.
III. The town is historically devoid of any royal palaces, consisting solely of mercantile havelis.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

54. The massive historical fortification that dominates the skyline of Bundi, built predominantly by Rao Bar Singh in the 14th century, is known as:
(A) Mehrangarh
(B) Nahargarh

36. Before it was historically renamed and developed as Nathdwara following the installation of the Shrinathji deity, the village was originally known as:
(A) Eklingji
(B) Kankroli
(C) Nagda
(D) Sihad

37. The town of Pushkar is historically and globally renowned as an ancient pilgrimage site primarily due to the presence of:
(A) The largest concentration of Jain Dilwara-style temples in Rajasthan
(B) A prominent historical temple dedicated to Lord Brahma
(C) The central spiritual shrine and headquarters of the Dadu Panth
(D) The largest excavated port site of the Indus Valley Civilization

38. Which of the following statements correctly identifies the historical and textual antiquity of Pushkar?
(A) It was first established as a military base by the East India Company in the 18th century.
(B) It is a modern urban settlement with no recorded mentions in texts prior to the Mughal era.
(C) Ancient texts like the Ramayana and Mahabharata mention it as a sacred site.
(D) It was exclusively founded during the reign of Emperor Ashoka as a Buddhist monastic centre.

39. Which historically significant ghat at the Pushkar Lake was renamed as Gandhi Ghat following the immersion of Mahatma Gandhi's ashes there?
(A) Brahma Ghat
(B) Varah Ghat
(C) Saptarishi Ghat
(D) Gau Ghat

40. Identify the incorrect statement regarding the historical and cultural significance of the Pushkar Fair.
(A) It serves purely as a religious gathering with no historical role in local trade or commerce.
(B) It is celebrated annually during the Hindu month of Kartik.
(C) Historically, it functioned as one of the most prominent livestock trading markets in Rajasthan.
(D) The fair attracts significant domestic and international tourism, boosting the local economy.

41. Arrange the following historical events concerning the development of Mount Abu in the correct chronological order:
I. Establishment of the Rajputana Agency headquarters
II. Reign of the Parmar dynasty
III. Construction of the Vimal Vasahi temple by Vimal Shah
IV. Conquest of the region by Rao Lumba of the Chauhan dynasty
Which of the following represents the correct chronological sequence?
(A) II, III, IV, I
(B) III, II, IV, I
(C) IV, I, II, III
(D) II, IV, III, I

42. During the period of British paramountcy in India, the historical significance of Mount Abu was heavily tied to its function as:
(A) The primary military cantonment for suppressing anti-British revolts
(B) The AGG summer headquarters and capital in Rajputana
(C) The main internment camp for political prisoners of the movement
(D) The exclusive political and administrative capital of Marathas

43. The historical and religious significance of Guru Shikhar, the highest peak in Mount Abu, is closely associated with a cave temple dedicated to which mythological figure?
(A) Lord Dattatreya
(B) Lord Parashurama
(C) Sage Vishwamitra
(D) Lord Mahavira

44. Which prominent historical institution was established at Mount Abu in 1889 by the British administration to promote social reforms among the Rajput nobility?
(A) Rajputana Middle School
(B) Mayo College Reform Committee
(C) Walterkrit Rajputra Hitkarini Sabha
(D) Rajasthan Seva Sangh

45. Consider the following statements regarding the historical Dilwara Temples of Mount Abu:
I. Vimal Vasahi, the oldest temple, is dedicated to the first Jain Tirthankara, Lord Adinath.

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(D) Rajasthan Union

64. Which historically prominent site situated in the Alwar district is internationally infamous for its association with alleged paranormal history and strict entry regulations enforced by the Archaeological Survey of India?
(A) Siliserh Lake Palace
(B) Bala Quila
(C) Sariska Palace
(D) Bhangarh Fort

65. Match the historical rulers/figures in List I with their associated heritage sites or events in List II.
List I: (Ruler/Figure)
P. Maharaja Suraj Mal
Q. Maharaja Badan Singh
R. Lord Lake
S. Maharaja Jawahar Singh
List II: (Site/Event Context)
1. Erection of Jawahar Burj to commemorate victories
2. Initiated the construction of the Deeg Palaces
3. Founded the impregnable Lohagarh Fort
4. Led failed sieges against Bharatpur Fort in 1805
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-1, Q-2, R-3, S-4

66. The historical Lohagarh Fort of Bharatpur earned its formidable reputation as an "impregnable" structure primarily because:
(A) It was situated atop an exceptionally high and inaccessible mountain peak.
(B) It was completely encircled by a vast natural water barrier and ocean moat.
(C) Its thick mud walls absorbed cannonballs during British sieges.
(D) It was defended by a joint military alliance of Marathas and French troops.

67. The historical water palaces (Jal Mahal) located at Deeg in Bharatpur display a brilliant architectural fusion primarily blending which two styles?
(A) Rajput and Mughal architectural styles
(B) Dravidian and Indo-Saracenic
(C) British Colonial and Gothic styles
(D) Maratha and Kalinga architectural styles

68. The primary historical basis for the political power and military success of the rulers of Bharatpur during the 18th century was rooted in:
(A) Entering into a firm strategic alliance with Portuguese colonial authorities
(B) Establishing extensive naval supremacy and maritime trade in the Arabian Sea
(C) Securing an exclusive commercial monopoly over the Golconda diamond trade
(D) Militarization and consolidation of the local Jat agrarian community

69. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Historically, Sambhar was a highly significant commercial and political centre in early medieval Rajasthan.
Reason (R): It is the site of India's largest inland salt lake, providing immense economic leverage to the dynasties that controlled it, such as the Chahamanas and later the Mughals.
Select the correct answer from the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

70. Historically, the region around Sambhar was the early foundational power centre and capital for which major Rajput dynasty before their expansion to Ajmer and Delhi?
(A) Sisodias of Mewar
(B) Rathores of Marwar
(C) Shakambhari Chauhans
(D) Kachhwahas of Amber

71. Which ancient historical and mythological site near Sambhar Lake is traditionally referred to as the "Tirth Nani" (grandmother of pilgrimage sites) and is associated with Sage Shukracharya?
(A) Galtaji
(B) Nakki Lake
(C) Kolayat
(D) Devayani Sarovar

72. Following the historical salt treaties signed between 1869 and 1870, the administrative and commercial control over the Sambhar Lake salt trade was completely leased to:
(A) The British Government

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(C) Taragarh Fort
(D) Junagarh

55. The historical Chitrashala located inside the Garh Palace of Bundi is internationally renowned for preserving which heritage asset?
(A) The earliest discovered ancient Ashokan rock edicts in eastern Rajasthan
(B) A vast historical collection of imported medieval European artillery pieces
(C) The original hand-written manuscripts of the Indian national Constitution
(D) Miniature murals and frescoes of the Bundi school of painting

56. Identify the odd one out regarding the historical stepwells and monuments primarily associated with Bundi.
(A) Chand Baori (Abhaneri)
(B) Rani Ji Ki Baori (Bundi)
(C) Dabhai Kund (Bundi)
(D) Nagar Sagar Kund (Bundi)

57. Consider the following statements regarding the historical Shekhawati region:
I. It is often referred to as the "Open Air Art Gallery of Rajasthan" due to its painted havelis.
II. The massive construction boom of these havelis primarily occurred during the 18th and 19th centuries.
III. The construction and elaborate fresco paintings were largely funded by the affluent Marwari merchant community.
IV. The region historically comprises the modern districts of Udaipur, Rajsamand, and Bhilwara.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

58. The massive accumulation of historical wealth that enabled the merchants of Shekhawati to build their ornate havelis was primarily generated from:
(A) Agricultural surplus generated from extensive local monsoon farming operations
(B) Trans-regional trade profits and enterprises in British port cities
(C) Heavy tax levies imposed continuously on local rural peasant communities
(D) Royal financial grants awarded by the British Crown for military service

59. Identify the incorrect statement regarding the historical economic shifts that affected the Shekhawati region.
(A) The painted havelis were exclusively built to serve as heavily fortified military outposts.
(B) The decline of traditional caravan routes due to railways initially prompted merchants to migrate to port cities.
(C) Despite migrating to cities like Calcutta, merchants sent wealth back to their native villages to build opulent havelis.
(D) The later abandonment of these havelis was largely due to the permanent settlement of merchant families in metropolises.

60. Which of the following is historically considered a core town of the Shekhawati region renowned for its heritage havelis?
(A) Nathdwara
(B) Osian
(C) Mandawa
(D) Pushkar

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61. The historical princely state of Alwar was established in 1770 AD after capturing the region from the Jats of Bharatpur by which ruler?
(A) Sawai Jai Singh
(B) Maharaja Suraj Mal
(C) Rao Bika
(D) Rao Pratap Singh

62. What is the historical and architectural significance of Moosi Maharani Ki Chhatri in Alwar?
(A) It served as the primary ancient administrative council building of the historic Matsya kingdom.
(B) It is a prominent historic stepwell engineered to collect rainwater during the 18th century.
(C) A double-storeyed cenotaph built in memory of Maharaja Bakhtawar Singh and his queen
(D) It stands as the oldest surviving religious mosque constructed during the Delhi Sultanate era.

63. During the political integration of Rajasthan post-independence, the historical town of Alwar was designated as the capital of which newly formed entity in 1948?
(A) United State of Rajasthan
(B) Matsya Union
(C) Greater Rajasthan

1. Jaipur
2. Bikaner
3. Jodhpur
4. Ajmer

(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

82. Identify the correctly matched pair of the historical town and its recognized year of foundation.
(A) Udaipur - 1459 AD
(B) Jodhpur - 1559 AD
(C) Jaipur - 1727 AD
(D) Bikaner - 1113 AD

83. Which of the following prominent historical towns of Rajasthan was NOT founded by a Rajput ruler?
(A) Tonk
(B) Jaisalmer
(C) Bikaner
(D) Kota

84. A common historical pattern observed in the relocation of regional capitals in Rajasthan, such as the shift from Mandore to Jodhpur or Amber to Jaipur, was primarily driven by the need for:
(A) Securing closer strategic proximity to coastal international trade ports
(B) Full compliance with urban dictates issued by the Delhi Sultanate
(C) Escaping the severe structural impact caused by major earthquakes
(D) Better defense, urban expansion space, and water management

85. Consider the following statements regarding the archaeological importance of regions surrounding major historical towns in Rajasthan:
I. The site of Kalibangan, near Hanumangarh, yields evidence of a pre-Harappan and Harappan settlement.
II. The site of Ahar, situated within modern Udaipur, exhibits remains of a prominent Chalcolithic culture.
III. The site of Bairat, near Jaipur, is renowned for its Buddhist stupa remains and Ashokan rock edicts.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

86. The archaeological mound known as Dhulkot is historically associated with which ancient civilization site located in the vicinity of Udaipur?
(A) Kalibangan
(B) Bagor
(C) Ahar
(D) Ganeshwar

87. The historical and archaeological importance of the Bagor site, located in the Bhilwara district near the Mewar region, is primarily anchored in its discovery of:
(A) Discovery of the largest known regional hoard of Gupta gold coins
(B) Exceptionally well-preserved structural ruins of a Mauryan shipyard
(C) Extensive industrial iron-smelting furnaces from the medieval era
(D) Early microlithic tools and evidence of animal domestication

88. The ancient archaeological site of Ganeshwar, which historically supplied copper objects to Harappan sites, is located in proximity to which heritage region?
(A) Shekhawati (Sikar district)
(B) Hadoti (Kota district)
(C) Mewar (Udaipur district)
(D) Marwar (Jodhpur district)

89. Consider the following statements regarding the modern tourism potential linked to the historical towns of Rajasthan:
I. The "Palace on Wheels" luxury train was specifically introduced to promote heritage tourism across historical towns.
II. The conversion of ancient forts and havelis into "Heritage Hotels" has played a vital role in architectural preservation and local employment.
III. The Rajasthan Tourism Development Corporation (RTDC) organizes various cultural festivals like the Desert Festival in Jaisalmer to attract global tourists.
IV. Eco-tourism and tiger reserves, such as Ranthambore, operate independently of historical tourism and completely exclude local forts from tourist itineraries.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV

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(B) The Maratha Confederacy
(C) The French East India Company
(D) The Nizam of Hyderabad

73. Match the prominent historical temples of Osian in List I with their associated deities or religious affiliations in List II.
List I: (Temple)
P. Sachiya Mata Temple
Q. Mahavira Temple
R. Harihara Temples
S. Surya Temple
List II: (Affiliation/Deity)
1. Dedicated to the Sun God
2. Important shrine for the Oswal Jain and Hindu communities
3. Major historical Jain pilgrimage centre
4. Dedicated to the union of Lord Vishnu and Lord Shiva
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

74. The ancient town of Osian was a flourishing historical trade and religious centre primarily during the reign of which prominent dynasty between the 8th and 11th centuries?
(A) The Mauryan Empire
(B) The Gurjara-Pratiharas
(C) The Delhi Sultanate
(D) The British Empire

75. Osian is historically and popularly referred to as the "Khajuraho of Rajasthan" primarily because of:
(A) Elegantly sculpted early medieval temples with intricate artistic details
(B) Its strategic geographic proximity to the imperial capital of Chandelas
(C) Its historical function as a private retreat for various Mughal emperors
(D) The discovery of rare ancient erotic literature within its royal archives

76. The historical wealth of the ancient town of Osian, leading to the patronage of its grand temples, was largely derived from its status as:
(A) Functioning as a major coastal seaport handling extensive Roman maritime trade
(B) Operating as the single largest producer of iron ore in medieval North India
(C) A key desert caravan node connecting northern plains to western ports
(D) Serving as the sole official central minting facility for the Gupta Empire

77. The historical princely state of Kota was carved out as an independent entity from the territory of Bundi in 1631 AD by the imperial decree of which Mughal Emperor?
(A) Babur
(B) Akbar
(C) Jahangir
(D) Shah Jahan

78. The historical origins of the famous "Kota Doria" textile weave can be traced back to the late 17th or early 18th century when master weavers were brought to the region primarily from:
(A) Dhaka (Bengal)
(B) Surat (Gujarat)
(C) Mysore (Karnataka)
(D) Kanchipuram (Tamil Nadu)

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79. The Kota school of miniature painting is historically distinguished from other Rajput schools primarily by its predominant and vivid depiction of:
(A) Maritime naval battles and coastal encounters
(B) Royal hunting scenes in local forests
(C) Complex abstract geometric architectural patterns
(D) Detailed portraits of visiting European merchants

80. What primary historical and geographical advantage facilitated Kota's modern evolution into a major industrial and educational hub in Rajasthan?
(A) Its unique geographical status as a prominent cool-climate hill station
(B) Its extensive coastal beaches along major maritime trade networks
(C) Its 20th-century discovery of vast underground gold and mineral reserves
(D) Its location on the Chambal River providing water and power

81. Match the historical founders in List I with their respective towns in List II.
List I: (Founder)
P. Rao Jodha
Q. Sawai Jai Singh II
R. Ajayraj Chauhan
S. Rao Bika
List II: (Town)

8. Which of the following historical figures did NOT lead a major siege against the fort of Chittorgarh?
(A) Emperor Aurangzeb
(B) Alauddin Khalji
(C) Bahadur Shah of Gujarat
(D) Emperor Akbar

9. The historical foundation of the City of Udaipur by Maharana Udai Singh II in 1559 was primarily motivated by which strategic necessity?
(A) Establishing a major trade monopoly along the northern Silk Route
(B) Establishing a secure, defensible capital after threats to Chittorgarh
(C) Expanding Mewar's maritime trade capabilities through coastal ports
(D) Complying with an official imperial directive to relocate the capital

10. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Udaipur is historically and widely recognized as the City of Lakes.
Reason (R): Successive Maharanas developed an artificial, interconnected lake system to secure consistent drinking water and irrigation in a topographically challenging terrain.
Select the correct answer from the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

11. The historical site of Ahar in Udaipur is renowned primarily for which of the following?
(A) Housing the royal cenotaphs of the Maharanas of Mewar
(B) Serving as the historical birthplace of Maharana Pratap
(C) Operating as a central mint for the East India Company
(D) Acting as the site where the treaty of 1818 was signed

12. Which of the following is an incorrect pair regarding the historical lakes of Udaipur and their associated builders?
(A) Pichola Lake - Built by a Banjara tribesman during the reign of Maharana Lakha
(B) Fateh Sagar Lake - Originally built by Maharana Jai Singh and later reconstructed by Maharana Fateh Singh
(C) Rajsamand Lake - Built by Maharana Sajjan Singh to prevent floods in Udaipur city
(D) Udai Sagar Lake - Built by Maharana Udai Singh II

13. The historical planned city of Jaipur was primarily designed by which renowned architect and scholar?
(A) Mandan
(B) Sir Swinton Jacob
(C) Ustad Ahmad Lahauri
(D) Vidyadhar Bhattacharya

14. Consider the following statements regarding the historical urban planning of Jaipur:
I. The city was founded in 1727 by Sawai Jai Singh II.
II. Its layout was heavily influenced by the ancient Indian architectural treatise, Shilpa Shastra.
III. The city was originally designed using a gridiron pattern comprising nine rectangular sectors.
IV. The architectural design was entirely copied from the colonial planning of British Calcutta.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

15. The historical purpose of establishing the Jantar Mantar in Jaipur by Sawai Jai Singh II was to:
(A) Serve as a military observation post to detect advancing Maratha armies
(B) Provide highly accurate astronomical observations and compile improved astronomical tables
(C) Function as the central treasury and armory for the Kachhwaha dynasty
(D) Act as a monumental sundial solely for determining the auspicious times for royal ceremonies

16. Which specific historical and architectural aspect most directly contributed to the Walled City of Jaipur receiving UNESCO World Heritage status in 2019?
(A) Its preservation of the largest official collection of ancient Mughal weaponry
(B) Its unique status as an early planned Indian

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(D) I, III and IV

90. In the context of international tourism, the historical city of Jaipur forms the globally renowned "Golden Triangle" tourism circuit in India along with which two other cities?
(A) Udaipur and Jodhpur
(B) Delhi and Agra
(C) Mumbai and Goa
(D) Varanasi and Khajuraho

91. What is the most significant positive economic impact of linking the historical heritage of Rajasthan's towns with their modern tourism potential?
(A) It revives traditional handicrafts, folk arts, and local service employment.
(B) It leads to complete industrialization and the demolition of ancient walled cities.
(C) It entirely eliminates the requirement for modern agricultural practices in the state.
(D) It fundamentally transforms and shifts the regional economy toward maritime commerce.

92. Identify the odd one out among the following historical tourism circuits officially promoted by Rajasthan Tourism.
(A) Desert Circuit (Jodhpur, Jaisalmer, Bikaner)
(B) Mewar Circuit (Udaipur, Kumbhalgarh, Chittorgarh)
(C) Coastal Circuit (Porbandar, Dwarka, Somnath)
(D) Hadoti Circuit (Kota, Bundi, Jhalawar)

93. Which of the following represents the correct chronological order of foundation for the given historical towns?
(A) Ajmer, Jaisalmer, Jodhpur, Jaipur
(B) Jaisalmer, Ajmer, Jaipur, Jodhpur
(C) Jodhpur, Ajmer, Jaisalmer, Jaipur
(D) Ajmer, Jodhpur, Jaisalmer, Jaipur

94. Arrange the foundation of the following historical towns in the correct chronological sequence, from earliest to latest:
I. Bikaner
II. Udaipur
III. Kota
IV. Alwar
Which of the following represents the correct chronological sequence?
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, I, II, IV

95. The historical period roughly between the 15th and 18th centuries in Rajasthan witnessed a surge in the foundation of new urban capitals primarily due to:
(A) The complete eradication and loss of traditional architectural knowledge in India
(B) Population expansion and artillery rendering older forts obsolete
(C) Direct administrative orders from the British East India Company to rebuild capitals
(D) Widespread religious conversion of all major regional Rajput rulers to Jainism

96. Among the following prominent historical towns of Rajasthan, which one was established latest in the historical timeline?
(A) Jodhpur
(B) Bikaner
(C) Udaipur
(D) Jaipur

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97. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Historical caravan towns like Pali, Jaisalmer, and Churu experienced a significant decline in their traditional commercial prominence during the late 19th and early 20th centuries.
Reason (R): The introduction and expansion of the railway network in India drastically altered trade dynamics, bypassing traditional desert caravan routes in favour of direct rail links to coastal ports.
Select the correct answer from the options given below:
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

98. Historically, the immense wealth and urban development of towns like Jaisalmer, Bikaner, and Pali were highly dependent on their strategic locations along the transit routes that primarily connected:
(A) The southern Malabar coast with the eastern Coromandel coast
(B) The eastern Brahmaputra valley with the northern Tibetan plateau

strategic depth, and natural protection, enabling the Mewar dynasty to establish a secure and defensible administrative centre away from vulnerable plains.

10. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Udaipur earned the moniker City of Lakes due to its extensive network of artificial water bodies, including Lake Pichola, Fateh Sagar, and Udai Sagar. Rulers engineered these interconnected lakes in the surrounding terrain to store rainwater, combat aridity, supply clean drinking water, and support local agriculture, making the geographical title directly justified.

11. (A) Housing the royal cenotaphs of the Maharanas of Mewar
Ahar, located near Udaipur, is historically prominent as the site of Mahasatyaji, which houses the royal cenotaphs, or chhatris, of the Maharanas of Mewar. This site served as the traditional cremation ground for the rulers of Udaipur after the capital shifted, making it an architectural monument dedicated to royal commemorative heritage.

12. (C) Rajsamand Lake - Built by Maharana Sajjan Singh to prevent floods in Udaipur city
Rajsamand Lake was constructed by Maharana Raj Singh I during the 17th century to provide famine relief and water security for the people of Mewar, rather than by Maharana Sajjan Singh. The other pairings correctly link Lake Pichola, Fateh Sagar, and Udai Sagar with their respective historic builders and architectural timelines.

13. (D) Vidyadhar Bhattacharya
Jaipur was planned and designed by Vidyadhar Bhattacharya, a brilliant Bengali architect and scholar, under the vision of Maharaja Sawai Jai Singh II in 1727. Bhattacharya utilized classical Indian architectural principles derived from Shilpa Shastra alongside astronomical grids, creating one of the earliest strictly planned gridiron urban developments in India.

14. (B) I, II and III
Founded in 1727 by Sawai Jai Singh II, Jaipur was planned using ancient Indian architectural guidelines from Shilpa Shastra and Vastu Shastra. Its spatial layout was organized into a gridiron pattern of rectangular sectors. The urban design was rooted in traditional Indian science and astronomy, rather than being copied from British colonial planning styles.

15. (B) Provide highly accurate astronomical observations and compile improved astronomical tables
Maharaja Sawai Jai Singh II constructed the Jantar Mantar observatory in Jaipur between 1728 and 1734 to advance astronomical study. He built large masonry instruments designed to measure time, predict eclipses, track planetary movements, and compile precise astronomical tables, improving upon existing instruments to achieve far greater accuracy in celestial calculations.

16. (D) Its grid-based urban planning combining Hindu, Mughal, and Western styles
The Walled City of Jaipur was inscribed as a UNESCO World Heritage site in 2019 due to its exceptional grid-based urban planning. Constructed on an open plain using a grid iron system, the city beautifully synthesizes traditional Hindu Vastu concepts, Mughal architectural aesthetics, and Western geometric grid planning within its historic fortification walls.

17. (A) Rao Jodha
Rao Jodha, the chieftain of the Rathore clan, founded the city of Jodhpur in 1459 AD. He relocated the Marwar capital from Mandore to a safer, elevated position on the Chidiya-Tunk hill, where he commissioned the imposing Mehrangarh Fort to ensure strong defense and provide adequate space for urban regional growth.

18. (B) Khed, Mandore, Jodhpur
The Rathore dynasty of Marwar shifted its capital across three primary sites over successive centuries. The early capital was established at Khed, after which Rao Chunda secured Mandore as the primary power centre. Finally, in 1459 AD, Rao Jodha established Jodhpur, establishing a fortified capital that remained the dynasty's seat until modern times.

19. (A) Signifying Brahmin residences and deflecting desert heat
The iconic indigo-blue paint on residential buildings in Jodhpur originally denoted the dwellings of the Brahmin community,

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ANSWERS

1. (A) Their representation of Rajput military hill architecture and cultural interchange
UNESCO designated six Hill Forts of Rajasthan as World Heritage sites in 2013 due to their exceptional military architecture and strategic defensive features. These majestic hill forts showcase unique Rajput architectural styles, defensive fortifications, urban settlements, and extensive cultural interchange with surrounding regions over several centuries, serving as prime examples of courtly and defensive heritage.

2. (C) Modern Industrial Hubs
Historical classifications of heritage sites in Rajasthan encompass fortifications, water architecture such as stepwells, decorated havelis, and ancient religious structures. Modern industrial hubs do not belong to the category of historical or heritage classifications, as they represent contemporary economic developments rather than preserved historical, architectural, or cultural legacies of the regional princely kingdoms.

3. (A) P-2, Q-1, R-4, S-3
Regional heritage across Rajasthan highlights distinct architectural forms: Mewar is celebrated for its hill forts and royal cenotaphs, Shekhawati for its fresco-painted havelis, Hadoti for intricate stepwells alongside palace complexes, and Marwar for desert trade hubs with monumental fortifications. These pairings accurately represent the predominant heritage characteristics developed within each historic territory.

4. (D) Early medieval and medieval temple architecture
The Maru-Gurjara style represents a prominent architectural tradition that developed during the early medieval and medieval periods across Rajasthan and Gujarat. Primarily seen in temple structures, this style features elaborate stone carvings, intricate ceiling designs, decorated pillars, and majestic sanctums, reflecting the flourishing religious and artistic heritage fostered under medieval regional dynasties.

5. (B) Guhilots (Sisodias) of Mewar
Chittorgarh Fort served as the historically crucial capital of the Guhilot and Sisodia Rajput dynasties of Mewar for many centuries. Beyond its defensive ramparts, the fort symbolizes Rajput chivalry, resistance, and sovereignty, remaining the core administrative and cultural seat of Mewar until the capital was shifted to Udaipur following strategic military pressures.

6. (C) Vijay Stambha was constructed by Maharana Kumbha to commemorate his victory over the combined armies of Malwa and Gujarat.
Vijay Stambha, or the Tower of Victory, was built by Maharana Kumbha between 1448 and 1458 AD to commemorate his military triumph over the combined forces of Malwa and Gujarat led by Mahmud Khalji. In contrast, the nearby Kirti Stambha is an older 12th-century structure dedicated to Rishabhanatha, the first Jain Tirthankara.

7. (A) I and II only
Chittorgarh was the historic capital of the Mewar kingdom before Udaipur was established in 1559. The fortress is renowned for three famous historical Jauhars performed during major military sieges. However, the fort was built by local rulers, specifically Chitrangada Mori, centuries before the Mughal Empire existed, making its construction origin non-Mughal.

8. (A) Emperor Aurangzeb
Chittorgarh Fort witnessed three major historical sieges led by Delhi rulers: Alauddin Khalji in 1303, Bahadur Shah of Gujarat in 1535, and Mughal Emperor Akbar in 1567-1568. Emperor Aurangzeb never led a major siege against Chittorgarh, as the capital of Mewar had already been relocated to Udaipur long before his imperial reign.

9. (B) Establishing a secure, defensible capital after threats to Chittorgarh
Maharana Udai Singh II established Udaipur in 1559 following repeated military assaults on Chittorgarh by Mughal forces. Surrounded by the natural defensive barrier of the Aravalli hills, the location provided superior defense,

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protection and command over historic trade routes.

51. (A) The first recorded instance of Jauhar in Rajasthan, led by Rani Rang Devi
The siege of Ranthambore Fort in 1301 AD by Alauddin Khalji culminated in the first recorded instance of Jauhar in Rajasthani history. Led by Rani Rang Devi, the Rajput women committed mass self-immolation to protect their dignity, while Hammir Dev Chauhan and his soldiers performed Saka, fighting to the death.

52. (D) The Trinetra Ganesha Temple, famous for receiving wedding invitations
The historic Trinetra Ganesha Temple, situated within Ranthambore Fort, is a highly revered shrine dedicated to the unique three-eyed form of Lord Ganesha. Devotees from across India traditionally send formal wedding invitations and personal postal letters directly to this temple, seeking divine blessings for auspicious family occasions before commencing ceremonies.

53. (A) I and II only
Bundi is historically celebrated as the City of Stepwells due to its numerous ornate water structures. Among these, Rani Ji Ki Baori is renowned for its architectural grandeur, commissioned in 1699 by Rani Nathavati. However, the town features remarkable royal residences like Garh Palace, making claims of lacking palaces incorrect.

54. (C) Taragarh Fort
Taragarh Fort, constructed primarily by Rao Bar Singh in the 14th century, stands atop a steep hill overlooking the town of Bundi. Known for its massive stone walls, water reservoirs, and grand bastions, this imposing fortress served as the military stronghold and primary fortification for the Hada Chauhan rulers.

55. (D) Miniature murals and frescoes of the Bundi school of painting
The Chitrashala, located within the Garh Palace complex at Bundi, is internationally acclaimed for housing a vibrant collection of wall paintings and murals. Created under the patronage of Hada rulers, these frescoes depict mythological stories, royal processions, hunting scenes, and courtly life, representing the finest artistic achievements of Bundi painting.

56. (A) Chand Baori (Abhaneri)
Chand Baori is a famous ancient stepwell situated in Abhaneri village within Dausa district, rather than in Bundi. In contrast, Rani Ji Ki Baori, Dabhai Kund, and Nagar Sagar Kund are historically famous stepwells located directly within the town of Bundi, which earned it the title City of Stepwells.

57. (A) I, II and III
Shekhawati is celebrated as the Open Air Art Gallery of Rajasthan due to its grand havelis covered in vibrant frescoes. Constructed during the 18th and 19th centuries, these residences were commissioned by prosperous Marwari merchants. The region spans Sikar, Jhunjhunu, and Churu districts, rather than the southern Mewar district area.

58. (B) Trans-regional trade profits and enterprises in British port cities
The immense capital used by Marwari merchants to construct decorated havelis in Shekhawati was generated through trans-regional commercial enterprises. Establishing successful businesses in major British colonial trade centres such as Calcutta, Bombay, and Madras, these traders remitted substantial profits home, funding elaborate architectural projects across their native Shekhawati towns.

59. (A) The painted havelis were exclusively built to serve as heavily fortified military outposts.
The painted havelis of Shekhawati were constructed as luxurious residential mansions for merchant families, rather than fortified military outposts. As trade routes shifted toward colonial ports, merchants migrated to major cities, sending money back to construct these decorated residences before eventually settling permanently in urban metropolises during the twentieth century.

60. (C) Mandawa
Mandawa is historically recognized as one of the core heritage towns of the Shekhawati region. It is celebrated globally for its densely concentrated and exceptionally preserved painted havelis, featuring detailed fresco murals built by wealthy Marwari merchant families during the eighteenth and nineteenth centuries throughout its historic streetscapes.

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distinguishing them from other households. Functionally, applying indigo wash helped repel insects like termites and deflected intense sunlight, reducing internal building temperatures during harsh desert summers across the historic quarters surrounding Mehrangarh Fort.

20. (D) Umaid Bhawan Palace - Built in the 15th century to provide famine relief
Umaid Bhawan Palace was commissioned by Maharaja Umaid Singh in 1929 as a grand famine relief project to provide employment during severe droughts, making its 15th-century attribution historical nonsense. The other statements accurately describe Mehrangarh Fort on Chidiya-Tunk hill, Jaswant Thada as Marwar's marble memorial, and the historical royal cenotaphs at Mandore.

21. (B) Key caravan transit hub linking Central Asia to Gujarat ports
Bikaner's historical growth and commercial wealth stemmed primarily from its strategic location along major desert caravan trade routes. Positioning itself as a vital overland transit hub, Bikaner facilitated the transport of valuable merchandise, spices, and textiles traveling between Central Asia, the Gangetic plains, and wealthy seaports along the Gujarat coast.

22. (C) Maharaja Anup Singh
Usta Art, characterized by elaborate gold embossing and miniature painting on camel hide, reached its artistic peak under Maharaja Anup Singh of Bikaner in the late 17th century. He brought skilled craftsmen from the Mughal court to Bikaner, patronizing their delicate gold leaf craftsmanship across royal palaces, weapons, and decorative crafts.

23. (D) The Gang Canal project established by Maharaja Ganga Singh
Maharaja Ganga Singh of Bikaner conceptualized and completed the Gang Canal in 1927, bringing waters from the Sutlej River to arid desert lands. This pioneering irrigation canal brought agricultural revolution, water security, and economic prosperity to northern Bikaner, transforming arid tracts into arable farming areas and facilitating modern regional settlements.

24. (A) Patwon Ki Haveli
Patwon Ki Haveli is an iconic five-story architectural complex located in Jaisalmer, built by rich Jain traders. In contrast, Junagarh Fort, Lalgarh Palace, and the ornate red sandstone Rampuria Havelis are famous historical landmarks located within the city of Bikaner, representing its unique architectural and royal heritage.

25. (B) Rawal Jaisal
Rawal Jaisal, a prominent Bhati Rajput ruler, founded the desert city of Jaisalmer in 1156 AD. He selected the elevated Trikuta Hill to construct Jaisalmer Fort, moving his capital from Lodorva to establish a defensible stronghold along lucrative desert trade routes traversing the Thar Desert region.

26. (C) III only
Jaisalmer Fort and its famous merchant havelis were constructed primarily from locally quarried yellow sandstone, giving the city its distinctive golden hue. White Makrana marble was not utilized for these structures, making the statement regarding marble usage incorrect, while the statements on trade route locations and caravan taxation remain historically valid.

27. (A) Wealthy Jain and Hindu merchants engaged in caravan trade
The renowned havelis of Jaisalmer, including Patwon Ki Haveli, Nathmal Ji Ki Haveli, and Salim Singh Ki Haveli, were commissioned by wealthy Hindu and Jain merchants and prime ministers. These opulent residences featured intricate sandstone carvings, latticework, and balconies, reflecting the immense commercial prosperity generated through overland caravan trade.

28. (C) Rise of maritime ports and railways bypassing desert trade routes
Jaisalmer experienced severe economic decline during the late 19th and early 20th centuries due to the expansion of maritime shipping routes and the construction of modern railway networks. These developments rendered traditional overland desert caravan routes obsolete, diverting international and regional trade away from inland desert transit centers toward major coastal seaports.

29. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Ajmer developed into a major syncretic cultural centre because it served as an important political

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(C) The Gangetic plains with coastal ports in Gujarat and Sindh
(D) The central Deccan plateau exclusively with the Malwa region

99. Which historical nomadic community played an indispensable role in maintaining the logistical supply chain and facilitating bulky goods trade across the rugged terrains and desert routes of medieval Rajasthan?
(A) The Banjaras
(B) The Siddis
(C) The Gonds
(D) The Santhals

100. The historical shift of trans-regional mercantile power away from inland Rajasthan's caravan towns was most directly accelerated by the rise of which British colonial economic centres?
(A) The hill stations of Shimla and Darjeeling
(B) The industrial textile mills of Manchester and Lancashire exclusively
(C) The agricultural plantations of Assam and Ceylon
(D) The presidency port cities of Bombay, Calcutta, and Madras

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40. (A) It serves purely as a religious gathering with no historical role in local trade or commerce.
The Pushkar Fair is historically and culturally significant not only as a religious pilgrimage but also as one of India's largest traditional livestock trading markets. Thousands of traders assemble to buy and sell camels, horses, and cattle, making the assertion that it lacks commercial or trading importance historically inaccurate.

41. (A) II, III, IV, I
Chronologically, the Parmar dynasty ruled Mount Abu early on, followed by Vimal Shah constructing the Vimal Vasahi temple in 1031 AD. Rao Lumba Chauhan conquered the area in 1311 AD, establishing Deora rule. Much later, in the 19th century, the British established the Rajputana Agency summer headquarters at Mount Abu.

42. (B) The AGG summer headquarters and capital in Rajputana
Mount Abu served as the summer headquarters for the Agent to the Governor-General in Rajputana during British rule. Due to its pleasant hill climate, British administrators relocated political operations from Ajmer to Mount Abu during hot summer months, turning the hill station into the de facto summer administrative centre.

43. (A) Lord Dattatreya
Guru Shikhar, the highest peak in the Aravalli range at Mount Abu, features a historic cave temple dedicated to Lord Dattatreya, an incarnation combining Brahma, Vishnu, and Shiva. Pilgrims trek to the peak to venerate the sacred footprints preserved within the shrine, enjoying panoramic views across the surrounding mountain range.

44. (C) Walterkrit Rajputra Hitkarini Sabha
The Walterkrit Rajputra Hitkarini Sabha was founded at Mount Abu in 1889 under Colonel Walter. Created to address social concerns among Rajput nobility, this reform organization enacted strict rules to regulate excessive expenditure on marriages, suppress female infanticide, and eliminate social customs like child marriage across the princely states of Rajputana.

45. (B) I, II and III
Vimal Vasahi is dedicated to Lord Adinath, built in 1031 AD by Vimal Shah, a minister of the Solanki rulers. Luna Vasahi is dedicated to Lord Neminath. The Dilwara temple complex is renowned for its use of pure white marble imported from Arasoori, making red sandstone claims completely incorrect.

46. (C) Maru-Gurjara Style
The Dilwara temples at Mount Abu are universally recognized as masterpieces of the Maru-Gurjara style of architecture. Developed between the 11th and 13th centuries, this style is distinguished by exquisite white marble relief carvings, intricate ceilings, ornamental pillars, and detailed marble latticework executed with unparalleled craftsmanship and precision.

47. (B) Ranakpur Chaturmukha Temple
The Dilwara complex consists of five historic Jain temples: Vimal Vasahi, Luna Vasahi, Pittalhar Temple, Parshvanatha Temple, and Mahavir Swami Temple. In contrast, the famous Ranakpur Chaturmukha Temple is a separate 15th-century Jain architectural marvel located in the Pali district, making it completely distinct from the Mount Abu Dilwara temple group.

48. (D) Vastupal and Tejpal
Luna Vasahi, the second most prominent Jain temple within the Dilwara complex at Mount Abu, was constructed in 1230 AD by brothers Vastupal and Tejpal. Servants and ministers of the Vaghela rulers of Gujarat, they built this magnificent marble shrine to honor the 22nd Jain Tirthankara, Lord Neminath.

49. (A) Hammir Dev Chauhan
Hammir Dev Chauhan is immortalized in Rajasthani history for his heroic defence of Ranthambore Fort against the forces of Alauddin Khalji in 1301 AD. Hammir Dev refused to surrender Muslim fugitives who sought asylum, upholding the Rajput code of honor and fighting valiantly until his martyrdom during the historic siege.

50. (C) It was built entirely on a flat desert plain to allow unobstructed views of approaching enemies.
Ranthambore Fort is strategically constructed atop a high hill surrounded by dense forest terrain within the Aravalli and Vindhya mountain ranges. It was not built on a flat desert plain, making flat terrain claims inaccurate, while its elevated location provided formidable natural

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capital for the Shakambhari Chauhans and later became a spiritual nucleus under the Mughals. The presence of the Dargah Sharif of Sufi saint Khwaja Moinuddin Chishti attracted devotees from diverse faiths, establishing an enduring interfaith tradition.

30. (C) Sanskrit college and Saraswati temple
Adhai Din Ka Jhonpra in Ajmer was originally built in the 12th century by Chauhan ruler Vigraharaja IV as a Sanskrit college and temple dedicated to Saraswati. Qutb al-Din Aibak subsequently converted the edifice into a mosque around 1192 AD, adding Islamic arches and calligraphy to the original Sanskrit pillar structure.

31. (B) It served as Subah headquarters overseeing the Rajputana states.
Under Mughal rule, Ajmer held immense strategic importance as the administrative capital of Ajmer Subah. Its central geographical location made it the political headquarters for overseeing relationships with Rajput princely states, managing military deployments, and securing imperial administrative authority across the broader Rajputana region during Akbar's reign and beyond.

32. (D) Ajayraj Chauhan
Ajayraj Chauhan, the ruler of the Shakambhari Chauhan dynasty, founded the city of Ajmer in the early 12th century, around 1113 AD. He established Taragarh Fort on a hill and shifted his capital from Sambhar to Ajmer, developing it into a formidable political and administrative seat in central Rajasthan.

33. (A) Aurangzeb
Nathdwara developed as a major pilgrimage town when the sacred idol of Shrinathji was brought from Govardhan in 1672 to protect it from Mughal Emperor Aurangzeb's iconoclastic policies. Maharana Raj Singh I of Mewar provided refuge, establishing a grand shrine where the deity was safely consecrated and venerated.

34. (C) To serve as decorative backdrops behind the deity Shrinathji
Pichhwai art evolved in Nathdwara as large cloth paintings used as decorative backdrops behind the deity Shrinathji in the main shrine. These intricate textile paintings depict scenes from Lord Krishna's life, seasonal themes, and religious festivals, serving a direct liturgical function within the Pushtimarg tradition of temple worship.

35. (A) Pushtimarg Sampradaya
Nathdwara serves as the principal spiritual center for the Pushtimarg Sampradaya, a devotional Vaishnavite sect founded by Vallabhacharya in the 16th century. The theology emphasizes pure devotion to Shrinathji, a childhood form of Lord Krishna, with elaborate rituals, devotional music, and textile art forming core aspects of daily temple worship.

36. (D) Sihad
Prior to the arrival and installation of the Shrinathji idol in 1672, the small village was known as Sihad. After Maharana Raj Singh of Mewar granted asylum and constructed the shrine, the settlement was renamed Nathdwara, meaning the Gateway to the Lord, rapidly expanding into a prominent religious and pilgrimage hub.

37. (B) A prominent historical temple dedicated to Lord Brahma
Pushkar is world-renowned as an ancient pilgrimage destination primarily because it houses one of the very few dedicated historical temples to Lord Brahma. Situated beside the sacred Pushkar Lake, the 14th-century temple attracts millions of devotees and pilgrims seeking religious merit, especially during the annual holy month of Kartik.

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38. (C) Ancient texts like the Ramayana and Mahabharata mention it as a sacred site.
Pushkar possesses deep historical and textual antiquity, being extensively documented in ancient Indian epics including the Ramayana and Mahabharata, as well as the Padma Purana. Mentioned as Adi Tirtha or Brahma Kshetra, Pushkar has been venerated as a sacred lake and pilgrimage destination for over two millennia across traditional literature.

39. (D) Gau Ghat
Gau Ghat, one of the primary sacred bathing ghats surrounding Pushkar Lake, was renamed Gandhi Ghat after a portion of Mahatma Gandhi's ashes was immersed in its waters in 1948. Pilgrims frequently visit this historical ghat to perform ritual bathings, ancestral rites, and prayers along the holy lake perimeter.

61. (D) Rao Pratap Singh
Rao Pratap Singh established the princely state of Alwar in 1770 AD after capturing Alwar Fort from the Jats of Bharatpur. He carved out an independent principality between Delhi and Jaipur, establishing the Naruka branch of Kachhwaha Rajputs as the ruling dynasty and developing Alwar into a major political entity.

62. (C) A double-storeyed cenotaph built in memory of Maharaja Bakhtawar Singh and his queen
Moosi Maharani Ki Chhatri in Alwar is an exquisite double-storeyed red sandstone and white marble cenotaph. Constructed by Maharaja Vinay Singh in 1815, it honors Maharaja Bakhtawar Singh and his queen Moosi Maharani, showcasing intricate marble pavilions, arches, and painted ceilings reflecting classical Rajput architectural aesthetics.

63. (B) Matsya Union
Following Indian independence, Alwar was designated as the administrative capital of the newly created Matsya Union in March 1948. This initial political integration phase combined the princely states of Alwar, Bharatpur, Dholpur, and Karauli, laying the foundation for the eventual unified state of Rajasthan formed in subsequent merger stages.

64. (D) Bhangarh Fort
Bhangarh Fort, located in Alwar district, is internationally renowned for its dramatic ruined architecture and widespread association with local paranormal legends. Due to safety concerns and haunted reputation, the Archaeological Survey of India strictly prohibits visitors from entering the fort premises between sunset and sunrise, enforcing strict boundary access regulations.

65. (A) P-3, Q-2, R-4, S-1
Maharaja Suraj Mal founded the impregnable Lohagarh Fort at Bharatpur. Maharaja Badan Singh initiated the construction of the elaborate water palaces at Deeg. General Lord Lake led unsuccessful British sieges against Bharatpur in 1805, while Maharaja Jawahar Singh constructed Jawahar Burj to celebrate his triumphs over imperial Mughal armies.

66. (C) Its thick mud walls absorbed cannonballs during British sieges.
Lohagarh Fort earned its legendary reputation as an impregnable iron fort due to its double earthen walls surrounded by a deep moat. When British artillery fired cannonballs during the 1805 sieges, the thick mud walls effectively absorbed the impact without shattering, preventing breaches and repelling repeated military assaults.

67. (A) Rajput and Mughal architectural styles
The Jal Mahal palaces at Deeg exhibit a harmonious blend of Rajput and Mughal architectural styles. Constructed by Jat rulers including Maharaja Badan Singh and Suraj Mal, these garden palaces incorporate Mughal layout symmetry and fountain systems with traditional Rajput balconies, fluted arches, decorative pavilions, and grand overhanging eaves.

68. (D) Militarization and consolidation of the local Jat agrarian community
The political expansion and military resilience of the Bharatpur state during the eighteenth century stemmed from the militarization and strategic unity of the local Jat agrarian community. Led by capable chieftains like Badan Singh and Suraj Mal, this consolidated force built formidable fortresses, asserted autonomy, and dominated northern regional politics.

69. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Sambhar emerged as a crucial political and economic centre in early medieval times primarily because of its adjacent inland salt lake. Controlling salt production generated enormous revenue and strategic leverage for dynasties like the Shakambhari Chauhans and later the Mughals, directly establishing the regional power and importance of Sambhar.

70. (C) Shakambhari Chauhans
The region surrounding Sambhar Lake served as the foundational territorial base and early capital for the Shakambhari Chauhan dynasty. Known historically as Sapadalaksha, this territory provided agricultural and salt revenue, enabling the Chauhans to consolidate power before expanding their kingdom to Ajmer and eventually establishing imperial authority over Delhi.

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71. (D) Devayani Sarovar
Devayani Sarovar, a historic water tank near Sambhar Lake, is traditionally revered as Tirth Nani, or the grandmother of pilgrimage sites. Mythology associates the site with Sage Shukracharya and his daughter Devayani, making it a sacred destination where pilgrims gather to perform ritual baths during religious fairs and auspicious dates.

72. (A) The British Government
Following salt treaties signed in 1869 and 1870 with the princely states of Jaipur and Jodhpur, administrative and commercial control over salt extraction at Sambhar Lake was leased to the British Government. The British centralized salt manufacture, improved rail transportation, and imposed lucrative imperial taxes across regional salt trade networks.

73. (A) P-2, Q-3, R-4, S-1
Osian's historical temples feature distinct religious dedications: Sachiya Mata Temple serves as a revered shrine for Oswal Jains and Hindus, Mahavira Temple represents a major early Jain pilgrimage site, Harihara Temples honor the combined form of Vishnu and Shiva, and Surya Temple is dedicated to the Sun God.

74. (B) The Gurjara-Pratiharas
Osian was a thriving trade and religious center between the 8th and 11th centuries under the patronage of the Gurjara-Pratihara dynasty. During this period, skilled artisans constructed numerous Hindu and Jain temples in the regional Maru-Gurjara style, leaving an enduring legacy of fine stone sculpture and detailed architectural design.

75. (A) Elegantly sculpted early medieval temples with intricate artistic details
Osian is popularly referred to as the Khajuraho of Rajasthan because of its remarkably detailed stone carvings and sculptures adorning early medieval temple walls. Featuring elegant figures, mythological narratives, and intricate artistic patterns, these carvings mirror the stylistic beauty and sculptured magnificence found in the historic temples of Khajuraho.

76. (C) A key desert caravan node connecting northern plains to western ports
The economic prosperity of ancient Osian, which enabled the lavish patronage of its grand temple complexes, was derived from its position as a key desert caravan hub. Operating along major overland routes, Osian connected the fertile Gangetic plains with commercial trade ports along the western coast of Gujarat.

77. (D) Shah Jahan
The independent princely state of Kota was carved out from Bundi in 1631 AD through an imperial decree issued by Mughal Emperor Shah Jahan. He bestowed the territory upon Rao Madho Singh, a Hada Rajput prince, in recognition of his brave military service, establishing Kota as a separate state entity.

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78. (C) Mysore (Karnataka)
The origins of Kota Doria weaving trace back to the late 17th century when Maharao Kishore Singh brought master weavers from Mysore in Karnataka to Kota. These skilled artisans settled in Kaithun, developing a distinctive lightweight fabric combining cotton and silk threads woven in a signature square grid pattern called khats.

79. (B) Royal hunting scenes in local forests
The Kota school of miniature painting is historically distinguished by its vivid and dramatic depictions of royal hunting expeditions within dense local forests. Patronized by the ruling Hada Rajputs, these paintings feature landscapes, wild animals, royal figures on horseback, and lively action scenes executed with remarkable artistic dynamism.

80. (D) Its location on the Chambal River providing water and power
Kota transformed into a modern industrial and educational center in Rajasthan due to its strategic location along the Chambal River. The construction of the Chambal Valley Development Project provided abundant water, hydroelectric power, and canal irrigation, laying the foundation for rapid industrialization, chemical plants, thermal projects, and coaching hubs.

81. (A) P-3, Q-1, R-4, S-2
Rao Jodha founded Jodhpur in 1459 AD. Sawai Jai Singh II planned and established Jaipur in 1727 AD. Ajayraj Chauhan established Ajmer in the early 12th century. Rao Bika established Bikaner in 1488 AD. These pairings correctly match each historic regional founder with their respective town in Rajasthan history.

82. (C) Jaipur - 1727 AD
Jaipur was founded in 1727 AD by Maharaja Sawai Jai Singh II, representing a correctly matched pair. In contrast, Jodhpur was founded in 1459 AD, Udaipur was established in 1559 AD, and Bikaner was founded in 1488 AD, making the alternative foundation years listed in other options historically inaccurate.

83. (A) Tonk
Tonk was established as a princely state in 1817 AD when Muhammad Amir Khan, a Pashtun military leader, was recognized as its ruler under a treaty with the British East India Company. Unlike Jaisalmer, Bikaner, and Kota, which were established by Rajput rulers, Tonk was Rajasthan's only Muslim-ruled princely state.

84. (D) Better defense, urban expansion space, and water management
The relocation of regional capitals in Rajasthan, such as shifting from Mandore to Jodhpur or Amber to Jaipur, was primarily driven by defensive considerations, urban expansion needs, and water management. Newer sites offered elevated fortifications, flatter terrain for city planning, and better water storage capacity for growing populations.

85. (D) I, II and III
Archaeological sites across Rajasthan highlight ancient human settlements: Kalibangan near Hanumangarh contains pre-Harappan and Harappan remains, Ahar near Udaipur exhibits Chalcolithic culture artifacts, and Bairat near Jaipur features ancient Buddhist stupas and Ashokan edicts. All three statements accurately describe the historical significance of these prominent archaeological sites.

86. (C) Ahar
Dhulkot, meaning the dust mound, is the localized archaeological name for the ancient site of Ahar located near Udaipur. Excavations at Dhulkot revealed remains of the Chalcolithic Ahar culture, dating back over four thousand years and showcasing early copper-smelting industries, distinctive painted black-and-red pottery, and ancient mud-brick residential structures.

87. (D) Early microlithic tools and evidence of animal domestication
The archaeological site of Bagor, situated along the Kothari River in Bhilwara district near Mewar, is historically renowned for revealing early Mesolithic artifacts. Excavations uncovered large collections of fine microlithic stone tools and some of the earliest archaeological evidence of animal domestication in India, dating back several millennia.

88. (A) Shekhawati (Sikar district)
Ganeshwar is a prominent Chalcolithic archaeological site located in Neem Ka Thana, formerly part of Sikar district in the Shekhawati region. Situated near rich copper reserves, Ganeshwar served as a major copper-manufacturing hub that supplied numerous copper tools, arrowheads, and artifacts to Harappan settlements during the third millennium BC.

89. (B) I, II and III
The Palace on Wheels promotes heritage tourism, converted forts operate as heritage hotels generating local employment, and RTDC organizes festivals like the Desert Festival. However, wildlife destinations like Ranthambore actively integrate historical sites such as Ranthambore Fort into tourist itineraries, making the statement excluding forts from eco-tourism incorrect.

90. (B) Delhi and Agra
In global tourism, Jaipur forms India's famous Golden Triangle circuit alongside Delhi and Agra. This highly popular travel route connects these three historical cities, offering international and domestic tourists convenient access to iconic heritage landmarks including the Taj Mahal, Red Fort, Amer Fort, and Jantar Mantar within a compact travel loop.

91. (A) It revives traditional handicrafts, folk arts, and local service employment.
Linking Rajasthan's historical towns with modern heritage tourism creates substantial economic benefits by reviving traditional handicrafts, preserving folk arts, and generating service sector employment. Local communities benefit through hospitality, guiding, artisan sales, and transportation services, ensuring sustainable economic growth while preserving cultural heritage without destroying historic city fabrics.

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4. Jaisalmer Ka Gundaraj

(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-1, Q-2, R-4, S-3
(D) P-3, Q-2, R-4, S-1

51. Pratap Singh Barhath, the young revolutionary son of Kesari Singh Barhath, endured severe torture and eventually died in 1918. In which prison was he incarcerated and tortured?
(A) Bareilly Central Jail
(B) Cellular Jail, Andaman
(C) Yerawada Jail
(D) Vellore Central Jail

52. Women played a vital role in the freedom struggle of Rajasthan. Who holds the distinction of being the first woman in Rajputana to be arrested by the British authorities?
(A) Narayani Devi Verma of Udaipur
(B) Ratan Shastri of Banasthali
(C) Anjana Devi Choudhary
(D) Rama Devi of Jaipur

53. Kali Bai, a courageous 13-year-old Bhil girl, sacrificed her life to save her teacher Sengabhai from police brutality in 1947. This iconic incident took place in which village?
(A) Rastapal
(B) Mangarh
(C) Punawada
(D) Matrikundiya

54. Narayani Devi Verma actively participated in the Praja Mandal movement and dedicated her life to social reform. She established the 'Mahila Ashram' in 1944 in which city?
(A) Udaipur City
(B) Ajmer City
(C) Bikaner City
(D) Bhilwara

55. Consider the following historical events related to prominent women figures of Rajasthan:
1. Martyrdom of Kali Bai at Rastapal
2. Arrest of Anjana Devi Choudhary during the peasant movement
3. Establishment of Shantabai Shiksha Kutir (later Banasthali) by Ratan Shastri

Which of the following options represents the correct chronological sequence of these events?
(A) 2, 3, 1
(B) 1, 2, 3
(C) 3, 2, 1
(D) 2, 1, 3

56. Sagarmal Gopa, who vehemently opposed the autocratic rule in his state, was brutally burnt alive in prison in 1946. Which princely state did he belong to?
(A) Jodhpur State
(B) Bikaner State
(C) Jaisalmer
(D) Sirohi State

57. Jamnalal Bajaj, heavily influenced by Gandhian ideology, founded the 'Charkha Sangh' in Rajasthan in 1925 to promote Khadi. Where was its headquarters established?
(A) Jaipur
(B) Sikar
(C) Wardha
(D) Ajmer

58. A prominent freedom fighter resigned from his prestigious government post declaring, "If I do a state job, who will throw the British out of India?" Identify the personality.
(A) Arjun Lal Sethi
(B) Swami Kumaranand
(C) Master Aditendra
(D) Balmukund Bissa

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59. Balmukund Bissa, deeply respected for his sacrifice, died after a prolonged hunger strike in Jodhpur Central Jail demanding political prisoner status. He was associated with which Praja Mandal?
(A) Bikaner Praja Mandal
(B) Marwar Praja Mandal
(C) Mewar Praja Mandal
(D) Jaipur Praja Mandal

60. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Komal Kothari played an unparalleled role in the documentation and international promotion of the Manganiyar and Langa folk music traditions of Rajasthan.
Reason (R): He co-founded the 'Rupayan Sansthan' at Borunda alongside author Vijaydan Detha to preserve and archive Rajasthani folklore.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.

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CHAPTER 19
Prominent Personalities of Rajasthan

1. According to the Vikram Samvat calendar, on which exact date is the birth anniversary of Maharana Pratap celebrated?
(A) Chaitra Shukla Navami
(B) Jyeshtha Shukla Tritiya
(C) Vaishakha Krishna Tritiya
(D) Shravana Purnima

2. Maharana Pratap's army at the Battle of Haldighati was commanded by various notable warriors. Who among the following was NOT a commander in his army during this battle?
(A) Hakim Khan Sur
(B) Ramdas Rathore
(C) Bida Jhala
(D) Jagannath Kachhwaha

3. Chakrapani Mishra, a renowned scholar in the royal court of Maharana Pratap, authored several significant treatises. Which of the following texts was NOT written by him?
(A) Vastu Manjari
(B) Rajyabhishek Paddhati
(C) Muhurtmala
(D) Vishwavallabha

4. Following the Battle of Haldighati, Akbar launched multiple campaigns against Maharana Pratap. Who led the final major Mughal military expedition sent by Akbar in 1584 AD?
(A) Shahbaz Khan
(B) Raja Man Singh
(C) Jagannath Kachhwaha
(D) Abdur Rahim Khan-i-Khana

5. Match the classical texts associated with Rana Kumbha's era in List I with their respective authors in List II.
List I: Classical Texts
P. Sangit Raj
Q. Raj Vallabh
R. Kirtistambha Prashasti
S. Uddhar Dharini
List II: Authors
1. Mandan
2. Govind
3. Rana Kumbha
4. Atri and Mahesh
(A) P-3, Q-1, R-4, S-2
(B) P-3, Q-4, R-1, S-2
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-1, R-3, S-2

6. Rana Kumbha defeated the combined forces of Malwa and Gujarat in 1457 AD. This battle was a direct consequence of which historical treaty signed against him?
(A) Treaty of Purandar
(B) Treaty of Sarangpur
(C) Treaty of Chanderi
(D) Treaty of Champaner

7. Rana Kumbha authored several authoritative treatises on music and arts. Who among the following is recognized as the music teacher (Sangit Guru) of Rana Kumbha?
(A) Kanha Vyas
(B) Sarang Vyas
(C) Natha
(D) Mandan

8. Rana Kumbha adopted numerous titles reflecting his mastery in various domains. Which of the following titles was NOT held by Rana Kumbha?
(A) Abhinav Bharatacharya
(B) Hindu Surtran
(C) Rai Pithora
(D) Rano Raso

9. Sawai Jai Singh II built five astronomical observatories, popularly known as Jantar Mantars, to track celestial bodies. In which of the following cities did he NOT build an observatory?
(A) Delhi
(B) Ujjain
(C) Mathura
(D) Gwalior

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10. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Sawai Jai Singh II patronized massive astronomical research and the translation

92. (C) Coastal Circuit (Porbandar, Dwarka, Somnath)
The Coastal Circuit encompassing Porbandar, Dwarka, and Somnath is located in the state of Gujarat, making it an odd entry among Rajasthan tourism circuits. The Desert Circuit, Mewar Circuit, and Hadoti Circuit represent official heritage tourism circuits defined by Rajasthan Tourism to highlight distinct historic regions across the state.

93. (A) Ajmer, Jaisalmer, Jodhpur, Jaipur
Chronologically, Ajmer was founded first in 1113 AD by Ajayraj Chauhan, followed by Jaisalmer in 1156 AD by Rawal Jaisal. Jodhpur was established later in 1459 AD by Rao Jodha, and Jaipur was founded last in 1727 AD by Sawai Jai Singh II, forming the correct chronological order.

94. (A) I, II, III, IV
Bikaner was founded first in 1488 AD by Rao Bika, followed by Udaipur in 1559 AD by Maharana Udai Singh II. Kota was carved out as an independent state in 1631 AD, and Alwar was established latest in 1770 AD by Rao Pratap Singh, confirming the correct sequence.

95. (B) Population expansion and artillery rendering older forts obsolete
Between the 15th and 18th centuries, new urban capitals were founded across Rajasthan due to demographic growth and advancements in military technology. The introduction of heavy gunpowder artillery rendered older hill forts vulnerable, prompting rulers to build expansive, fortified planned cities on open plains with improved water management systems.

96. (D) Jaipur
Among the historical towns listed, Jaipur was established latest in the timeline, founded in 1727 AD by Maharaja Sawai Jai Singh II. In comparison, Jodhpur was founded in 1459 AD, Bikaner in 1488 AD, and Udaipur in 1559 AD, making Jaipur the most recently established princely capital.

97. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Caravan towns such as Pali, Jaisalmer, and Churu experienced significant economic decline in the late 19th century because the introduction of railways revolutionized trade routes. Rail lines connected internal production centers directly to coastal seaports like Bombay and Karachi, bypassing traditional desert overland routes and reducing transit commercial activity.

98. (C) The Gangetic plains with coastal ports in Gujarat and Sindh
The commercial prosperity of historical desert towns like Jaisalmer, Bikaner, and Pali relied heavily on their location along overland transit trade routes. These routes connected the agricultural and manufacturing hubs of the Gangetic plains with important maritime seaports along the coastlines of Gujarat and Sindh, facilitating lucrative long-distance trade.

99. (A) The Banjaras
The Banjaras were a traditional nomadic merchant community that maintained logistical supply chains across medieval Rajasthan. Utilizing large bullock caravans called tandas, they transported essential commodities such as grain, salt, sugar, and textiles across rugged desert terrains, playing a vital role in regional commerce and trade networks.

100. (D) The presidency port cities of Bombay, Calcutta, and Madras
The decline of inland desert trade routes in Rajasthan was accelerated by the growth of British colonial presidency port cities, specifically Bombay, Calcutta, and Madras. These coastal urban centers centralized maritime commerce, international export markets, and modern railway infrastructure, diverting trade away from traditional desert caravan transit networks.

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she merged into the idol of Banke Bihari.
Which combination identifies the CORRECT statements?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, III, and IV only

21. Panna Dhai displayed unparalleled loyalty by sacrificing her own son to save the heir of Mewar. What was the name of Panna Dhai's son?
(A) Chandan
(B) Banbir
(C) Vikramaditya
(D) Ratan Singh

22. After escaping from Chittorgarh, Panna Dhai safely escorted the infant Udai Singh and successfully sought refuge in which fort?
(A) Mandalgarh
(B) Ranthambore
(C) Gagron
(D) Kumbhalgarh

23. Who was the fort commander (Kiledar) who provided shelter and protection to Panna Dhai and the infant Udai Singh against the usurper Banbir?
(A) Jaimal Rathore of Merta
(B) Asha Shah Depura
(C) Patta Sisodia of Salumbar
(D) Rawat Chundawat of Begun

24. Govind Guru established the 'Samp Sabha' in 1883 to reform the Bhil community. What does the term 'Samp' primarily signify in the local dialect?
(A) Armed revolution against state tyranny
(B) Non-cooperation with state authorities
(C) Unity and mutual brotherhood
(D) Economic self-reliance and independence

25. Match the prominent personalities in List I with the socio-political movements/institutions they founded or led in List II.
List I: Personalities
P. Govind Guru
Q. Motilal Tejawat
R. Vijay Singh Pathik
S. Swami Dayanand Saraswati
List II: Movements/Institutions
1. Eki Movement
2. Rajasthan Seva Sangh
3. Paropkarini Sabha
4. Bhagat Movement
(A) P-1, Q-4, R-3, S-2
(B) P-4, Q-2, R-1, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-1, R-2, S-3

26. Govind Guru's efforts to politically and socially organize the tribal population culminated in a tragic mass shooting by the Mewar Bhil Corps. On which date did the Mangarh Hill massacre occur?
(A) 17 November 1913
(B) 13 April 1919 AD
(C) 07 March 1922 AD
(D) 15 August 1914 AD

27. Govind Guru was heavily inspired by the teachings of a prominent socio-religious reformer during the latter's visit to Udaipur. Who was this reformer?
(A) Swami Vivekananda
(B) Swami Dayanand Saraswati
(C) Raja Ram Mohan Roy
(D) Ishwar Chandra Vidyasagar

28. Vijay Singh Pathik, widely regarded as the pioneer of peasant movements in India, originally hailed from which region before shifting to Rajasthan?
(A) Malwa region, Madhya Pradesh
(B) Bulandshahr, Uttar Pradesh
(C) Hisar district, Haryana state
(D) Kathiawar region, Gujarat state

29. Vijay Singh Pathik established the 'Rajasthan Seva Sangh' in 1919 to raise awareness about peasant exploitation. Where was this organization initially founded?
(A) Wardha
(B) Ajmer
(C) Bijolia
(D) Udaipur

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30. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Vijay Singh Pathik is universally acknowledged as the architect of the Bijolia Peasant Movement's most organized phase.
Reason (R): He initiated the Bijolia Movement right from its inception in 1897 and led it continuously until 1941.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true

(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

71. Devendra Jhajharia, one of India's most decorated para-athletes and a recipient of the Padma Bhushan, hails from which district of Rajasthan?
(A) Jhunjhunu
(B) Churu
(C) Sikar
(D) Hanumangarh

72. Gokul Bhai Bhatt, universally remembered as the 'Gandhi of Rajasthan', played an instrumental role in the freedom struggle. He led the Praja Mandal movement primarily in which princely state?
(A) Dungarpur
(B) Banswara
(C) Sirohi
(D) Pratapgarh

73. Which prominent industrialist from Rajasthan, known for his deep ideological and financial association with Mahatma Gandhi, represented the nationalistic voice of Indian business during the freedom movement?
(A) Jamnalal Bajaj
(B) Ramkrishna Dalmia
(C) Seth Hukumchand
(D) G.D. Birla

74. Master Aditendra was a stalwart of the freedom movement in eastern Rajasthan. He served as a crucial leader and President of which Praja Mandal?
(A) Bharatpur Praja Mandal
(B) Alwar Rajya Praja Mandal
(C) Dholpur Rajya Praja Mandal
(D) Karauli Rajya Praja Mandal

75. Match the freedom fighters/political activists in List I with the core region of their activities in List II.
List I: Freedom Fighters/Activists
P. Swami Kumaranand
Q. Bhogilal Pandya
R. Master Aditendra
S. Gokul Bhai Bhatt
List II: Core Region
1. Dungarpur
2. Sirohi
3. Bharatpur
4. Beawar/Ajmer
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-1, R-4, S-2

76. Colonel James Tod, the pioneering historian of Rajasthan, dedicated his monumental work 'Annals and Antiquities of Rajasthan' to his mentor. Who was his mentor?
(A) Muhnot Nainsi
(B) Yati Gyanchandra
(C) Kaviraja Shyamaldas
(D) Bankidas

77. Colonel James Tod arrived in Rajputana in 1818 as a representative of the East India Company. What official position did he hold?
(A) Political Agent of the Western Rajput States
(B) Agent to the Governor General (AGG) for Rajputana
(C) Resident of the Jaipur State
(D) Military Commander of the Merwara Battalion

78. Which of the following historical events was romantically termed the 'Marathon of Mewar' by Colonel James Tod in his historiography?
(A) Battle of Haldighati
(B) Battle of Chittorgarh
(C) Battle of Dewair
(D) Battle of Khanwa

79. Identify the INCORRECT statement regarding Colonel James Tod.
(A) He was instrumental in drafting and signing the subsidiary alliances between Mewar/ Marwar and the British.
(B) He is widely credited with coining the modern name 'Rajasthan' for this geographic region.
(C) His second major historical work, 'Travels in Western India', was published posthumously.
(D) He served continuously as the Resident of the Jaipur state until his retirement in 1835.

80. Consider the following reformist activities of Swami Dayanand Saraswati in Rajasthan:
1. His first official visit to Rajputana as a state guest in Karauli
2. Establishment of the Paropkarini Sabha in Udaipur
3. Establishment of an Arya Samaj branch in Ajmer

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(D) I, II, III, and IV

41. Hiralal Shastri holds the distinction of being the first Chief Minister (then termed Prime Minister) of the reorganized Rajasthan. He belonged to which district?
(A) Ajmer District
(B) Tonk District
(C) Sikar District
(D) Jaipur

42. The 'Gentlemen's Agreement' signed in 1942 between Hiralal Shastri and Sir Mirza Ismail had a significant political consequence. What was its primary outcome?
(A) Jaipur Praja Mandal refrained from the Quit India Movement.
(B) Jaipur state merged directly into the Indian Union with immediate effect.
(C) Fully responsible government was immediately established in the princely state of Jaipur.
(D) British military forces completely withdrew operations from the Rajputana Residency.

43. Hiralal Shastri and his wife Ratan Shastri established the 'Shantabai Shiksha Kutir' in 1935, which later blossomed into the globally renowned Banasthali Vidyapith. The institution was originally set up in memory of?
(A) A martyred freedom fighter
(B) Their deceased daughter
(C) Mahatma Gandhi's wife, Kasturba
(D) An unknown peasant girl from Niwai

44. Motilal Tejawat successfully mobilized the Bhil and Garasia tribes against excessive taxation and forced labour. From which place did he launch the famous Eki Movement in 1921?
(A) Mangarh Dham
(B) Matrikundiya
(C) Jhadol Thikana
(D) Salumbar Estate

45. Consider the following historical events related to tribal and peasant movements in Rajasthan:
1. Formation of Samp Sabha by Govind Guru
2. Mangarh Hill Massacre
3. Commencement of the Eki Movement by Motilal Tejawat
4. Establishment of the Meena Regional Council (Meena Kshatriya Mahasabha)

Which of the following options represents the correct chronological sequence of these events?
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 3, 1, 2, 4

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46. Motilal Tejawat presented a historic 21-point demand charter to Maharana Fateh Singh on behalf of the oppressed tribal population. What is this famous document known as?
(A) Mewar Ro Sandesh
(B) Bhil Pukar
(C) Mewar Pukar
(D) Adivasi Adhikar Patra

47. Prior to assuming the leadership of the Eki movement, Motilal Tejawat was employed as a 'Kamdar' (manager) in which thikana (feudal estate) of Mewar?
(A) Kherwara
(B) Gogunda
(C) Oghna
(D) Jhadol

48. Kesari Singh Barhath stopped Maharana Fateh Singh of Mewar from attending the 1903 Delhi Durbar by presenting him with a stirring poem called 'Chetawani ra Chungatya'. Who was the Viceroy organizing this Durbar?
(A) Lord Minto
(B) Lord Hardinge
(C) Lord Curzon
(D) Lord Chelmsford

49. 'Chetawani ra Chungatya', which successfully awakened the Rajput pride of Maharana Fateh Singh, consists of how many poetic couplets (Sorathas)?
(A) 11
(B) 13
(C) 15
(D) 21

50. Match the revolutionary figures of Rajasthan in List I with the historical cases/institutions they are primarily associated with in List II.
List I: Revolutionary Figures
P. Kesari Singh Barhath
Q. Pratap Singh Barhath
R. Sagarmal Gopa
S. Arjun Lal Sethi
List II: Historical Cases/Institutions
1. Vardhaman Vidyalaya (Jaipur)
2. Banaras Conspiracy Case
3. Pyarelal Sadhu Murder Case

but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

31. To highlight the plight of the farmers of Bijolia at the national level, Vijay Singh Pathik collaborated with Ganesh Shankar Vidyarthi to publish news in which famous newspaper?
(A) Kesari
(B) Maratha
(C) Harijan
(D) Pratap

32. Jai Narayan Vyas established the Marwar Youth League in Jodhpur to mobilize the youth against feudal oppression. In which year was it established?
(A) 1921
(B) 1938
(C) 1931
(D) 1942

33. Jai Narayan Vyas fearlessly criticized the administrative corruption and tyrannical rule of the Marwar state by publishing a famous booklet. What was its title?
(A) Marwar Ki Awastha
(B) Popabai Ki Pol
(C) Jodhpur Rajya Ka Itihas
(D) Marwar Ka Vartman Shasan

34. Jai Narayan Vyas edited and published several newspapers to voice the demands of the Praja Mandal. Which of the following newspapers was published by him entirely in the Rajasthani language?
(A) Akhand Bharat
(B) Tarun Rajasthan
(C) Piip
(D) Agivan

35. Consider the following statements regarding Jai Narayan Vyas:
I. He published the English newspaper 'Piip' from Delhi to advocate for democratic rights in princely states.
II. He was heavily involved in the formation of the Marwar Praja Mandal in 1934.
III. He became the first elected Chief Minister of Rajasthan following the first general elections in March 1952.
Which of the given statements is/are INCORRECT?
(A) I only
(B) III only
(C) II and III only
(D) I and II only

36. During the Bijolia peasant movement, Manikya Lal Verma composed a highly popular patriotic song that energized the protesting farmers. What was the name of this song?
(A) Arji
(B) Jhanda Geet
(C) Panchida
(D) Pralay Pratiksha

37. Manikya Lal Verma was instrumental in founding the Mewar Praja Mandal in 1938. Who was elected as the first President of this organization?
(A) Balwant Singh Mehta
(B) Manikya Lal Verma himself
(C) Bhurelal Baya
(D) Jamnalal Bajaj

38. While in exile in Ajmer, Manikya Lal Verma authored a scathing book exposing the feudal atrocities in his native state. Identify the book.
(A) Mewar State Ka Sankat
(B) Rajputana Ki Deshi Riyasaten
(C) Mewar Ki Pragatik Pukar
(D) Mewar Ka Vartman Shasan

39. Manikya Lal Verma played a pivotal role in the integration of Rajasthan. He served as the Prime Minister during which phase of the state's formation?
(A) Matsya Union
(B) United State of Rajasthan
(C) Rajasthan Union (Former Rajasthan)
(D) Greater Rajasthan

40. Consider the following statements regarding Hiralal Shastri:
I. He established the Banasthali Vidyapith for the holistic education of women.
II. His autobiography is titled 'Pratyaksha Jivan Shastra'.
III. He composed the famous patriotic song 'Pralay Pratiksha Namo Namah'.
IV. He was the prime architect of the Gentlemen's Agreement of 1942.
Which combination identifies the CORRECT statements?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only

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(D) Assertion (A) is false but Reason (R) is true.

61. Kripal Singh Shekhawat was a globally acclaimed artist who revolutionized a traditional craft of Rajasthan by introducing 25 distinct colours into its execution. He is associated with which craft?
(A) Blue Pottery of Jaipur
(B) Thewa Art of Pratapgarh
(C) Usta Art of Bikaner
(D) Pichhwai Paintings of Nathdwara

62. Allah Jilai Bai, the legendary exponent of the Mand singing style who popularized the state song "Kesariya Balam Aavo Ni Padharo Mhare Desh", received royal patronage from which ruler?
(A) Maharana Bhupal Singh of Mewar
(B) Sawai Man Singh II of Jaipur
(C) Maharaja Ganga Singh of Bikaner
(D) Maharaja Umaid Singh of Jodhpur

63. The internationally celebrated artist Gulabo Sapera is credited with popularizing which unique Rajasthani folk dance form on the world stage?
(A) Bhavai Folk Dance
(B) Ghoomar Folk Dance
(C) Chari Folk Dance
(D) Kalbelia

64. Dr. P.K. Sethi achieved global recognition as an orthopaedic surgeon for co-inventing the revolutionary prosthetic limb known as the 'Jaipur Foot'. Who was the skilled artisan who collaborated with him in this invention?
(A) Kripal Singh Shekhawat of Jaipur
(B) Hisamuddin Usta of Bikaner
(C) Master Ram Chander Sharma
(D) Kudrat Singh of Jaipur

65. Consider the following statements regarding Dr. Daulat Singh Kothari:
I. He was an eminent physicist who served as the Scientific Advisor to the Ministry of Defence.
II. He served as the Chairman of the University Grants Commission (UGC).
III. He headed the landmark Kothari Education Commission (1964-66) which shaped India's early education policy.
Which combination identifies the CORRECT statements?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

66. For his outstanding contribution to medical science and community welfare through the 'Jaipur Foot', Dr. P.K. Sethi was honoured with which prestigious international award in 1981?
(A) Nobel Prize in Medicine
(B) Albert Lasker Award
(C) WHO Director-General's Special Recognition
(D) Ramon Magsaysay Award

67. Dr. Daulat Singh Kothari, a monumental figure in modern Indian science, was born in which district of Rajasthan?
(A) Udaipur
(B) Jaipur
(C) Jodhpur
(D) Bikaner

68. Avani Lekhara made history by becoming the first Indian woman to win a gold medal at the Paralympics. She competes in which specific sporting category?
(A) Javelin Throw (F46)
(B) Archery (Compound Open)
(C) Shooting (SH1 Rifle)
(D) Table Tennis (Class 4)

69. Before turning to a successful career in politics, Rajyavardhan Singh Rathore brought laurels to the country by winning an Olympic silver medal in 2004. In which branch of the Indian Armed Forces did he serve?
(A) Indian Army (The Grenadiers)
(B) Indian Air Force (Fighter Stream)
(C) Indian Navy (Marcos)
(D) Indian Army (Rajputana Rifles)

70. Consider the following statements regarding modern sports personalities from Rajasthan:
I. Rajyavardhan Singh Rathore won his Olympic medal in the Double Trap shooting event.
II. Devendra Jhajharia is a multiple-time Paralympic gold medalist in javelin throw.
III. Avani Lekhara won both gold and bronze medals in the Tokyo 2020 Paralympics.
IV. Krishna Poonia became the first Indian woman to win a gold medal in track and field at the Commonwealth Games (2010).
Which combination identifies the CORRECT statements?

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of classical European mathematical texts into Sanskrit.

Reason (R): His court scholar Jagannath Samrat translated Ptolemy's Almagest from its Arabic version into Sanskrit as 'Siddhanta Samrat'.

(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

11. The Hurda Conference was organized in 1734 by Sawai Jai Singh II. Who among the following Rajput rulers presided over this conference?
(A) Sawai Jai Singh II of Jaipur
(B) Maharana Jagat Singh II
(C) Maharaja Abhai Singh of Marwar
(D) Maharao Durjan Sal of Kota

12. Sawai Jai Singh II compiled a set of precise astronomical tables based on his observations to assist in creating accurate calendars. What was the name of this compilation?
(A) Yantra Raj
(B) Zij Muhammad Shahi
(C) Siddhanta Kaustubha
(D) Jai Singh Karika

13. Prithviraj Chauhan (Prithviraj III) fought a decisive battle against the Chandela ruler Paramardi Dev in 1182 AD, where the famous generals Alha and Udal were killed. What is the name of this battle?
(A) Battle of Tumul
(B) Battle of Tarain
(C) Battle of Tabarhind
(D) Battle of Nagaur

14. Prithviraj Chauhan maintained a royal court enriched with eminent scholars and poets. Identify the scholar who was NOT a part of Prithviraj Chauhan's court.
(A) Jayanak
(B) Chand Bardai
(C) Somdev
(D) Vidyapati Gaud

15. Consider the following statements regarding Prithviraj Chauhan:
I. He successfully defeated Shihabuddin Muhammad Ghori in the First Battle of Tarain in 1191 AD.
II. His mother, Queen Karpuri Devi, acted as his regent during his early years of reign.
III. He emerged victorious in the Second Battle of Tarain, establishing a vast Hindu empire in Delhi.

Which of the given statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

16. The historical text 'Prithviraj Raso', which narrates the martial and romantic exploits of Prithviraj Chauhan, names his primary war horse. What was the horse's name?
(A) Chetak of Mewar
(B) Hasti of Malwa
(C) Natya Rambha
(D) Badal of Chitor

17. Saint Mirabai, one of the foremost exponents of the Bhakti movement, was born in the Rathore royal family. In which village was she born?
(A) Merta
(B) Kudki
(C) Borunda
(D) Peepasar

18. Mirabai's devotional verses blend deeply personal emotion with spiritual longing. Who among the following is widely regarded as the spiritual guru of Mirabai?
(A) Sant Dadu Dayal
(B) Swami Ramananda
(C) Vallabhacharya
(D) Sant Raidas

19. Under the direct inspiration and guidance of Mirabai, which prominent literary work was authored by Ratna Khati?
(A) Narsi Ji ro Mayro
(B) Rag Govind
(C) Rag Soratha
(D) Teeka on Gitagovinda

20. Consider the following statements regarding Saint Mirabai:
I. She was married to Bhojraj, the eldest son of Maharana Sanga of Mewar.
II. Her devotional poetry was primarily composed in Rajasthani heavily mixed with Braj Bhasha.
III. She fiercely opposed the traditional practice of Sati after the death of her husband.
IV. She spent her final days in Vrindavan, where

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Which of the following options represents the correct chronological sequence of these events?
(A) 1, 3, 2
(B) 1, 2, 3
(C) 2, 1, 3
(D) 3, 1, 2

81. Swami Keshawanand was an exceptional social reformer and educationist who transformed the arid northern region by establishing the Gramotthan Vidyapeeth. Where was his principal center of operation?
(A) Pilani, Jhunjhunu
(B) Sangaria, Hanumangarh
(C) Sardarshahar, Churu
(D) Suratgarh, Sri Ganganagar

82. Harbilas Sarda, a prominent intellectual and social reformer from Ajmer, is nationally remembered for drafting the 'Sarda Act' of 1929. What social issue did this Act address?
(A) Abolition of Sati
(B) Promotion of Widow Remarriage
(C) Eradication of Female Infanticide
(D) Prevention of Child Marriage

83. To initiate institutional social reforms among the Rajput aristocracy, the 'Walterkrit Rajput Hitkarini Sabha' was established in 1889 at Ajmer. What was its primary objective?
(A) To regulate marriage expenses and curb polygamy and child marriage.
(B) To organize a widespread armed rebellion against British state taxation.
(C) To strictly enforce rigid segregation of castes in state military recruitments.
(D) To actively promote western English education exclusively among royal families.

84. Suryamal Misran, universally revered as the state poet of Rajasthan, authored his magnum opus 'Vansh Bhaskar'. He served as the court poet of which princely state?
(A) Jodhpur
(B) Kota
(C) Bundi
(D) Mewar

85. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Suryamal Misran deliberately left his grand historical epic, 'Vansh Bhaskar', incomplete.
Reason (R): He developed severe ideological differences and a rift with his patron, Maharao Ram Singh of Bundi, refusing to compromise his historical objectivity.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

86. Kanhaiyalal Sethia, a titan of Rajasthani literature, composed the iconic poem 'Pithal aur Pathal'. In this poem, the character 'Pathal' represents Maharana Pratap. Who does 'Pithal' represent?
(A) Prithviraj Chauhan of Ajmer
(B) Sawai Jai Singh II of Jaipur
(C) Emperor Akbar of Agra
(D) Prithviraj Rathore

87. Vijaydan Detha (popularly known as Bijji) authored the massive 14-volume collection of Rajasthani folktales 'Batan Ri Phulwari'. Which of the following literary works was NOT authored by him?
(A) Duvidha
(B) Pagfero
(C) Alekhun Hitler
(D) Uljhan

88. Ratan Shastri, a towering figure in women's education and social service in Rajasthan, received multiple national honours. She was the founder of which distinguished institution?
(A) Mahila Mandal, Udaipur
(B) Mahila Ashram, Bhilwara
(C) Banasthali Vidyapith
(D) Savitri Girls College, Ajmer

89. Pandit Vishwa Mohan Bhatt, born in Jaipur and a recipient of the Padma Bhushan, gained international fame and a Grammy Award in 1994 for creating which musical instrument?
(A) Rudra Veena
(B) Kamaicha
(C) Surbahar
(D) Mohan Veena

90. Consider the following statements regarding recipients of major honours from Rajasthan:
I. Ghanshyam Das Birla was the first individual from Rajasthan to be awarded the Padma Vibhushan.
II. Aruna Roy was awarded the Ramon

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Magsaysay Award for her instrumental role in the Right to Information movement.

III. Jagjit Singh, a native of Sri Ganganagar, was awarded the Padma Bhushan for his outstanding contribution to art and Ghazal singing.

Which combination identifies the CORRECT statements?

(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

91. Which noted environmentalist and water conservationist from Rajasthan is famously known as the 'Waterman of India' and received the Ramon Magsaysay Award for his community-based water harvesting projects?

(A) Sundarlal Bahuguna
(B) Rajendra Singh
(C) Anupam Mishra
(D) Chandi Prasad Bhatt

92. Chronologically, which of the following prominent historical personalities of Rajasthan belongs to the earliest era?

(A) Maharana Pratap of Mewar
(B) Prithviraj Chauhan
(C) Maharana Rana Kumbha
(D) Maharaja Sawai Jai Singh II

93. Identify the CORRECT pair of historical contemporaries from Rajasthan and the dominant central power.

(A) Sawai Jai Singh II and Emperor Aurangzeb
(B) Rana Kumbha and Emperor Akbar
(C) Maharana Pratap and Sultan Alauddin Khilji
(D) Prithviraj Chauhan and Emperor Babur

94. Among the following visionary leaders of the early 20th century, who did NOT directly participate in or lead the Praja Mandal movements against princely autocracy?

(A) Jai Narayan Vyas
(B) Manikya Lal Verma
(C) Govind Guru
(D) Hiralal Shastri

95. Consider the following statements comparing prominent personalities of Rajasthan:

I. Rana Kumbha and Sawai Jai Singh II were both renowned for their exceptional architectural contributions and patronage of scholarly texts.

II. Vijay Singh Pathik and Motilal Tejawat were contemporaries who led major peasant and tribal movements respectively during the early 20th century.

III. Panna Dhai and Mirabai both lived during the 16th century and were closely associated with the Mewar region.

IV. Manikya Lal Verma and Jai Narayan Vyas both served as elected Chief Ministers of the reorganized state of Rajasthan.

Which combination identifies the CORRECT statements?

(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, III, and IV only

96. To commemorate the life, ideals, and history of Maharana Pratap, a major national monument named 'Pratap Gaurav Kendra Rashtriya Tirtha' has been established in which city?

(A) Chittorgarh
(B) Rajsamand
(C) Udaipur
(D) Gogunda

97. The State Government recently developed the 'Panna Dhai Panorama' to honor her supreme sacrifice and loyalty at her native place. Where is this panorama situated?

(A) Borunda village, Jodhpur
(B) Pandoli, Chittorgarh
(C) Khamnor village, Rajsamand
(D) Shahpura town, Bhilwara

98. The highest literary award for the Rajasthani language presented annually by the Rajasthan Sahitya Akademi (Udaipur) is named in honour of which legendary personality?

(A) Suryamal Misran
(B) Kanhaiyalal Sethia
(C) Prithviraj Rathore
(D) Meera Puraskar

99. To honour his relentless struggle for democratic rights and education, a major university in Jodhpur was named after which prominent freedom fighter?

(A) Jai Narayan Vyas
(B) Manikya Lal Verma
(C) Mohanlal Sukhadia
(D) Barkatullah Khan

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100. Consider the following eminent personalities of Rajasthan:

1. Sawai Jai Singh II
2. Rana Kumbha
3. Prithviraj Chauhan
4. Saint Mirabai

Which of the following options represents their correct chronological order based on their period of historical prominence?

(A) 3, 2, 4, 1
(B) 2, 3, 1, 4
(C) 3, 4, 2, 1
(D) 4, 3, 1, 2

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62. (C) Maharaja Ganga Singh of Bikaner
Allah Jilai Bai was a legendary Mand singer born in Bikaner. Recognizing her extraordinary musical talent at a very early age, Maharaja Ganga Singh of Bikaner provided her with royal court patronage and classical music training. She went on to render the famous state folk song "Kesariya Balam Aavo Ni Padharo Mhare Desh".

63. (D) Kalbelia
Gulabo Sapera is a world-renowned folk dancer from the Kalbelia snake-charmer community of Rajasthan. Overcoming severe social barriers, she popularized the fluid, rhythmic, and serpentine movements of the Kalbelia dance form on international platforms. Her artistic contributions contributed significantly to Kalbelia dance being inscribed on UNESCO's Representative List of Intangible Cultural Heritage.

64. (C) Master Ram Chander Sharma
Dr. Pramod Karan Sethi, an eminent orthopaedic surgeon at SMS Hospital Jaipur, developed the world-famous 'Jaipur Foot' prosthetic limb in 1968. He collaborated closely with Master Ram Chander Sharma, a highly skilled traditional artisan and sculptor, who designed the flexible rubberized foot piece that allowed amputees to walk comfortably on uneven terrain.

65. (D) I, II, and III
Dr. Daulat Singh Kothari was an eminent Indian physicist who served as Scientific Advisor to the Ministry of Defence. He served as Chairman of the UGC and chaired the Education Commission (1964-66), commonly known as the Kothari Commission, which laid the foundation for India's National Policy on Education. Therefore, all given statements are correct.

66. (D) Ramon Magsaysay Award
For co-inventing the low-cost, durable, and culturally adaptable 'Jaipur Foot' prosthetic limb, Dr. P.K. Sethi received international recognition. In 1981, he was bestowed with the prestigious Ramon Magsaysay Award for Community Leadership. His pioneering work restored mobility, self-respect, and economic livelihood to tens of thousands of disabled individuals around the world.

67. (A) Udaipur
Dr. Daulat Singh Kothari was born on July 6, 1906, in Udaipur, Rajasthan. After completing his early education in Udaipur and Indore, he pursued higher studies under renowned physicist Meghnad Saha and later at Cambridge University under Ernest Rutherford, going on to become a premier scientific advisor and educationist of modern India.

68. (C) Shooting (SH1 Rifle)
Avani Lekhara is a celebrated Indian para-shooter from Jaipur, Rajasthan. At the Tokyo 2020 Paralympic Games, she won the gold medal in the Women's 10m Air Rifle Standing SH1 event, becoming the first Indian woman to win a Paralympic gold medal. She competes specifically in the SH1 rifle shooting classification.

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69. (A) Indian Army (The Grenadiers)
Rajyavardhan Singh Rathore is an Olympic silver medalist shooter who won India's first individual Olympic silver at the 2004 Athens Games in Men's Double Trap. Before retiring to enter public life, he served as a commissioned officer in the Indian Army, serving with distinction in The Grenadiers regiment and taking voluntary retirement as a Colonel.

70. (D) I, II, III, and IV
Rajyavardhan Singh Rathore secured his Olympic silver in Double Trap shooting. Devendra Jhajharia won multiple Paralympic javelin gold medals. Avani Lekhara claimed both gold and bronze medals in shooting at Tokyo 2020. Krishna Poonia became the first Indian woman to win a track and field gold medal at the Commonwealth Games (2010). All four statements are correct.

71. (B) Churu
Devendra Jhajharia is an iconic Indian para-javelin thrower born in the Churu district of Rajasthan. He won gold medals in the F46 javelin throw event at the 2004 Athens Paralympics and 2016 Rio Paralympics, followed by a silver medal at Tokyo 2020. He was honoured with the Padma Bhushan in 2022.

72. (C) Sirohi
Gokul Bhai Bhatt was a revered freedom fighter from Hathal village in Sirohi district, famously known as the 'Gandhi of Rajasthan' due to his commitment to Gandhian principles. In 1939,

10. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Sawai Jai Singh II heavily patronized scientific learning, inviting scholars from Europe, Arabia, and Asia to advance astronomy and mathematics. His eminent court scholar, Jagannath Samrat, translated Ptolemy's famous Greek work Almagest from Arabic into Sanskrit under the title 'Siddhanta Samrat'. This translation directly exemplifies Jai Singh's vision of translating classical foreign works to enrich Indian science.

11. (B) Maharana Jagat Singh II
The Hurda Conference was convened in July 1734 at Hurda in Mewar to forge a united alliance among Rajput rulers against increasing Maratha invasions. Although Sawai Jai Singh II was the primary organizer behind the meeting, Maharana Jagat Singh II of Mewar presided over the assembly due to the traditional supreme status held by Mewar among Rajput states.

12. (B) Zij Muhammad Shahi
Sawai Jai Singh II recognized errors in the existing astronomical tables of his time and carried out extensive planetary calculations. In 1728 AD, he compiled a set of accurate astronomical tables titled 'Zij Muhammad Shahi', naming it in honour of the ruling Mughal Emperor, Muhammad Shah. This work enabled astronomers to prepare accurate calendars and forecast eclipses.

13. (A) Battle of Tumul
In 1182 AD, Prithviraj Chauhan III launched an expedition against the Chandela kingdom of Jejakabhukti, ruled by Paramardi Dev. The military confrontation took place at the Battle of Tumul, near Mahoba. During this fierce encounter, the legendary Chandela commanders Alha and Udal fought with heroic valour before perishing, leading to Prithviraj's victory over Mahoba.

14. (C) Somdev
Prithviraj Chauhan III patronized distinguished scholars, including Jayanak, the author of Prithviraj Vijaya, Chand Bardai, who wrote Prithviraj Raso, and Vidyapati Gaud. In contrast, Somdev was the celebrated court poet of Vigraharaja IV (Visaladeva) of the same Chahamana dynasty, during whose reign he authored the famous Sanskrit play titled 'Lalit Vigraharaja'.

15. (A) I and II only
Prithviraj Chauhan defeated Muhammad Ghori in the First Battle of Tarain in 1191 AD, and his mother Karpuri Devi efficiently managed state administration as his regent during his minor years. However, Prithviraj was defeated in the Second Battle of Tarain in 1192 AD by Ghori, which marked the foundation of Turkish Muslim rule in northern India.

16. (C) Natya Rambha
In traditional accounts and epic literature like 'Prithviraj Raso', the military prowess and personal attributes of Prithviraj Chauhan III are elaborately described. His primary war horse was named 'Natya Rambha', renowned for its agility and responsiveness to tactical battle signals. The horse played a significant role during Prithviraj's military campaigns against neighboring rival kingdoms.

17. (B) Kudki
Saint Mirabai, a celebrated 16th-century mystic poetess of the Bhakti movement, was born in the Rathore royal family. Her birthplace was Kudki village, situated in the Pali district (formerly under Merta estate). She was the daughter of Ratan Singh Rathore and was raised primarily in Merta under the care of her devout grandfather, Rao Duda.

18. (D) Sant Raidas
Saint Mirabai accepted Sant Raidas (also known as Ravidas) as her spiritual guru. Raidas was a prominent saint of the Nirguna Bhakti stream and a disciple of Swami Ramananda. Mirabai frequently expressed her reverence for Sant Raidas in her devotional compositions, emphasizing that his spiritual teachings guided her path of unshakeable devotion toward Lord Krishna.

19. (A) Narsi Ji ro Mayro
'Narsi Ji ro Mayro' is a famous devotional literary work composed by Ratna Khati under the personal direction and guidance of Saint Mirabai. Written in the regional Rajasthani language, the text narrates the miraculous event where Lord Krishna rendered divine assistance to the devotee Narsi Mehta during his daughter's traditional maternal gifts ceremony.

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ANSWERS

1. (B) Jyeshtha Shukla Tritiya
Maharana Pratap was born on May 9, 1540 AD, according to the Julian calendar, at the fort of Kumbhalgarh in Mewar. However, according to the traditional Hindu Vikram Samvat calendar, his birth anniversary is observed on Jyeshtha Shukla Tritiya. This auspicious day marks the third day of the bright fortnight in the month of Jyeshtha each year.

2. (D) Jagannath Kachhwaha
During the famous Battle of Haldighati in 1576, Maharana Pratap led a diverse coalition against Akbar's imperial army. Prominent commanders under Pratap included Hakim Khan Sur, Ramdas Rathore, and Bida Jhala, who made immense sacrifices on the battlefield. Jagannath Kachhwaha was an important Mughal commander appointed by Emperor Akbar rather than a warrior in Pratap's army.

3. (A) Vastu Manjari
Chakrapani Mishra served as a key scholar and court astronomer during the reign of Maharana Pratap. He created several prominent Sanskrit texts, including Rajyabhishek Paddhati, Muhurtmala, and Vishwavallabha, which focused on statecraft, astrology, and horticulture. In contrast, Vastu Manjari was authored by Natha, who was the brother of the celebrated architect Mandan during Rana Kumbha's rule.

4. (C) Jagannath Kachhwaha
After the Battle of Haldighati, Emperor Akbar directed multiple military offensives against Maharana Pratap to subdue Mewar completely. In December 1584 AD, Akbar dispatched Jagannath Kachhwaha, the ruler of Amer, to head the final major imperial expedition against Pratap. Despite extensive military pressure, the expedition failed to capture Pratap, who subsequently recaptured most of his ancestral territory.

5. (A) P-3, Q-1, R-4, S-2
The era of Rana Kumbha was a golden period for literature and classical treatises in Mewar. Maharana Kumbha himself composed Sangit Raj, a monumental work on music. The architect Mandan wrote Raj Vallabh on town planning and architecture. Atri and Mahesh composed the Kirtistambha Prashasti, while Govind, Mandan's son, authored the classical text Uddhar Dharini.

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6. (D) Treaty of Champaner
In 1456 AD, Sultan Mahmud Khilji of Malwa and Sultan Qutb-ud-din of Gujarat signed the Treaty of Champaner to form a joint military alliance against Rana Kumbha of Mewar. However, when the allied forces invaded Mewar in 1457 AD, Rana Kumbha defeated their combined armies at the Battle of Badnor, securing his kingdom's sovereignty.

7. (B) Sarang Vyas
Rana Kumbha was not only a formidable ruler but also an accomplished scholar, musicologist, and patron of arts. His deep interest in classical music was cultivated under the guidance of his music teacher, Sarang Vyas. Under Sarang Vyas's instruction, Kumbha mastered various musical instruments, including the Veena, and authored several authoritative commentaries.

8. (C) Rai Pithora
Rana Kumbha acquired numerous prestigious titles due to his versatile achievements in war, music, literature, and governance. These included Abhinav Bharatacharya for his music scholarship, Hindu Surtran for defending Hindu culture, and Rano Raso for patronizing scholars. Rai Pithora, on the other hand, was the popular title of the Chahamana ruler Prithviraj Chauhan III.

9. (D) Gwalior
Maharaja Sawai Jai Singh II of Jaipur was a passionate astronomer who sought to reform Indian astronomical practices. To achieve high positional accuracy for celestial observations, he constructed five monumental stone observatories, known as Jantar Mantars, located at Delhi, Jaipur, Ujjain, Mathura, and Varanasi. He did not build any such observatory in Gwalior.

31. (D) Pratap
To gain national attention for the suffering and excessive taxes imposed on the peasants of Bijolia, Vijay Singh Pathik established contact with the prominent nationalist journalist Ganesh Shankar Vidyarthi. Vidyarthi published detailed articles and news reports regarding the Bijolia Peasant Movement in his Hindi weekly newspaper titled 'Pratap', published from Kanpur.

32. (C) 1931
Jai Narayan Vyas was a dedicated freedom fighter from Jodhpur who worked tirelessly against autocratic ruler dominance in Marwar. In 1931, he established the Marwar Youth League in Jodhpur to organize young political activists, instil anti-feudal ideals, and build a strong grassroots foundation for future political agitation across the princely state.

33. (B) Popabai Ki Pol
Jai Narayan Vyas utilized political literature effectively to expose administrative high-handedness and corruption in Jodhpur State. He authored two critical booklets titled 'Popabai Ki Pol' and 'Marwar Ki Awastha'. 'Popabai Ki Pol' symbolically critiqued widespread lawlessness, arbitrary administrative decisions, and severe economic misrule prevailing under the feudal administration of Marwar state.

34. (D) Agivan
Jai Narayan Vyas launched various news publications to promote political awareness. In 1932, he started publishing 'Agivan' (also known as Aagewan) from Beawar. This newspaper holds the historical distinction of being the first political newspaper published entirely in the Rajasthani language, serving as a powerful mouthpiece for regional Praja Mandal movements.

35. (B) III only
Jai Narayan Vyas edited the English newspaper 'Piip' from Delhi and was instrumental in establishing the Marwar Praja Mandal in 1934. However, after the first general elections in 1952, Tikaram Paliwal became the first elected Chief Minister of Rajasthan, while Vyas became Chief Minister later following a by-election, making statement III incorrect.

36. (C) Panchida
Manikya Lal Verma was an influential political activist and leader of peasant movements in Mewar. During the Bijolia Peasant Movement, he composed the motivational patriotic song titled 'Panchida'. The song inspired thousands of protesting farmers to remain steadfast in their non-violent resistance against high taxes and forced labour imposed by feudal landlords.

37. (A) Balwant Singh Mehta
The Mewar Praja Mandal was established on April 24, 1938, in Udaipur to secure fundamental civil liberties and responsible governance under the aegis of the Maharana. While Manikya Lal Verma was the principal founder and key organizer, Balwant Singh Mehta was elected as the first President, and Bhurelal Baya served as the Vice-President.

38. (D) Mewar Ka Vartman Shasan
Following the ban on Mewar Praja Mandal, Manikya Lal Verma was exiled from Mewar State and operated from Ajmer. During this period of exile, he authored a critical book titled 'Mewar Ka Vartman Shasan'. The publication thoroughly exposed the oppressive feudal policies, administrative corruption, and severe economic exploitation of citizens in Mewar.

39. (B) United State of Rajasthan
The third phase of the political integration of Rajasthan led to the formation of the United State of Rajasthan on April 18, 1948, when Mewar joined the earlier Rajasthan Union. Maharana Bhupal Singh of Udaipur became the Rajpramukh, and Manikya Lal Verma was appointed as the Prime Minister of this newly unified state.

40. (D) I, II, III, and IV
Hiralal Shastri founded Banasthali Vidyapith for women's education and authored his autobiography 'Pratyaksha Jivan Shastra'. He composed the iconic patriotic song 'Pralay Pratiksha Namo Namah' during the freedom movement. Furthermore, as head of Jaipur Praja Mandal, he negotiated the Gentlemen's Agreement of 1942 with Prime Minister Sir Mirza Ismail. Thus, all statements are correct.

41. (D) Jaipur
Hiralal Shastri was born on November 24, 1899, at Jobner in the Jaipur district. He served in state administrative services before resigning to dedicate his life to public service, rural upliftment, and freedom struggle. He later

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20. (A) I, II, and III only
Mirabai married Bhojraj, the eldest son of Maharana Sanga. Her devotional poetry was mainly written in Rajasthani mixed with Braj Bhasha, and she steadfastly refused to perform Sati after her husband's death. However, she spent her final days in Dwarka, Gujarat, where she merged into the idol of Ranchhodraoji, rather than in Vrindavan.

21. (A) Chandan
Panna Dhai was a royal nursemaid in Mewar renowned for her ultimate devotion and selflessness. When the usurper Banbir attempted to assassinate the infant prince Udai Singh II to secure his grip on the throne of Chittorgarh, Panna Dhai substituted her own young son, Chandan, in the prince's bed, sacrificing him to protect the royal lineage.

22. (D) Kumbhalgarh
Following the tragic sacrifice of her son at Chittorgarh, Panna Dhai secretly smuggled the young Prince Udai Singh out of the palace in a fruit basket. Seeking a safe sanctuary against Banbir's forces, she travelled across Mewar and successfully reached Kumbhalgarh Fort, where the fort governor provided protection and recognized the prince.

23. (B) Asha Shah Depura
When Panna Dhai arrived at Kumbhalgarh Fort seeking shelter for the young Udai Singh, several local chieftains hesitated due to fear of retribution from Banbir. However, Asha Shah Depura, a Jain governor and fort commander of Kumbhalgarh, courageously accepted the responsibility, taking Prince Udai Singh under his personal care and protection until his coronation.

24. (C) Unity and mutual brotherhood
Govind Guru founded the 'Samp Sabha' in 1883 at Sirohi to uplift the tribal Bhil and Garasia communities socially, morally, and politically. In the local Vagadi dialect, the word 'Samp' signifies unity, affection, and mutual brotherhood. The organization aimed to unite tribal communities, eliminate social evils, promote education, and encourage peaceful solidarity.

25. (D) P-4, Q-1, R-2, S-3
Govind Guru initiated the Bhagat Movement to reform the Bhil tribals. Motilal Tejawat led the famous Eki Movement at Matrikundiya to fight against oppression. Vijay Singh Pathik established the Rajasthan Seva Sangh in Wardha in 1919. Swami Dayanand Saraswati founded the socio-religious reform organization Paropkarini Sabha at Udaipur in 1883.

26. (A) 17 November 1913
On 17 November 1913, thousands of Bhil tribals gathered at Mangarh Hill on the border of Banswara for an annual congregation of the Samp Sabha led by Govind Guru. British military forces and Mewar Bhil Corps surrounded the hill and opened unprovoked fire on the peaceful gathering, resulting in over 1,500 tribal martyrs.

27. (B) Swami Dayanand Saraswati
Govind Guru was deeply inspired by Swami Dayanand Saraswati during the latter's stay in Udaipur in 1880-1881. Dayanand's teachings regarding Swadeshi, self-reliance, moral purity, and Vedic ideals encouraged Govind Guru to dedicate his life to the socio-religious upliftment of the tribal population in southern Rajasthan, leading to the creation of the Bhagat Movement.

28. (B) Bulandshahr, Uttar Pradesh
Vijay Singh Pathik, whose original birth name was Bhoop Singh Gurjar, was born in Guthavali village located in the Bulandshahr district of Uttar Pradesh. He got involved in revolutionary activities early in life under Rash Behari Bose and later relocated to Rajasthan, where he emerged as a legendary leader of organized peasant movements.

29. (A) Wardha
The 'Rajasthan Seva Sangh' was established in 1919 at Wardha, Maharashtra, by Vijay Singh Pathik, along with Ramnarayan Choudhary and Manikya Lal Verma. The primary objective of this organization was to highlight public grievances, oppose feudal exploitation, and promote political consciousness across Rajputana. In 1920, its main headquarters were shifted to Ajmer.

30. (C) Assertion (A) is true but Reason (R) is false.
Vijay Singh Pathik is rightly recognized as the chief architect who organized and transformed the Bijolia Peasant Movement into a powerful mass struggle. However, he did not initiate the movement in 1897; it was initially started under Sadhu Sitaram Das. Pathik assumed leadership in 1916 and withdrew around 1927, making the reason statement historically false.

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information about his fellow revolutionaries, he remained silent until his martyrdom in May 1918.

52. (C) Anjana Devi Choudhary
Anjana Devi Choudhary, wife of prominent freedom activist Ramnarayan Choudhary, actively mobilized women during peasant agitations in Bijolia and Begun. In 1921, she was arrested by state authorities during civil agitations, earning the historical distinction of being the very first woman from the princely states of Rajputana to be arrested for political movement participation.

53. (A) Rastapal
On June 19, 1947, police forces of Dungarpur state raided a Praja Mandal school in Rastapal village to close it down forcefully. When state police tied schoolteacher Sengabhai to a truck and dragged him, a 13-year-old Bhil student named Kali Bai courageously cut the rope using her sickle. Police opened fire, martyring Kali Bai.

54. (D) Bhilwara
Narayani Devi Verma, wife of Manikya Lal Verma, was a devoted social reformer and freedom activist. She actively participated in the Mewar Praja Mandal movement and suffered imprisonment. In November 1944, she established the 'Mahila Ashram' at Bhilwara to promote female literacy, economic independence, and social awareness among marginalized and destitute women.

55. (A) 2, 3, 1
Anjana Devi Choudhary was arrested during peasant agitations in 1921, making it the earliest event among these developments. Ratan Shastri and Hiralal Shastri established Shantabai Shiksha Kutir (later Banasthali Vidyapith) in 1935. The martyrdom of Kali Bai at Rastapal took place during the anti-feudal agitation in June 1947 in Dungarpur state.

56. (C) Jaisalmer
Sagarmal Gopa was a fearlessly patriotic nationalist from the Jaisalmer state who authored critical books like 'Jaisalmer Ka Gundaraj' and 'Raghunath Singh Ka Mukadma' against Maharawal Jawahar Singh's despotic rule. He was arrested, imprisoned, and subjected to horrific physical tortures before being burnt alive inside Jaisalmer prison in April 1946.

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57. (D) Ajmer
Jamnalal Bajaj, who regarded himself as the fifth son of Mahatma Gandhi, actively worked to spread Khadi, indigenous industries, and social reform in Rajputana. In 1925, he established the 'Rajasthan Charkha Sangh' with its headquarters at Ajmer, which served as a major center for spinning Khadi and promoting nationalistic economic self-reliance.

58. (A) Arjun Lal Sethi
Arjun Lal Sethi was an early freedom fighter and revolutionary mentor from Jaipur. When offered the post of District Magistrate (Diwan) in Jaipur State, he famously declined the lucrative position, stating, "If I do a state job, who will throw the British out of India?" He established Vardhaman Vidyalaya to train young revolutionaries.

59. (B) Marwar Praja Mandal
Balmukund Bissa was an active freedom fighter associated with the Marwar Praja Mandal and the Marwar Lok Parishad. He established a Khadi Bhandar in Jodhpur to promote Swadeshi. Arrested for anti-feudal activities, he staged a prolonged hunger strike inside Jodhpur Central Jail against brutal treatment, achieving martyrdom on June 19, 1942.

60. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Komal Kothari made foundational contributions to documenting and preserving Rajasthani folk music, successfully presenting traditional Manganiyar and Langa musicians on global platforms. To systematically archive regional folklore and music, he co-founded the Rupayan Sansthan at Borunda in 1960 alongside noted author Vijaydan Detha, directly providing the institutional framework for his promotional work.

61. (A) Blue Pottery of Jaipur
Padma Shri Kripal Singh Shekhawat was a master craftsman who revived and elevated the Blue Pottery craft of Jaipur. Traditionally restricted to blue and green shades, Shekhawat introduced 25 distinct new colours and intricate floral designs into the technique. His creative innovations gained global acclaim, making him a central figure in Rajasthani handicraft.

became the head of the interim government and the first Prime Minister (Chief Minister) of integrated Rajasthan.

42. (A) Jaipur Praja Mandal refrained from the Quit India Movement.
The 'Gentlemen's Agreement' of 1942 was signed between Hiralal Shastri, President of Jaipur Praja Mandal, and Sir Mirza Ismail, Prime Minister of Jaipur State. Under this agreement, the Jaipur government assured non-assistance to British war efforts and promised constitutional reforms, while Jaipur Praja Mandal agreed to refrain from launching the Quit India Movement locally.

43. (B) Their deceased daughter
In October 1935, Hiralal Shastri and his wife Ratan Shastri founded 'Shantabai Shiksha Kutir' at Niwai in the Tonk district. The educational institution was set up in affectionate memory of their promising daughter Shantabai, who passed away at a very young age. This modest school gradually expanded into Banasthali Vidyapith, a premiere women's university.

44. (B) Matrikundiya
Motilal Tejawat launched the historic Eki Movement (also known as the Mewar Peasant and Tribal Movement) in May 1921. The movement was formally inaugurated during the sacred annual fair at Matrikundiya, located in Rashmi tehsil of Chittorgarh district. Matrikundiya is widely revered in regional lore and culture as the 'Haridwar of Rajasthan'.

45. (A) 1, 2, 3, 4
Govind Guru founded the Samp Sabha in 1883 to organize the tribal population. The tragic Mangarh Hill massacre occurred thirty years later on November 17, 1913. Motilal Tejawat initiated the Eki Movement in May 1921 at Matrikundiya. Later, the Meena Kshatriya Mahasabha was established in 1933 to campaign against repressive laws like the Criminal Tribes Act.

46. (C) Mewar Pukar
During the Eki Movement, Motilal Tejawat drafted a comprehensive petition containing 21 demands highlighting the grievances of the Bhil and Garasia tribes. This historic charter of demands was presented directly to Maharana Fateh Singh of Mewar and became famous as 'Mewar Pukar'. The demands sought relief from excessive cesses, forced labour, and forestry restrictions.

47. (D) Jhadol
Before dedicating himself completely to leading tribal uprisings, Motilal Tejawat belonged to the Oswal Jain community of Koliyari village. He initially worked as a 'Kamdar' (feudal estate manager) in the Jhadol Thikana of Mewar State. Experiencing firsthand the severe exploitation faced by tribal peasants under feudal landlords motivated him to resign and lead them.

48. (C) Lord Curzon
In 1903, Viceroy Lord Curzon convened a grand Imperial Durbar in Delhi to celebrate the coronation of King Edward VII. Maharana Fateh Singh of Mewar was invited to attend. However, revolutionist Kesari Singh Barhath composed thirteen poetic couplets highlighting Mewar's historic self-respect, persuading Maharana Fateh Singh to return without attending Curzon's Durbar.

49. (B) 13
'Chetawani ra Chungatya' is a historic Rajasthani poetic composition created by the revolutionary Kesari Singh Barhath in 1903. Written in the Dingal style, it consists of exactly 13 powerful Sorathas (couplets). These verses stirred the proud royal heritage of Maharana Fateh Singh of Mewar, convincing him to boycott the imperial Delhi Durbar.

50. (D) P-3, Q-2, R-4, S-1
Kesari Singh Barhath was tried in the Pyarelal Sadhu Murder Case. His son Pratap Singh Barhath was arrested in connection with the Banaras Conspiracy Case. Sagarmal Gopa wrote the famous protest book 'Jaisalmer Ka Gundaraj'. Arjun Lal Sethi was a pioneering revolutionary educationist who established the Vardhaman Vidyalaya in Jaipur to train independence activists.

51. (A) Bareilly Central Jail
Pratap Singh Barhath, a young Indian revolutionary, was implicated in the Banaras Conspiracy Case for anti-British revolutionary conspiracy. He was arrested and subjected to unimaginable physical torture by British intelligence officers in Bareilly Central Jail. Despite severe cruelties inflicted on him to leak

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he established the Sirohi Rajya Praja Mandal and spearheaded political agitations against feudal autocracy, advocating for civil rights and responsible government in Sirohi.

73. (D) G.D. Birla
Ghanshyam Das Birla, born in Pilani, Jhunjhunu, was a pioneering industrialist and a close confidant and benefactor of Mahatma Gandhi. Representing Indian business interests during the freedom movement, Birla provided critical financial and institutional support to the Indian National Congress and constructive Khadi programs, playing a vital role in national economic development.

74. (A) Bharatpur Praja Mandal
Master Aditendra was a prominent nationalist leader from Bharatpur who actively fought against feudal autocracy and British dominance in eastern Rajasthan. In March 1938, when the Bharatpur Rajya Praja Mandal was organized in Rewari, Master Aditendra assumed a leading role and subsequently served as its President, directing political agitations for popular government.

75. (B) P-4, Q-1, R-3, S-2
Swami Kumaranand led labor and freedom movements centered around Beawar and Ajmer. Bhogilal Pandya, known as 'Vagad ke Gandhi', worked extensively in Dungarpur. Master Aditendra led political agitations in Bharatpur. Gokul Bhai Bhatt, known as 'Gandhi of Rajasthan', focused his freedom struggle activities in the western princely state of Sirohi.

76. (B) Yati Gyanchandra
Colonel James Tod spent years researching the history, feudal structures, and royal genealogies of Rajputana. In 1829, he published his seminal historical work, 'Annals and Antiquities of Rajasthan'. Tod dedicated this monumental work to his mentor, the Jain scholar Yati Gyanchandra of Mandal, who provided valuable ancient manuscripts, historical guidance, and translation assistance.

77. (A) Political Agent of the Western Rajput States
In 1818, Colonel James Tod was appointed by the British East India Company as the Political Agent to the Western Rajput States, including Mewar, Marwar, Jaisalmer, Kota, and Bundi. In this diplomatic role, he negotiated subsidiary treaties with local princes, managed diplomatic relations, and gathered extensive historical, geographic, and cultural data on Rajputana.

78. (C) Battle of Dewair
The Battle of Dewair was fought in October 1582 during Vijayadashami between the forces of Maharana Pratap and the Mughal imperial army stationed in Mewar. Pratap scored a decisive military victory, routing the Mughal garrisons. Impressed by the tactical brilliance and heroism, British historian Colonel James Tod romantically termed Dewair as the 'Marathon of Mewar'.

79. (D) He served continuously as the Resident of the Jaipur state until his retirement in 1835.
Colonel James Tod played an important role in negotiating political alliances in Rajputana, popularized the name 'Rajasthan', and authored 'Travels in Western India'. However, he never served as the Resident of Jaipur until 1835; rather, he resigned from his post as Political Agent in 1822 due to ill health and returned to England.

80. (A) 1, 3, 2
Swami Dayanand Saraswati made his first official visit to Rajputana as a guest of Karauli State in 1865. Later, an Arya Samaj branch was established in Ajmer in 1880, which became a vital hub for Vedic social reforms. Finally, in February 1883, he established the socio-religious institution Paropkarini Sabha at Udaipur.

81. (B) Sangaria, Hanumangarh
Swami Keshawanand was a dedicated educationist and social reformer who transformed rural education in northern Rajasthan. Operating primarily from Sangaria in Hanumangarh district, he established Gramotthan Vidyapeeth. He expanded hundreds of rural schools, public libraries, and folk museums, spreading literacy, social equality, and rural development throughout the arid Thar desert region.

82. (D) Prevention of Child Marriage
Rai Sahib Harbilas Sarda was an eminent academician, judge, and social reformer from Ajmer. As a member of the Central Legislative Assembly, he introduced the Child Marriage Restraint Act of 1929, popularly known as the 'Sarda Act'. The legislation fixed the minimum legal marriageable age for girls at 14 and boys at 18.

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83. (A) To regulate marriage expenses and curb polygamy and child marriage.
The 'Walterkrit Rajput Hitkarini Sabha' was established in February 1889 at Ajmer under the leadership of Colonel Walter, AGG for Rajputana. Its primary objective was to reform social customs among Rajputs by imposing strict caps on lavish wedding expenses, dowry demands, and prohibiting child marriage and polygamy across princely states.

84. (C) Bundi
Suryamal Misran was a celebrated 19th-century poet revered as the state poet (Raj Kavi) of Bundi. He served in the court of Maharao Ram Singh of Bundi. Suryamal composed major works in the Dingal style, including 'Vansh Bhaskar', 'Veer Satsai', and 'Sati Raso', which reflected heroic traditions and anti-colonial sentiment.

85. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Suryamal Misran left his major historical work 'Vansh Bhaskar' unfinished during his lifetime. The primary reason was his growing disagreement with his patron, Maharao Ram Singh of Bundi, particularly regarding historical accuracy and political stance during the 1857 Uprising. Refusing to flatter rulers, he left the epic incomplete, which was later finished by Muraridan.

86. (D) Prithviraj Rathore
In Kanhaiyalal Sethia's celebrated poem 'Pithal aur Pathal', the struggle between Maharana Pratap and Emperor Akbar is poignantly narrated. The character 'Pathal' symbolizes Maharana Pratap of Mewar, while 'Pithal' represents Prithviraj Rathore of Bikaner, a famous scholar and poet at Akbar's court who secretly encouraged Pratap to continue his patriotic fight against Mughal domination.

87. (B) Pagfero
Vijaydan Detha was a towering figure in modern Rajasthani literature, famous for documenting folk tales in 'Batan Ri Phulwari' and writing stories like 'Duvidha', 'Alekhun Hitler', and 'Uljhan'. In contrast, 'Pagfero' is a highly recognized modern Rajasthani poetry collection authored by the prominent poet Mani Madhukar rather than Vijaydan Detha.

88. (C) Banasthali Vidyapith
Ratan Shastri was a pioneering social worker and advocate for female empowerment in Rajasthan. Alongside her husband Hiralal Shastri, she established Banasthali Vidyapith (originally Shantabai Shiksha Kutir) in 1935 to provide holistic education to girls. For her exemplary lifetime dedication to social service and education, she was awarded both Padma Shri and Padma Bhushan.

89. (D) Mohan Veena
Pandit Vishwa Mohan Bhatt is an internationally acclaimed classical music instrumentalist born in Jaipur. He modified the Hawaiian archtop guitar into a unique classical instrument featuring 20 strings, which he named the 'Mohan Veena'. In 1994, Bhatt achieved international fame by winning a Grammy Award for his album 'A Meeting by the River'.

90. (D) I, II, and III
Ghanshyam Das Birla was the first personality from Rajasthan to receive the Padma Vibhushan in 1957. Social activist Aruna Roy received the Ramon Magsaysay Award in 2000 for her leadership in the RTI movement. Legendary Ghazal singer Jagjit Singh, born in Sri Ganganagar, was awarded the Padma Bhushan in 2003. All three statements are correct.

91. (B) Rajendra Singh
Rajendra Singh is an eminent water conservationist from Alwar district, popularly hailed as the 'Waterman of India'. Through his NGO Tarun Bharat Sangh, he revived traditional water harvesting structures like Johads across rural Rajasthan, rejuvenating dried-up rivers. For his outstanding community leadership and environmental work, he was awarded the Ramon Magsaysay Award in 2001.

92. (B) Prithviraj Chauhan
Prithviraj Chauhan III ruled Ajmer and Delhi during the late 12th century (1177-1192 AD). Maharana Kumbha ruled Mewar in the 15th century (1433-1468 AD), Maharana Pratap in the 16th century (1572-1597 AD), and Sawai Jai Singh II in the 18th century (1699-1743 AD). Thus, Prithviraj Chauhan belongs to the earliest chronological era among them.

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93. (A) Sawai Jai Singh II and Emperor Aurangzeb
Sawai Jai Singh II ascended the throne of Amer in 1699 AD during the reign of the Mughal Emperor Aurangzeb, who bestowed upon him the title 'Sawai'. The other pairs are historically mismatched across different centuries, as Maharana Pratap was contemporary to Akbar, Rana Kumbha to the Delhi Sultans, and Prithviraj Chauhan to Muhammad Ghori.

94. (C) Govind Guru
Govind Guru led the Bhagat Movement during the late 19th and early 20th centuries to reform and organize the Bhil community socially and spiritually. Unlike Jai Narayan Vyas (Marwar), Manikya Lal Verma (Mewar), and Hiralal Shastri (Jaipur), who were leading architects of Praja Mandals, Govind Guru was not involved in the Praja Mandal movements.

95. (A) I, II, and III only
Rana Kumbha and Sawai Jai Singh II were famous art patrons, while Vijay Singh Pathik and Motilal Tejawat led major peasant and tribal agitations. Panna Dhai and Mirabai lived in 16th-century Mewar. However, while Manikya Lal Verma served as Prime Minister of United State of Rajasthan, he never served as elected Chief Minister of reorganized Rajasthan.

96. (C) Udaipur
'Pratap Gaurav Kendra Rashtriya Tirtha' is a major national memorial located at Tiger Hill in Udaipur, Rajasthan. Established to promote national pride and preserve regional history, the center highlights the heroic life, military struggles, and patriotic ideals of Maharana Pratap and other historical legends of Mewar through statues, exhibits, and light-and-sound shows.

97. (B) Pandoli, Chittorgarh
To commemorate the supreme sacrifice and unshakeable devotion of Panna Dhai, the Government of Rajasthan constructed the 'Panna Dhai Panorama'. This cultural monument was established at her ancestral birthplace, Pandoli village, situated in the Chittorgarh district. The panorama showcases her life history, her courage, and the royal lineage of Mewar through artistic exhibits.

98. (D) Meera Puraskar
The Rajasthan Sahitya Akademi, situated in Udaipur, is the state's apex institution dedicated to promoting Rajasthani literature and language. The highest annual literary award presented by this academy for outstanding literary work in Rajasthani is named the 'Meera Puraskar', established in honour of the legendary Bhakti saint and poetess Mirabai.

99. (A) Jai Narayan Vyas
To honour the outstanding legacy of the prominent freedom fighter, political activist, and former Chief Minister of Rajasthan, Jai Narayan Vyas, the state government named the state university in Jodhpur after him. Formerly known as the University of Jodhpur, it was officially renamed as Jai Narain Vyas University in 1992.

100. (A) 3, 2, 4, 1
Prithviraj Chauhan ruled in the late 12th century (1177-1192 AD). Rana Kumbha ruled Mewar during the 15th century (1433-1468 AD). Saint Mirabai lived during the 16th century (1498-1547 AD). Sawai Jai Singh II ruled Amer/Jaipur during the 18th century (1699-1743 AD). Thus, their correct chronological sequence is 3, 2, 4, 1.

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21. Which ruler of Jodhpur engaged in talks with Muhammad Ali Jinnah and flirted with the idea of acceding to Pakistan?
(A) Maharaja Hanuwant Singh
(B) Maharaja Umaid Singh of Jodhpur
(C) Maharaja Sardar Singh of Jodhpur
(D) Maharaja Gaj Singh of Jodhpur

22. Which of the following sequences accurately represents the order in which the given territories joined the unified Rajasthan?
(A) Kushalgarh, Udaipur, Jodhpur, Ajmer-Merwara
(B) Jodhpur, Kushalgarh, Ajmer-Merwara, Udaipur
(C) Udaipur, Kushalgarh, Jodhpur, Ajmer-Merwara
(D) Kushalgarh, Jodhpur, Udaipur, Ajmer-Merwara

23. Greater Rajasthan (the fourth phase) was formed on 30 March 1949 by merging four major princely states into the United State of Rajasthan. Which of the following was NOT one of these four states?
(A) Jaipur State
(B) Bharatpur
(C) Jodhpur State
(D) Bikaner State

24. Which committee was constituted by the Government of India to resolve the dispute regarding the selection of the capital for Greater Rajasthan?
(A) Shankar Rao Deo Committee
(B) Fazal Ali Commission
(C) B.R. Patel Committee
(D) K.M. Munshi Committee

25. Based on the recommendations of the B.R. Patel Committee, which city was chosen as the capital of Greater Rajasthan?
(A) Jodhpur
(B) Udaipur
(C) Ajmer
(D) Jaipur

26. Who became the first Prime Minister (later designated as Chief Minister) of Greater Rajasthan?
(A) Hiralal Shastri
(B) Jai Narayan Vyas
(C) Tikaram Paliwal
(D) Manikya Lal Verma

27. Upon the formation of Greater Rajasthan, the title of Maharajpramukh was uniquely created for which ruler?
(A) Sawai Man Singh II of Jaipur
(B) Maharana Bhupal Singh of Mewar
(C) Maharaja Sadul Singh of Bikaner
(D) Maharaja Hanuwant Singh of Jodhpur

28. Rajasthan Foundation Day (Rajasthan Diwas) is celebrated every year on 30 March to commemorate the formation of:
(A) Matsya Union
(B) United State of Rajasthan
(C) Greater Rajasthan
(D) The final reorganized state in 1956

29. Consider the following statements regarding the administrative reorganization recommended by the B.R. Patel Committee:
I. The High Court was allotted to Jodhpur.
II. The Department of Education was given to Bikaner.
III. The Department of Agriculture was established in Bharatpur.
IV. The Department of Minerals and Customs was placed in Kota.
Which of the above statements is/are incorrect?
(A) I and II only
(B) III and IV only
(C) IV only
(D) II and III only

30. Which of the following princely states was the first in Rajputana to sign the Instrument of Accession to the Indian Union?
(A) Alwar State
(B) Jaipur State
(C) Bikaner
(D) Mewar State

31. Which princely state of Rajputana was the last to sign the Instrument of Accession?
(A) Bharatpur
(B) Jaisalmer
(C) Sirohi
(D) Dholpur

32. The fifth phase of integration, known as the United State of Greater Rajasthan, was marked by the merger of which entity into Greater Rajasthan on 15 May 1949?
(A) Sirohi
(B) Ajmer-Merwara
(C) Matsya Union

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(A) First Phase
(B) Second Phase
(C) Third Phase
(D) Fourth Phase

10. Which ruler of Rajasthan famously stated, "I am signing my death warrant" while signing the Instrument of Accession?
(A) Maharawal Chandraveer Singh of Banswara
(B) Maharawal Jawahar Singh of Jaisalmer State
(C) Maharao Bhim Singh of the Kingdom of Kota
(D) Maharaja Hanuwant Singh of Jodhpur State

11. Consider the following statements regarding the second phase of integration (Rajasthan Union):
I. It was formed on 25 March 1948.
II. The capital of this union was Kota.
III. Gokul Lal Asawa was appointed as its Prime Minister.
IV. The union included the princely state of Udaipur.
Which of the above statements is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

12. Who inaugurated the Rajasthan Union (the second phase of unification) in Kota?
(A) Sardar Vallabhbhai Patel
(B) N.V. Gadgil
(C) Jawaharlal Nehru
(D) Lord Mountbatten

13. The chiefship of Kushalgarh was merged during which stage of the unification of Rajasthan?
(A) Matsya Union
(B) Rajasthan Union
(C) United State of Rajasthan
(D) Greater Rajasthan

14. Which of the following princely states was not a part of the Rajasthan Union formed on 25 March 1948?
(A) Bundi
(B) Jhalawar
(C) Sirohi
(D) Pratapgarh

15. The third phase of unification, resulting in the United State of Rajasthan, was achieved by the merger of which princely state into the existing Rajasthan Union?
(A) Jaipur
(B) Jodhpur
(C) Bikaner
(D) Mewar

16. Who was appointed as the Rajpramukh of the United State of Rajasthan formed on 18 April 1948?
(A) Maharao Bhim Singh
(B) Sawai Man Singh II
(C) Maharana Bhupal Singh
(D) Maharaja Sadul Singh

17. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The capital of the United State of Rajasthan (third phase) was established at Udaipur.
Reason (R): Maharana Bhupal Singh of Mewar agreed to merge his state on the condition that Udaipur would be made the capital and he would be made the hereditary Rajpramukh.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

18. Who inaugurated the United State of Rajasthan on 18 April 1948?
(A) V.P. Menon
(B) Sardar Vallabhbhai Patel
(C) N.V. Gadgil
(D) Jawaharlal Nehru

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19. Manikya Lal Verma was appointed as the Prime Minister of which of the following unions during the integration of Rajasthan?
(A) Matsya Union
(B) Rajasthan Union
(C) United State of Rajasthan
(D) United State of Greater Rajasthan

20. Before the integration, which princely ruler attempted to form a 'Rajputana Union' incorporating states of Rajputana, Gujarat, and Malwa to maintain independent existence?
(A) Maharaja Hanuwant Singh of Jodhpur
(B) Sawai Man Singh II of Jaipur
(C) Maharana Bhupal Singh of Mewar
(D) Maharao Bhim Singh of Kota

CHAPTER 20
Unification of Rajasthan

1. Prior to the independence of India, the political geography of Rajputana consisted of how many princely states, chiefships, and British-administered territories respectively?
(A) 18 princely states, 4 chiefships, and 2 British-administered territories
(B) 19 princely states, 3 chiefships, and 1 British-administered territory
(C) 20 princely states, 2 chiefships, and 1 British-administered territory
(D) 19 princely states, 4 chiefships, and 1 British-administered territory

2. Which of the following departments was established by the Government of India on 5 July 1947 to handle the integration of princely states?
(A) Department of Provincial Relations
(B) Ministry of Integration
(C) Crown Relations Department
(D) States Department

3. Who was appointed as the Secretary of the States Department headed by Sardar Vallabhbhai Patel?
(A) V.P. Menon
(B) Lord Mountbatten
(C) P.B. Menon
(D) K.M. Munshi

4. Which of the following conditions was stipulated by the States Department for a princely state to maintain its independent existence after British paramountcy lapsed?
(A) Minimum population of 20 lakhs and annual revenue of 2 crore rupees
(B) Minimum population of 5 lakhs and annual revenue of 50 lakh rupees
(C) Minimum population of 10 lakhs and annual revenue of 1 crore rupees
(D) Minimum population of 15 lakhs and annual revenue of 1.5 crore rupees

5. Match List I with List II and select the correct answer using the codes given below:
List I: (Stages of Unification)
P. Matsya Union
Q. Rajasthan Union
R. United State of Rajasthan
S. Greater Rajasthan
List II: (Dates of Formation)
1. 25 March 1948
2. 30 March 1949
3. 18 March 1948
4. 18 April 1948
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

6. Consider the following statements regarding the first phase of Rajasthan's integration (Matsya Union):
I. It comprised the princely states of Alwar, Bharatpur, Dholpur, and Karauli.
II. Its capital was established at Bharatpur.
III. The name 'Matsya Union' was adopted on the recommendation of K.M. Munshi.
Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

7. Who was appointed as the Rajpramukh of the Matsya Union during the first phase of integration?
(A) Maharaja Tej Singh of Alwar
(B) Maharaja Udaybhan Singh of Dholpur
(C) Maharaja Brijendra Singh of Bharatpur
(D) Maharaja Ganesh Pal of Karauli

8. Who among the following was the Prime Minister of the Matsya Union?
(A) Gokul Lal Asawa
(B) Manikya Lal Verma
(C) Shobharam Kumawat
(D) Jugal Kishore Chaturvedi

9. The chiefship of Neemrana was integrated into Rajasthan during which phase of the unification process?

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(D) Mount Abu

33. The merger of the Matsya Union into Greater Rajasthan was based on the recommendations of which committee?
(A) B.R. Patel Administrative Committee
(B) Shankar Rao Deo Committee
(C) Fazal Ali States Reorganization Commission
(D) V.P. Menon Advisory Committee

34. What was the primary reason for forming the Shankar Rao Deo Committee?
(A) To decide complex international border disputes between the newly formed Rajasthan state and Pakistan
(B) To plan the comprehensive administrative division and governance framework of newly formed Rajasthan
(C) To recommend the complete legal abolition and economic restructuring of the feudal jagirdari system
(D) To ascertain public opinion in Bharatpur and Dholpur on merger with Rajasthan or Uttar Pradesh

35. Match List I with List II and select the correct answer using the codes given below:
List I: (Key Personalities)
P. V.P. Menon
Q. Sardar Patel
R. Gokulbhai Bhatt
S. Haribhau Upadhyay
List II: (Role during Unification)
1. Head of the States Department
2. Chief Minister of Ajmer-Merwara
3. Secretary of the States Department
4. Key leader in Sirohi's integration
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

36. During the sixth phase of integration (26 January 1950), which princely state was merged into Rajasthan, excluding the areas of Mount Abu and Dilwara?
(A) Pratapgarh
(B) Kishangarh
(C) Sirohi
(D) Dungarpur

37. The areas of Mount Abu and Dilwara were initially merged into which state in 1950, causing widespread protest in Rajasthan?
(A) Bombay State
(B) Gujarat State
(C) Madhya Bharat
(D) Saurashtra

38. The final (seventh) phase of Rajasthan's unification was completed on 1 November 1956 based on the recommendations of the:
(A) B.R. Patel Administrative Committee
(B) K.M. Panikkar Boundary Commission
(C) Shankar Rao Deo Inquiry Committee
(D) States Reorganization Commission

39. Which of the following was NOT a member of the States Reorganization Commission established in 1953?
(A) Fazal Ali
(B) K.M. Munshi
(C) K.M. Panikkar
(D) H.N. Kunzru

40. Under the final reorganization on 1 November 1956, which sub-district (tehsil) of the Jhalawar district of Rajasthan was transferred to Madhya Pradesh?
(A) Sunel Tappa
(B) Neemuch
(C) Sironj
(D) Bhanpura

41. Arrange the following Prime Ministers/ Chief Ministers of Rajasthan in the correct chronological order of their assumption of office during the integration process:
I. Manikya Lal Verma
II. Gokul Lal Asawa
III. Hiralal Shastri
IV. Shobharam Kumawat
(A) IV, II, I, III
(B) I, II, III, IV
(C) IV, III, II, I
(D) II, IV, I, III

42. In exchange for the territory given to Madhya Pradesh in 1956, which area from the Mandsaur district of Madhya Pradesh was merged into Rajasthan?
(A) Sunel Tappa
(B) Sironj Tehsil
(C) Kushalgarh Region
(D) Bhanpura Tehsil

43. Before its merger into Rajasthan on 1 November 1956, what was the administrative status of Ajmer-Merwara?

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(A) Part A State
(B) Part B State
(C) Part C State
(D) Part D State

44. The legislative assembly of Ajmer-Merwara, functioning independently prior to its merger with Rajasthan, was known as:
(A) Praja Mandal Sabha
(B) Dhara Sabha
(C) Lok Parishad
(D) Vidhan Parishad

45. What was the total number of members in the Dhara Sabha of Ajmer-Merwara?
(A) 20
(B) 30
(C) 40
(D) 50

46. Under the Constitution of India (1950), unified Rajasthan was categorized as which type of state prior to the 7th Constitutional Amendment?
(A) Part A State
(B) Part B State
(C) Part C State
(D) Part D State

47. Which constitutional amendment abolished the distinction between Part A, B, and C states and eliminated the post of Rajpramukh?
(A) 4th Constitutional Amendment Act, 1955
(B) 7th Constitutional Amendment Act, 1956
(C) 9th Constitutional Amendment Act, 1960
(D) 11th Constitutional Amendment Act, 1961

48. Consider the following statements regarding the integration of Sirohi:
I. Gokulbhai Bhatt played a pivotal role in leading the agitation to merge Mount Abu with Rajasthan.
II. Sirohi was entirely merged into Rajasthan in a single phase in 1950.
III. The States Reorganization Commission finally recommended the transfer of Mount Abu from Bombay State to Rajasthan.
Which of the above statements is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

49. Following the abolition of the post of Rajpramukh in 1956, who was appointed as the first Governor of Rajasthan?
(A) Dr. Sampurnanand
(B) Gurumukh Nihal Singh
(C) Sardar Hukam Singh
(D) Sardar Jogendra Singh

50. The Praja Mandal movement played a crucial role in the unification process primarily by:
(A) Supplying arms and financial resources directly to princely rulers to militarily resist British forces
(B) Negotiating directly with the British Parliament and Crown to secure independent sovereign status
(C) Supporting and lobbying for the princely states' controversial demand to officially accede to Pakistan
(D) Mobilizing public opinion for democratic governance and integration with India

51. The integration of Rajasthan was a prolonged process. Exactly how much time did it take from the formation of the Matsya Union to the final reorganization?
(A) 7 years, 7 months, and 14 days
(B) 8 years, 7 months, and 14 days
(C) 8 years, 11 months, and 18 days
(D) 9 years, 2 months, and 14 days

52. Which of the following princely states of Rajasthan was the only state to have a Muslim ruling dynasty at the time of integration?
(A) Jhalawar
(B) Kishangarh
(C) Tonk
(D) Shahpura

53. Consider the following statements regarding the post-unification challenges in Rajasthan:
I. One of the major challenges was the integration of diverse administrative systems of different princely states.
II. The abolition of the Jagirdari system was easily accomplished without any resistance from the Rajput nobility.
III. Fusing different state armies into the unified police and military structure of India required complex negotiations.
IV. The establishment of a unified legal system was facilitated by the B.R. Patel Committee.
Which of the above statements is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

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54. The youngest princely state in Rajputana, created by the British in 1838, which later merged into the Rajasthan Union, was:
(A) Pratapgarh
(B) Shahpura
(C) Tonk
(D) Jhalawar

55. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The rulers of Bharatpur and Dholpur initially showed hesitation in joining the Rajasthan Union.
Reason (R): Being geographically and linguistically close to the Braj region, there was a strong internal sentiment in these states to merge with Uttar Pradesh.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

56. Which ruler of Dungarpur sought to form an independent 'Vagad Union' combining Dungarpur, Banswara, and Pratapgarh?
(A) Maharawal Chandraveer Singh
(B) Maharawal Raghunath Singh
(C) Maharawal Laxman Singh
(D) Maharawal Umaid Singh

57. Who among the following leaders of Rajasthan Seva Sangh was instrumental in building early political consciousness that ultimately supported the unification process?
(A) Hiralal Shastri
(B) Tikaram Paliwal
(C) Jugal Kishore Chaturvedi
(D) Vijay Singh Pathik

58. Lava, a chiefship prior to independence, was geographically situated within and eventually merged into which major princely state before the broader unification?
(A) Jaipur
(B) Mewar
(C) Marwar
(D) Bikaner

59. The princely state of Shahpura, known for being the first to establish a responsible democratic government in Rajputana, was merged during which phase?
(A) First Phase
(B) Second Phase
(C) Third Phase
(D) Fourth Phase

60. Who was the ruler of Alwar during the formation of the Matsya Union, who was also briefly restricted to Delhi due to suspicions regarding Mahatma Gandhi's assassination?
(A) Maharaja Jai Singh
(B) Maharaja Tej Singh
(C) Maharaja Vinay Singh
(D) Maharaja Mangal Singh

61. Consider the following statements about the role of Sardar Vallabhbhai Patel in the integration of Rajasthan:
I. He successfully thwarted the attempts of the Nawab of Bhopal to create a third force among the Rajputana states.
II. He personally inaugurated the Greater Rajasthan union in Jaipur.
III. He strictly opposed the retention of the privy purse system for the acceding rulers.
IV. He utilized both diplomacy and the threat of popular uprising by Praja Mandals to compel reluctant rulers.
Which of the above statements is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

62. Which of the following states did NOT meet the Government of India's criteria of population and revenue to remain an independent entity prior to the integration?
(A) Jaipur
(B) Bikaner
(C) Kota
(D) Mewar

63. Which prominent national leader, while inaugurating the Greater Rajasthan union, highlighted the historical end of feudal monarchies in Rajputana?
(A) Dr. Rajendra Prasad
(B) Jawaharlal Nehru
(C) C. Rajagopalachari
(D) Sardar Patel

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64. Identify the incorrect statement regarding the political leaders in unified Rajasthan's early governance:
(A) Hiralal Shastri served as the first nominated Chief Minister of Rajasthan.
(B) Tikaram Paliwal was the first democratically elected Chief Minister of Rajasthan.
(C) C.S. Venkatachari was never appointed as Chief Minister during transition.
(D) Jai Narayan Vyas is the only leader to have served as both a nominated and elected Chief Minister of Rajasthan.

65. The agreement known as the 'Privy Purse', granted to the erstwhile rulers of Rajasthan in exchange for the merger of their states, was formally abolished in which year?
(A) 1956
(B) 1969
(C) 1971
(D) 1976

66. Who was appointed as the Up-Rajpramukh (Deputy Rajpramukh) of the Rajasthan Union formed on 25 March 1948?
(A) Maharao Bhim Singh of Kota
(B) Laxman Singh of Dungarpur
(C) Sudarshan Dev of Shahpura
(D) Bahadur Singh of Bundi

67. The historic book "The Story of the Integration of the Indian States", which provides primary insight into the unification of Rajasthan, was authored by:
(A) V.P. Menon
(B) Sardar Vallabhbhai Patel
(C) K.M. Munshi
(D) Lord Mountbatten

68. Match List I with List II and select the correct answer using the codes given below:
List I: (Departments post-unification)
P. High Court
Q. Education
R. Mineral and Customs
S. Agriculture
List II: (Cities allotted)
1. Bharatpur
2. Udaipur
3. Bikaner
4. Jodhpur
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-2, Q-3, R-4, S-1

69. Before Mount Abu was transferred to Rajasthan in 1956, which prominent political organization of Rajasthan passed resolutions protesting its transfer to Bombay State?
(A) Rajputana State Peoples' Conference
(B) Rajasthan Seva Sangh Political Organization
(C) Rajputana Madhya Bharat Sabha Association
(D) Marwar Lok Parishad Political Committee

70. What was the constitutional term used for the appointed head of a Part B state like Rajasthan before the 7th Amendment?
(A) Governor
(B) Chief Commissioner
(C) Lieutenant Governor
(D) Rajpramukh

71. Which ruler of Bikaner played a crucial and cooperative role in the early accession of Rajputana states to the Indian Union, setting an example for others?
(A) Maharaja Ganga Singh
(B) Maharaja Sadul Singh
(C) Maharaja Karni Singh
(D) Maharaja Dungar Singh

72. Which among the following was the primary motive of the rulers of Jodhpur and Jaisalmer when they considered joining Pakistan?
(A) Better protection of their distinctive cultural heritage and traditional monarchical privileges
(B) Strong religious and ideological affinity with the newly created Islamic state of Pakistan
(C) Lucrative offers from Jinnah regarding port access and state autonomy
(D) Direct imperative orders issued by the outgoing British colonial imperial administration

73. During the merger of the Matsya Union, which two states had a predominantly Jat ruling dynasty?
(A) Bharatpur and Karauli
(B) Alwar and Dholpur
(C) Karauli and Alwar
(D) Dholpur and Bharatpur

74. Which of the following correctly identifies the sequence of events regarding the integration of Mewar?
(A) Mewar declined initial union → Negotiated

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special terms → Joined third phase → Bhupal Singh appointed Rajpramukh
(B) Mewar joined the Matsya Union initially → Demanded state capital status → Shifted to Rajasthan Union → Bhupal Singh made Maharajpramukh
(C) Mewar initiated the Greater Rajasthan concept early → Joined formally in the fourth phase → Bhupal Singh made Up-Rajpramukh permanently
(D) Mewar merged directly with the Indian Central Union → Transferred to Rajasthan state in 1956 → Maharana Bhupal Singh retired completely

75. The first general elections for the Rajasthan State Legislative Assembly were held in the year:
(A) 1950
(B) 1951
(C) 1952
(D) 1956

76. After the unification of Rajasthan, the issue of regional imbalance in administration was addressed primarily by:
(A) Systematically creating smaller administrative districts across all princely zones
(B) Distributing state departments across major cities
(C) Permanently establishing multiple operational summer capitals across former princely headquarters
(D) Retaining and decentralizing the standing armies of all former acceding princely states

77. Which of the following princely states had the smallest geographical area and population at the time of integration?
(A) Shahpura
(B) Pratapgarh
(C) Kushalgarh
(D) Tonk

78. Which political entity was functioning as an independent democratic unit under Chief Minister Haribhau Upadhyay until its merger into Rajasthan in 1956?
(A) Matsya Union
(B) Abu-Dilwara Region
(C) Ajmer-Merwara
(D) Sunel Tappa Territory

79. The total number of delegates from Rajasthan who signed the Constitution of India in the Constituent Assembly was:
(A) 9
(B) 11
(C) 12
(D) 15

80. Identify the chiefship that did NOT merge into Rajasthan during the unification process.
(A) Neemrana
(B) Lava
(C) Dangs
(D) Kushalgarh

81. Consider the following statements regarding the role of public opinion in the unification:
I. The Rajputana State Peoples' Conference aggressively campaigned for the integration of all princely states.
II. Rulers were often pressured more by the agitations of local Praja Mandals than by the central States Department.
III. The final merger of Matsya Union was determined without consulting the public opinion of Bharatpur and Dholpur.
Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

82. Which political agent's system (Residency system) effectively came to an end in Rajputana with the lapse of British paramountcy in 1947?
(A) British Governor-General Direct Oversight system
(B) Provincial Autonomy Decentralized Administrative system
(C) Subordinate Isolation Treaty Policy system
(D) Agent to the Governor-General system

83. The only princely state in Rajasthan where no Praja Mandal was active at the time of the commencement of the integration process was:
(A) Jhalawar
(B) Tonk
(C) Jaisalmer
(D) Dungarpur

84. Which ruler was designated as Rajpramukh for life upon the formation of Greater Rajasthan in 1949?
(A) Maharana Bhupal Singh

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representative democratic administration in the region.

20. (C) Maharana Bhupal Singh of Mewar
In May 1946, Maharana Bhupal Singh of Mewar convened a conference of rulers in Udaipur proposing the formation of a 'Rajasthan Union' or 'Rajputana Union' comprising states from Rajputana, Gujarat, and Malwa. The objective was to create a viable confederation capable of standing independently, but internal disagreements among princes ultimately prevented the plan from materializing successfully.

21. (A) Maharaja Hanuwant Singh
Maharaja Hanuwant Singh of Jodhpur engaged in secret negotiations with Lord Mountbatten and Muhammad Ali Jinnah shortly before August 1947. Jinnah offered Jodhpur full access to Karachi port and favorable railway terms if the state acceded to Pakistan. However, firm intervention from Sardar Vallabhbhai Patel and V.P. Menon persuaded Hanuwant Singh to sign the Instrument of Accession with India.

22. (A) Kushalgarh, Udaipur, Jodhpur, Ajmer-Merwara
Kushalgarh chiefship joined during the second phase on 25 March 1948. Udaipur merged in the third phase on 18 April 1948. Jodhpur acceded in the fourth phase on 30 March 1949 with Greater Rajasthan. Ajmer-Merwara was integrated in the final seventh phase on 1 November 1956 following the recommendations of the States Reorganization Commission.

23. (B) Bharatpur
The fourth phase of integration created Greater Rajasthan on 30 March 1949 by merging four major princely states—Jaipur, Jodhpur, Bikaner, and Jaisalmer—into the existing United State of Rajasthan. Bharatpur was not part of this fourth phase, as it had already been integrated earlier into the Matsya Union during the first phase on 18 March 1948.

24. (C) B.R. Patel Committee
The Government of India constituted a four-member committee chaired by IC S officer B.R. Patel to resolve the administrative rivalry between Jaipur and Jodhpur over selecting the official capital for Greater Rajasthan. The committee carefully evaluated factors such as geographical centrality, existing building infrastructure, climate, and water availability before submitting its final recommendations to the central authorities.

25. (D) Jaipur
The B.R. Patel Committee recommended designating Jaipur as the permanent capital of Greater Rajasthan due to its superior urban infrastructure, centrally planned layout, and adequate water supply compared to other candidate cities. To compensate other major princely cities, key state administrative departments were strategically distributed, such as placing the High Court in Jodhpur and Education in Bikaner.

26. (A) Hiralal Shastri
Hiralal Shastri, a distinguished leader of the Jaipur Rajya Praja Mandal and founder of Banasthali Vidyapith, was sworn in as the first Prime Minister of Greater Rajasthan on 30 March 1949. Following constitutional adoption in 1950, his designation shifted to Chief Minister, making him the initial head of the popular ministry overseeing the unified state administration.

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27. (B) Maharana Bhupal Singh of Mewar
When Greater Rajasthan was formed on 30 March 1949, Sawai Man Singh II of Jaipur was designated as the Rajpramukh. To respect the ancestral seniority of the Mewar dynasty, a special lifelong ceremonial title of Maharajpramukh was uniquely created for Maharana Bhupal Singh of Mewar, placing him hierarchically above the Rajpramukh in institutional protocol.

28. (C) Greater Rajasthan
Rajasthan Foundation Day is celebrated annually on 30 March to commemorate the inauguration of Greater Rajasthan on 30 March 1949. This event marked the unification of the major princely states of Jaipur, Jodhpur, Bikaner, and Jaisalmer with the United State of Rajasthan, bringing nearly the entire geographical expanse of Rajputana into a single administrative entity.

29. (C) IV only
To ensure equitable administrative distribution among major cities in Greater Rajasthan, the B.R. Patel Committee recommended allocating the High Court to Jodhpur, the Education Department to Bikaner, Agriculture to Bharatpur, and Forest and Mining to

readily handed over the administration to the Union?
(A) Maharaja Madan Singh
(B) Maharaja Yagya Narayan Singh
(C) Maharaja Sumair Singh
(D) Maharaja Sumer Singh

95. Consider the following statements about V.P. Menon's role in the unification of Rajasthan:
I. He was the chief constitutional adviser to Lord Mountbatten.
II. He negotiated the complex terms of privy purses and privileges with Rajputana rulers.
III. He drafted the Instrument of Accession.
IV. He was the first Chief Minister of unified Rajasthan.
Which of the above statements is/are correct?
(A) I, II, and III only
(B) II and III only
(C) I, III, and IV only
(D) II, III, and IV only

96. Which state's ruler, despite initial reluctance, was convinced to sign the Instrument of Accession largely due to the intervention of the Dewan, K.M. Panikkar?
(A) Jaipur
(B) Udaipur
(C) Bikaner
(D) Jaisalmer

97. Match List I with List II and select the correct answer using the codes given below:
List I: (Entity)
P. Matsya Union
Q. Ajmer-Merwara
R. Abu-Dilwara
S. Sironj
List II: (Merged into)
1. Madhya Pradesh
2. Greater Rajasthan
3. State of Rajasthan (1956)
4. State of Rajasthan (1956, from Bombay State)
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-4, R-3, S-1
(D) P-4, Q-3, R-2, S-1

98. Consider the following statements regarding the legacy of unification on Rajasthan's political identity:
I. It resulted in the creation of a unified linguistic and cultural block in western India.
II. The unification process immediately eradicated all caste-based political affiliations in the state.
III. It transformed fragmented feudal economies into a centralized state economy.
Which of the above statements is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

99. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The States Reorganization Commission in 1955 recommended the merger of Ajmer-Merwara into Rajasthan.
Reason (R): Ajmer-Merwara was a linguistically and culturally distinct region from Rajputana and was administered by the French.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

100. Consider the following statements regarding the final geographical shape of Rajasthan in 1956:
I. Sunel Tappa was added to the Jhalawar district.
II. Sironj was given to the Mandsaur district of Madhya Pradesh.
III. The capital remained at Jaipur.
IV. The institution of Rajpramukh was retained in a ceremonial capacity.
Which of the above statements is/are correct?
(A) I and II only
(B) I and III only
(C) II, III, and IV only
(D) I, II, and III only

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ANSWERS

1. (B) 19 princely states, 3 chiefships, and 1 British-administered territory
Prior to the independence of India, the political landscape of Rajputana comprised nineteen princely states ruled by native hereditary monarchs, three chiefships, and one British-administered territory. The three chiefships were Neemrana, Kushalgarh, and Lava, while Ajmer-Merwara was directly governed by the British Crown. This administrative fragmentation was later integrated in seven stages to form modern Rajasthan.

2. (D) States Department
The States Department was created on July 5, 1947, by the Government of India to address matters relating to the accession and integration of princely states. Operating under the leadership of Home Minister Sardar Vallabhbhai Patel, this department was tasked with negotiating with native rulers to secure their accession and integration into the Dominion of India.

3. (A) V.P. Menon
V.P. Menon, a senior civil servant, was appointed as the Secretary of the States Department when it was established in July 1947 under Sardar Vallabhbhai Patel. Working in close coordination with Patel, Menon drafted the Instrument of Accession and played a crucial role in negotiating with princely state rulers to ensure the political integration of India.

4. (C) Minimum population of 10 lakhs and annual revenue of 1 crore rupees
The States Department set specific criteria for princely states seeking to maintain independent existence following the lapse of British paramountcy. A state required a minimum population of ten lakh (one million) residents and an annual state revenue of at least one crore rupees. States failing to meet these benchmarks were encouraged or compelled to merge into contiguous territorial unions.

5. (A) P-3, Q-1, R-4, S-2
The integration of Rajasthan occurred across multiple distinct stages. The Matsya Union was established first on 18 March 1948, followed by the formation of the Rajasthan Union on 25 March 1948. The United State of Rajasthan was formed on 18 April 1948 when Mewar joined, while Greater Rajasthan came into existence on 30 March 1949 after major states merged.

6. (C) I and III only
The first phase of Rajasthan's integration created the Matsya Union on 18 March 1948, combining Alwar, Bharatpur, Dholpur, and Karauli. The name was suggested by K.M. Munshi after the ancient epic region of Matsya. Alwar served as the administrative capital of this union, whereas Bharatpur hosted the official inauguration ceremony conducted by N.V. Gadgil at Bharatpur Fort.

7. (B) Maharaja Udaybhan Singh of Dholpur
During the inauguration of the Matsya Union on 18 March 1948, Maharaja Udaybhan Singh of Dholpur was officially appointed as the Rajpramukh. Maharaja Ganesh Pal of Karauli was designated as the Up-Rajpramukh. This administrative setup served as the executive authority for the union until its subsequent integration into Greater Rajasthan during the fifth phase of unification.

8. (C) Shobharam Kumawat
Shobharam Kumawat, a prominent freedom fighter and political leader from Alwar, was appointed as the Prime Minister of the Matsya Union during its formation on 18 March 1948. Jugal Kishore Chaturvedi served as the Deputy Prime Minister. Their cabinet administered the four constituent princely states until the union merged into Greater Rajasthan in May 1949.

9. (A) First Phase
Neemrana was an independent chiefship (thikana) administratively linked with the Alwar princely state. During the first phase of Rajasthan's integration on 18 March 1948, Neemrana was merged along with Alwar, Bharatpur, Dholpur, and Karauli to form the Matsya Union. This marked the inclusion of the first chiefship into the newly forming state structure of Rajasthan.

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10. (A) Maharawal Chandraveer Singh of Banswara
Maharawal Chandraveer Singh, the ruler of Banswara State, expressed deep anguish over relinquishing his kingdom's sovereignty to the Indian Dominion. When signing the Instrument of Accession on 25 March 1948 during the second phase of Rajasthan's unification, he famously remarked that he was signing his death warrant, symbolizing the historic emotional pain felt by several traditional princes.

11. (B) I, II, and III only
The second phase of unification formed the Rajasthan Union on 25 March 1948 with Kota as its administrative capital. Gokul Lal Asawa was appointed as Prime Minister, while Maharao Bhim Singh of Kota served as Rajpramukh. This union comprised nine princely states and Kushalgarh chiefship, but Mewar (Udaipur) did not join until the third phase in April 1948.

12. (B) N.V. Gadgil
Narhar Vishnu Gadgil, the Union Minister for Works, Mines, and Power in the Government of India, officially inaugurated the Rajasthan Union at Kota on 25 March 1948. Gadgil had previously inaugurated the Matsya Union as well, representing the Central Government during the crucial early administrative steps of integrating the various princely territories of Rajputana into a unified state.

13. (B) Rajasthan Union
Kushalgarh was one of the three non-salute chiefships (thikanas) existing in Rajputana prior to independence. It was located geographically near Banswara and was integrated during the second phase of unification on 25 March 1948, joining nine princely states—Banswara, Bundi, Dungarpur, Jhalawar, Kishangarh, Kota, Pratapgarh, Shahpura, and Tonk—to establish the Rajasthan Union.

14. (C) Sirohi
The Rajasthan Union formed on 25 March 1948 consisted of nine princely states: Banswara, Bundi, Dungarpur, Jhalawar, Kishangarh, Kota, Pratapgarh, Shahpura, and Tonk, along with Kushalgarh chiefship. Sirohi was kept separate by the central administration during this early phase and was later integrated through divided stages in January 1950 and November 1956 under subsequent reorganization plans.

15. (D) Mewar
The third phase of Rajasthan's unification culminated in the creation of the United State of Rajasthan on 18 April 1948. This union was achieved when Maharana Bhupal Singh of Mewar (Udaipur) agreed to merge his prestigious historic state with the pre-existing Rajasthan Union. Udaipur was subsequently chosen as the capital city for this newly expanded administrative entity.

16. (C) Maharana Bhupal Singh
Maharana Bhupal Singh of Mewar was appointed as the Rajpramukh of the United State of Rajasthan upon its formation on 18 April 1948. Owing to the historical stature of Mewar, special administrative concessions were made, including designating Udaipur as the capital and granting Maharao Bhim Singh of Kota the position of Senior Up-Rajpramukh in the executive structure.

17. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
Maharana Bhupal Singh of Mewar conditioned his state's merger into the Rajasthan Union on three specific terms: Udaipur being declared the capital, himself being designated as hereditary Rajpramukh, and a privy purse allocation of twenty lakh rupees. The Central Government accepted these terms, leading directly to Udaipur becoming the administrative capital of the United State of Rajasthan on 18 April 1948.

18. (D) Jawaharlal Nehru
Prime Minister Jawaharlal Nehru personally visited Udaipur to formally inaugurate the United State of Rajasthan on 18 April 1948. His presence underscored the immense political importance of Mewar joining the Indian nation's unification process, marking a crucial milestone in consolidating the fragmented princely territories of southern and eastern Rajputana under a single democratic framework.

19. (C) United State of Rajasthan
Manikya Lal Verma, a veteran Praja Mandal leader and prominent freedom fighter from Mewar, was sworn in as the Prime Minister of the United State of Rajasthan on 18 April 1948. His government was formed following the merger of Udaipur State into the Rajasthan Union, marking a major step toward establishing

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59. (B) Second Phase
Shahpura was a small princely state near Bhilwara that made history on 15 August 1947 by becoming the first state in Rajputana to establish a fully responsible democratic government under Prime Minister Gokul Lal Asawa. Shahpura merged into the Rajasthan Union during the second phase of integration on 25 March 1948.

60. (B) Maharaja Tej Singh
Maharaja Tej Singh ruled Alwar during the formation of the Matsya Union in March 1948. Following Mahatma Gandhi's assassination in January 1948, Tej Singh and his Dewan, N.B. Khare, were detained in Delhi while authorities investigated alleged extremist ties in Alwar. Although cleared of suspicion, administrative control of Alwar had already been assumed by the Indian Government.

61. (B) I, II, and IV only
Sardar Patel countered efforts by regional princes and the Nawab of Bhopal to form an independent princely bloc, personally inaugurating Greater Rajasthan on 30 March 1949. He combined political diplomacy with Praja Mandal public agitation to pressure reluctant rulers, while approving privy purses as a necessary temporary concession to guarantee peaceful state accessions.

62. (C) Kota
Under the guidelines established by the States Department, only princely states with an annual revenue of at least one crore rupees and a population exceeding ten lakhs were entitled to remain separate independent political entities. Jaipur, Bikaner, Jodhpur, and Mewar satisfied these twin benchmarks, whereas Kota failed to meet the revenue requirement and was required to merge.

63. (D) Sardar Patel
Deputy Prime Minister Sardar Vallabhbhai Patel inaugurated the Greater Rajasthan union in Jaipur on 30 March 1949. In his historic address, Patel emphasized that the merger marked the end of century-old feudal division and autocratic monarchical rule in Rajputana, hailing the integration as a vital achievement in constructing a unified, democratic, and strong Indian nation.

64. (C) C.S. Venkatachari was never appointed as Chief Minister during transition.
C.S. Venkatachari, a senior ICS officer, was indeed appointed by the Central Government as the Chief Minister of Rajasthan from 6 January 1951 to 25 April 1951 during a interim transitional political crisis. Hiralal Shastri was the first nominated Chief Minister, while Tikaram Paliwal became the first elected Chief Minister after the 1952 assembly elections.

65. (C) 1971
The Privy Purse system, which guaranteed annual tax-free payments and civil privileges to former princely rulers in exchange for merging their states into India, was formally abolished in 1971. This landmark political reform was accomplished through the 26th Constitutional Amendment Act enacted under the government led by Prime Minister Indira Gandhi.

66. (D) Bahadur Singh of Bundi
When the Rajasthan Union was established during the second phase on 25 March 1948, Maharao Bhim Singh of Kota was appointed as Rajpramukh. Maharao Bahadur Singh of Bundi was designated as the Up-Rajpramukh (Deputy Rajpramukh), while Maharaja Laxman Singh of Dungarpur served as Junior Up-Rajpramukh alongside him in the executive council.

67. (A) V.P. Menon
V.P. Menon, who served as Secretary of the Ministry of the States under Sardar Vallabhbhai Patel, authored the authoritative historical account titled "The Story of the Integration of the Indian States". The book offers insider documentation of diplomatic negotiations, challenges, and strategies involved in integrating princely states, including Rajputana, into the Indian Dominion.

68. (A) P-4, Q-3, R-2, S-1
Following the B.R. Patel Committee recommendations for administrative balance, key state institutions were distributed across major cities: the High Court was located in Jodhpur, the Department of Education in Bikaner, the Department of Mining and Customs in Udaipur, and the Department of Agriculture was placed in Bharatpur, while Jaipur retained state capital status.

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Udaipur. Kota was allotted the Department of Development and Agriculture/Water Resources, whereas Mineral and Customs departments were headquartered in Udaipur.

30. (C) Bikaner
Maharaja Sadul Singh of Bikaner was the first ruler among the princely states of Rajputana to sign the Instrument of Accession to the Dominion of India on 7 August 1947. His proactive nationalist stance encouraged other reluctant princes across Western India to accede promptly, securing national unity prior to the official transfer of power from British colonial rule.

31. (D) Dholpur
Maharaja Udaybhan Singh of Dholpur was the last princely ruler in Rajputana to sign the Instrument of Accession to the Dominion of India, executing the legal document on 14 August 1947. Despite his initial delays and reluctance, Dholpur eventually joined the Indian Union just before independence and later formed part of the Matsya Union in March 1948.

32. (C) Matsya Union
The fifth phase of integration occurred on 15 May 1949, resulting in the United State of Greater Rajasthan. This stage was accomplished by merging the entire territory of the Matsya Union—comprising Alwar, Bharatpur, Dholpur, Karauli, and Neemrana chiefship—into Greater Rajasthan following administrative consultations regarding public preferences in eastern districts bordering Uttar Pradesh.

33. (B) Shankar Rao Deo Committee
The merger of the Matsya Union into Greater Rajasthan was executed based on the recommendations of the Shankar Rao Deo Committee. Formed by the States Department, this three-member committee investigated whether the public in Bharatpur and Dholpur preferred merging with Uttar Pradesh or Rajasthan, ultimately finding overwhelming popular support for joining the unified state of Rajasthan.

34. (D) To ascertain public opinion in Bharatpur and Dholpur on merger with Rajasthan or Uttar Pradesh
The Shankar Rao Deo Committee was appointed by the Government of India to ascertain popular public sentiment in the eastern princely districts of Bharatpur and Dholpur. Due to regional linguistic and cultural proximity to the Braj region, debate existed over whether these territories should join Uttar Pradesh or Rajasthan, leading to survey-based recommendations favoring merger into Rajasthan.

35. (A) P-3, Q-1, R-4, S-2
Sardar Vallabhbhai Patel headed the States Department, while V.P. Menon functioned as its Secretary, together orchestrating the integration of native states. Gokulbhai Bhatt led public agitations for merging Sirohi and Mount Abu into Rajasthan. Haribhau Upadhyay served as the Chief Minister of the independent Part C state of Ajmer-Merwara prior to its eventual administrative merger in 1956.

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36. (C) Sirohi
During the sixth phase of integration on 26 January 1950, the princely state of Sirohi was merged into Rajasthan, but the strategically important hill station of Mount Abu and the surrounding Dilwara area were carved out and transferred to Bombay State. This controversial division triggered intense public protests across Rajasthan until rectified six years later during final reorganization.

37. (A) Bombay State
On 26 January 1950, during the sixth phase of integration, Mount Abu and the Dilwara region were detached from Sirohi and merged into Bombay State. This decision was spearheaded by central authorities despite opposition from local leaders. Widespread agitations led by Gokulbhai Bhatt eventually succeeded in restoring Mount Abu and Dilwara to Rajasthan on 1 November 1956.

38. (D) States Reorganization Commission
The seventh and final phase of Rajasthan's unification was completed on 1 November 1956 based on the recommendations of the States Reorganization Commission, chaired by Justice Fazal Ali. This phase integrated Ajmer-Merwara, Mount Abu, Dilwara, and Sunel Tappa into Rajasthan, while transferring the Sironj sub-division to Madhya Pradesh, finalizing the modern state map.

(B) Maharaja Sadul Singh
(C) Sawai Man Singh II
(D) Maharao Bhim Singh

85. Who was the head of the committee that recommended the transfer of the capital from Jodhpur/Udaipur to Jaipur due to its strategic and infrastructural advantages?
(A) B.R. Patel
(B) T.C. Menon
(C) K.M. Panikkar
(D) H.N. Kunzru

86. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The post of Rajpramukh in Rajasthan was abolished in 1956.
Reason (R): The 7th Constitutional Amendment Act of 1956 reorganized states on linguistic lines and replaced the institution of Rajpramukh with that of the Governor.
(A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
(B) Both Assertion (A) and Reason (R) are true but R is not the correct explanation of A.
(C) Assertion (A) is true but Reason (R) is false.
(D) Assertion (A) is false but Reason (R) is true.

87. Under the Standstill Agreement offered by the Government of India in 1947, the princely states were expected to surrender which three subjects to the Dominion of India?
(A) National Defence, Imperial Currency, and Interstate Trade
(B) Defence, Foreign Affairs, Communications
(C) Foreign Affairs, Internal Taxation, and State Railways
(D) Telecommunications, Internal Home Affairs, and Defence

88. Which phase of Rajasthan's integration saw the largest territorial and demographic addition to the unified state?
(A) Second Phase (Rajasthan Union)
(B) Third Phase (United State of Rajasthan)
(C) Fourth Phase (Greater Rajasthan)
(D) Fifth Phase (United State of Greater Rajasthan)

89. The formal legal document signed by the rulers of princely states to join the Dominion of India was called:
(A) Bilateral Treaty of Accession
(B) Standstill Integration Agreement
(C) Official State Merger Document
(D) Instrument of Accession

90. Which Chief Minister of Rajasthan was closely associated with the early constructive work in the Praja Mandal of Jaipur and founded the Banasthali Vidyapith?
(A) Hiralal Shastri
(B) Jai Narayan Vyas
(C) Tikaram Paliwal
(D) Manikya Lal Verma

91. Arrange the following capital cities in the correct chronological order as they were established during the successive phases of Rajasthan's unification (Phases 1 to 4):
I. Kota
II. Alwar
III. Jaipur
IV. Udaipur
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) IV, I, II, III

92. The integration of Rajasthan drastically altered its political identity by transitioning it from a feudal setup to a democratic framework. In this context, what was the primary function of the Rajasthan State Legislative Assembly when it was first constituted?
(A) To renegotiate comprehensive sovereign treaties with all former acceding princely rulers
(B) To pass land reform legislation abolishing feudal landholdings
(C) To independently draft and promulgate a separate state constitution for Rajasthan
(D) To directly administer and manage the annual privy purse allocations of former rulers

93. What was the exact date on which the Constitution of India came into force, simultaneously recognizing Rajasthan as a Part B state?
(A) 30 March 1949
(B) 15 May 1949
(C) 26 January 1950
(D) 1 November 1956

94. Who among the following was the ruler of Kishangarh during the integration phase, who

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49. (B) Gurumukh Nihal Singh
Following the implementation of the 7th Constitutional Amendment Act and the abolition of the post of Rajpramukh, Gurumukh Nihal Singh was appointed as the first Governor of Rajasthan on 1 November 1956. Prior to this assignment, he had served as the Chief Minister of Delhi, taking over executive head duties in Rajasthan from former Rajpramukh Sawai Man Singh II.

50. (D) Mobilizing public opinion for democratic governance and integration with India
The Praja Mandal movement in various princely states played a pivotal role in political unification by raising civic consciousness and demanding responsible democratic governance. By actively protesting feudal oppression and advocating for civil liberties, Praja Mandals mobilized overwhelming public support for merging individual princely territories into a democratic, unified Indian state framework.

51. (B) 8 years, 7 months, and 14 days
The unification of Rajasthan was a gradual process spanning exactly eight years, seven months, and fourteen days. It commenced with the establishment of the Matsya Union on 18 March 1948 and reached completion on 1 November 1956 with the merger of Ajmer-Merwara, Mount Abu, Dilwara, and Sunel Tappa under the States Reorganization Act.

52. (C) Tonk
Tonk was the only princely state among all nineteen states in Rajputana that was ruled by a Muslim dynasty at the time of integration. Established in 1817 by Pashtun military leader Muhammad Amir Khan through a treaty with the British East India Company, Tonk was integrated into the Rajasthan Union on 25 March 1948.

53. (B) I, III, and IV only
Reorganizing post-unification Rajasthan involved integrating diverse administrative, legal, and military structures from various princely states into a cohesive state governance model. The abolition of the feudal Jagirdari system met stiff resistance from traditional Rajput landlords. Administrative and legal harmonization was systematically guided by recommendations from central bodies, including the B.R. Patel Committee.

54. (D) Jhalawar
Jhalawar was the youngest princely state in Rajputana, created by the British colonial administration in 1838 by separating territories from the Kingdom of Kota for Jhala Madan Singh. During the unification of Rajasthan, Jhalawar was merged into the Rajasthan Union during the second phase on 25 March 1948 alongside eight other princely states.

55. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The rulers of Bharatpur and Dholpur initially hesitated to join the Rajasthan Union due to strong linguistic, geographical, and cultural affiliations with the Braj region of western Uttar Pradesh. Local sentiments favored merging with Uttar Pradesh, which led the States Department to form the Shankar Rao Deo Committee to determine popular public choice before finalizing their merger.

56. (C) Maharawal Laxman Singh
Maharawal Laxman Singh of Dungarpur actively attempted to forge an independent union of southern tribal princely states known as the 'Vagad Union', which was meant to include Dungarpur, Banswara, and Pratapgarh. However, lack of support from neighboring rulers and firm pressure from the central States Department thwarted this plan, resulting in their merger into the Rajasthan Union.

57. (D) Vijay Singh Pathik
Vijay Singh Pathik was a pioneer of agrarian and political awakening in Rajputana, leading the famous Bijolia Peasant Movement and founding the Rajasthan Seva Sangh in 1919. Through his journalism and grassroots organization, Pathik cultivated strong anti-feudal political consciousness among peasants, building popular momentum that eventually dismantled monarchical rule and facilitated democratic unification.

58. (A) Jaipur
Lava was an independent chiefship (thikana) geographically located within the territorial bounds of the Jaipur princely state. In July 1948, owing to administrative disputes with the Nawab of Tonk, Lava was officially separated from Tonk's jurisdiction and declared a part of Jaipur State, subsequently entering unified Rajasthan when Jaipur merged in March 1949.

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39. (B) K.M. Munshi
The States Reorganization Commission was set up by the Government of India in December 1953 to recommend the redrawing of state boundaries on linguistic and administrative grounds. The commission was chaired by retired Supreme Court judge Fazal Ali and included two members, Kavalam Madhava Panikkar and Hriday Nath Kunzru. K.M. Munshi was not a member of this body.

40. (C) Sironj
During the final state reorganization on 1 November 1956, the Sironj sub-division, which was historically an isolated exclave of Jhalawar district in Rajasthan, was officially transferred to the Vidisha district of Madhya Pradesh. In exchange, the Sunel Tappa territory of Mandsaur district was merged into Jhalawar, rectifying geographically awkward enclave boundaries between the two states.

41. (A) IV, II, I, III
Shobharam Kumawat became Prime Minister of the Matsya Union on 18 March 1948. Gokul Lal Asawa headed the Rajasthan Union on 25 March 1948. Manikya Lal Verma assumed the premiership of the United State of Rajasthan on 18 April 1948. Hiralal Shastri took office as Prime Minister of Greater Rajasthan on 30 March 1949.

42. (A) Sunel Tappa
Under the States Reorganization Act of 1956, Sunel Tappa, formerly an enclave belonging to the Bhanpura tehsil of Mandsaur district in Madhya Pradesh, was integrated into the Jhalawar district of Rajasthan. This territorial transfer took place on 1 November 1956, simultaneously with Rajasthan transferring the Sironj area to Madhya Pradesh to streamline state borders.

43. (C) Part C State
Prior to its merger on 1 November 1956, Ajmer-Merwara was classified under the Constitution of India as a Part C state, directly administered by a Chief Commissioner appointed by the Central Government. It maintained a separate elected representative body called the Dhara Sabha and possessed an independent ministry headed by Chief Minister Haribhau Upadhyay.

44. (B) Dhara Sabha
The independent legislative assembly of the Part C state of Ajmer-Merwara was officially known as the Dhara Sabha. It functioned separately from Rajasthan between 1952 and 1956, enacting local legislation and overseeing regional governance under Chief Minister Haribhau Upadhyay until Ajmer-Merwara was fully merged into Rajasthan on 1 November 1956 under state reorganization plans.

45. (B) 30
The Dhara Sabha, which served as the legislative assembly for the Part C state of Ajmer-Merwara between 1952 and 1956, comprised thirty elected members. Following the integration of Ajmer-Merwara into Rajasthan on 1 November 1956, all thirty legislative seats were merged into the Rajasthan Legislative Assembly, increasing its total strength from 160 to 190 members.

46. (B) Part B State
Under the original framework of the Constitution of India adopted in 1950, unified Rajasthan was categorized as a Part B state. Part B states comprised former large princely unions governed by an appointed Rajpramukh alongside an elected legislature. This system remained operational until the 7th Constitutional Amendment in 1956 abolished state categorization entirely.

47. (B) 7th Constitutional Amendment Act, 1956
The 7th Constitutional Amendment Act of 1956 was enacted to implement the recommendations of the States Reorganization Commission. It eliminated the distinction between Part A, Part B, and Part C states, establishing uniform states and union territories. Consequently, the feudal institution of Rajpramukh was replaced nationwide by constitutional Governors appointed by the Indian President.

48. (B) I and III only
Gokulbhai Bhatt led strong popular protests demanding the inclusion of Mount Abu in Rajasthan. Sirohi was integrated in two separate phases rather than a single step, with most areas merging in January 1950 and Mount Abu initially transferred to Bombay. The States Reorganization Commission later recommended re-merging Mount Abu and Dilwara into Rajasthan in 1956.

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69. (A) Rajputana State Peoples' Conference
The Rajputana State Peoples' Conference, representing the unified Praja Mandal political leadership across Rajputana, strongly opposed the decision of the Central Government to merge Mount Abu and Sirohi into Bombay State in 1950. The organization passed formal resolution protests and organized public demonstrations asserting that Mount Abu was historically, culturally, and geographically integral to Rajasthan.

70. (D) Rajpramukh
Under the constitutional structure existing between 1950 and 1956, the constitutional head of a Part B state like Rajasthan was designated as the Rajpramukh. This position was held by a former prominent prince, such as Sawai Man Singh II of Jaipur, until the 7th Constitutional Amendment Act abolished the office and established standard state Governors across India.

71. (B) Maharaja Sadul Singh
Maharaja Sadul Singh of Bikaner played a pioneering role among Indian princes by recognizing the necessity of national unity post-independence. Breaking ranks with separatist princely blocs, he became the first ruler in Rajputana to sign the Instrument of Accession on 7 August 1947, creating positive momentum that persuaded other hesitant regional rulers to join India.

72. (C) Lucrative offers from Jinnah regarding port access and state autonomy
The primary motivation for the rulers of Jodhpur and Jaisalmer considering accession to Pakistan stemmed from highly attractive concessions made by Muhammad Ali Jinnah. Jinnah offered blank signed sheets granting full access to Karachi port, free import of arms, and complete internal state autonomy, which tempted Maharaja Hanuwant Singh before central diplomatic intervention reversed his stance.

73. (D) Dholpur and Bharatpur
During the formation of the Matsya Union in March 1948, the princely states of Bharatpur and Dholpur were both ruled by Jat royal dynasties. Bharatpur was ruled by Maharaja Brijendra Singh, while Dholpur was ruled by Maharaja Udaybhan Singh, distinguishing them culturally and historically from the surrounding Rajput-ruled states of Alwar and Karauli.

74. (A) Mewar declined initial union → Negotiated special terms → Joined third phase → Bhupal Singh appointed Rajpramukh
Mewar initially declined joining the second phase Rajasthan Union, seeking independent existence. However, realizing administrative isolation, Maharana Bhupal Singh negotiated special terms—including capital status for Udaipur and the Rajpramukh title—leading Mewar to merge in the third phase on 18 April 1948 to create the United State of Rajasthan, with Bhupal Singh taking oath as Rajpramukh.

75. (C) 1952
The first general elections for the Rajasthan State Legislative Assembly were held in early 1952. Polling took place across 140 assembly constituencies for 160 seats. Following the election results, Tikaram Paliwal was elected as the first democratic Chief Minister, transitioning Rajasthan from interim nominated governance to a fully constitutional parliamentary system.

76. (B) Distributing state departments across major cities
To alleviate regional discontent and administrative imbalances resulting from selecting Jaipur as the state capital, the Government of India accepted the B.R. Patel Committee recommendations. Administrative departments were distributed among former princely capitals: Jodhpur received the High Court, Bikaner got Education, Udaipur secured Mining, Bharatpur was assigned Agriculture, and Kota obtained Forest and Development.

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77. (A) Shahpura
Among all nineteen princely states of Rajputana at the time of integration, Shahpura possessed the smallest geographical territory and the lowest total population, covering roughly 405 square miles with around 1.6 lakh inhabitants. Despite its small size, Shahpura gained historic prominence by becoming the first state in Rajputana to introduce democratic governance in 1947.

78. (C) Ajmer-Merwara
Ajmer-Merwara functioned as an independent Part C state administered directly by the Central Government through a Chief Commissioner until

economy. However, integration did not eradicate deeply rooted caste-based political affiliations, which continued to influence regional electoral politics in democratic Rajasthan.

99. (C) Assertion (A) is true but Reason (R) is false. The States Reorganization Commission recommended merging Ajmer-Merwara into Rajasthan in 1955 because Ajmer-Merwara was geographically enclosed by Rajasthan and shared deep linguistic, economic, and cultural bonds with Rajputana. Reason (R) is false because Ajmer-Merwara was governed as a British chief commissionership, not administered by the French colonial administration.

100. (B) I and III only
Under the final state reorganization on 1 November 1956, Sunel Tappa was integrated into the Jhalawar district of Rajasthan, while Sironj was given to the Vidisha district of Madhya Pradesh, not Mandsaur. Jaipur was permanently retained as the capital city, whereas the traditional institution of Rajpramukh was completely abolished rather than retained.

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in the state's unification history. Merging four massive western princely states—Jaipur, Jodhpur, Bikaner, and Jaisalmer—into the existing union added over 1.2 lakh square miles of land and millions of citizens to Rajasthan.

89. (D) Instrument of Accession
The Instrument of Accession was the binding legal document signed by princes of native states to surrender control over Defence, External Affairs, and Communications to the Dominion of India. Drafted by V.P. Menon under Sardar Patel's direction, executing this document formed the legal cornerstone for integrating individual princely states into the Indian Union framework.

90. (A) Hiralal Shastri
Hiralal Shastri was a prominent freedom fighter who served as a leading figure in the Jaipur Rajya Praja Mandal. Dedicated to constructive rural development and women's education, he established the renowned institution Banasthali Vidyapith in 1935. He subsequently became the first nominated Prime Minister (Chief Minister) of unified Greater Rajasthan in March 1949.

91. (A) II, I, IV, III
During the successive phases of unification, state capitals shifted chronologically. Alwar served as the capital of the Matsya Union in Phase 1. Kota became the capital of the Rajasthan Union in Phase 2. Udaipur was made the capital of the United State of Rajasthan in Phase 3, and Jaipur was designated capital of Greater Rajasthan in Phase 4.

92. (B) To pass land reform legislation abolishing feudal landholdings
The primary legislative function of the newly constituted Rajasthan State Legislative Assembly following democratic unification was enacting structural land reforms. Key laws passed included the Rajasthan Land Reforms and Resumption of Jagirs Act of 1952, which systematically dismantled centuries-old feudal landlordism (jagirdari system), transferring agricultural land ownership directly to tillers.

93. (C) 26 January 1950
The Constitution of India came into force on 26 January 1950, officially declaring India a sovereign democratic republic. On this exact date, during the sixth phase of state unification, the unified territorial entity of Rajasthan was formally recognized under the constitutional structure as a Part B state, headed by an appointed Rajpramukh and an elected ministry.

94. (C) Maharaja Sumair Singh
Maharaja Sumair Singh was the ruler of Kishangarh State during the period of regional integration. Demonstrating a cooperative approach toward national integration, he readily signed the accession agreement, surrendering internal governance to facilitate Kishangarh's merger into the Rajasthan Union alongside eight other princely states during the second phase on 25 March 1948.

95. (A) I, II, and III only
V.P. Menon served as Constitutional Adviser to Lord Mountbatten and Secretary of the States Department under Sardar Patel. He drafted the Instrument of Accession and negotiated financial privy purses and royal privileges with princely rulers. However, Menon was a senior bureaucrat and never served as Chief Minister of unified Rajasthan.

96. (C) Bikaner
Kavalam Madhava Panikkar served as the Dewan (Prime Minister) of Bikaner State prior to independence. Recognizing the historic political changes occurring across India, Panikkar strongly advised Maharaja Sadul Singh of Bikaner to lead native states by signing the Instrument of Accession early, making Bikaner the first Rajputana state to officially accede on 7 August 1947.

97. (A) P-2, Q-3, R-4, S-1
The Matsya Union merged into Greater Rajasthan during the fifth phase on 15 May 1949. Ajmer-Merwara was integrated into Rajasthan on 1 November 1956. The Abu-Dilwara region was transferred from Bombay State back to Rajasthan in November 1956, while Sironj was transferred from Rajasthan to Madhya Pradesh during the same 1956 state boundary reorganization.

98. (B) I and III only
State unification successfully consolidated geographically and culturally contiguous territories of western India into a cohesive linguistic unit while transforming fragmented feudal structures into a centralized state

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November 1956. It possessed its own elected 30-member legislative assembly, the Dhara Sabha, led by Chief Minister Haribhau Upadhyay, before being completely integrated into Rajasthan in the final phase of state reorganization.

79. (C) 12
A total of twelve representative delegates from the various princely states and territories of Rajasthan participated in the Constituent Assembly of India and signed the final constitution draft. Prominent signatories included V.T. Krishnamachari, Hiralal Shastri, Manikya Lal Verma, Jai Narayan Vyas, Jaswant Singh, Raj Bahadur, and Ramchandra Upadhyaya.

80. (C) Dangs
Three chiefships (thikanas) existed within Rajputana prior to independence: Neemrana, Lava, and Kushalgarh. All three chiefships were integrated into Rajasthan across different phases of unification. Dangs was not a chiefship of Rajputana; rather, it was a region in present-day Gujarat, making it the only entity listed that did not merge into Rajasthan.

81. (A) I and II only
Public opinion played a vital role during integration through popular campaigns by the Rajputana State Peoples' Conference and Praja Mandals, which pressured hesitant rulers into joining India. However, the final merger of the Matsya Union was not done without consultation; the central government specifically formed the Shankar Rao Deo Committee to gauge public sentiment in Bharatpur and Dholpur.

82. (D) Agent to the Governor-General system
The administrative system of the Agent to the Governor-General (AGG) for Rajputana, along with local political residencies, was formally abolished when British paramountcy lapsed under the Indian Independence Act of 1947. This terminated colonial imperial supervision, leaving princely rulers sovereign until they executed Instruments of Accession with the new Indian Dominion.

83. (A) Jhalawar
Jhalawar was the only princely state in Rajputana where no active local Praja Mandal movement existed when state integration began in 1948. Maharaja Harish Chandra of Jhalawar voluntarily initiated political reforms and agreed to state accession without facing popular agitation, leading to Jhalawar smoothly merging into the second phase Rajasthan Union on 25 March 1948.

84. (C) Sawai Man Singh II
Sawai Man Singh II, the ruler of Jaipur State, was appointed as the Rajpramukh of Greater Rajasthan upon its inauguration on 30 March 1949. He retained this position as constitutional head of state until 1 November 1956, when the 7th Constitutional Amendment abolished the institution of Rajpramukh and established standard gubernatorial appointments.

85. (A) B.R. Patel
B.R. Patel, a senior officer of the Indian Civil Service, headed the four-member committee appointed by the Central Government to resolve the capital selection dispute between Jaipur and Jodhpur. The Patel Committee recommended Jaipur as the capital of Greater Rajasthan due to its central location, urban infrastructure, superior road connections, and reliable water supply resources.

86. (A) Both Assertion (A) and Reason (R) are true and R is the correct explanation of A.
The institution of Rajpramukh was abolished across India on 1 November 1956. This structural change was enacted through the 7th Constitutional Amendment Act, which implemented the States Reorganization Commission recommendations to re-organize Indian states on linguistic lines, replacing Part B Rajpramukh positions with constitutional Governors appointed directly by the President of India.

87. (B) Defence, Foreign Affairs, Communications
Under the standard Instrument of Accession and Standstill Agreement negotiated by the States Department in 1947, princely states acceding to the Dominion of India surrendered control over three key national subjects: Defence, External Affairs, and Communications. Rulers retained full internal autonomy over domestic administration and taxation until subsequent merger agreements unified state administration completely.

88. (C) Fourth Phase (Greater Rajasthan)
The fourth phase of integration on 30 March 1949, which formed Greater Rajasthan, involved the largest territorial and demographic addition

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